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LEGACIES

The following suggestions in regard to the drafting of Wills are made for the information of those who desire to leave bequests to the Society, and thus to perpetuate the work when their own personal efforts are ended:

FORM OF A BEQUEST

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of, to be applied to the charitable uses and purposes of said Society.

In case it is desired to give real estate, the above form can be made to read:

I direct my executors to sell [here describe the land], and I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, out of the proceeds thereof, the sum of, to be applied to the charitable uses and purposes of said Society.

The Society is incorporated by a special act of the Legislature of New York, passed March 25, 1841, and has by subsequent legislation received further powers. In 1888 it was authorized to take, receive, and hold any personal or real property by gift or grant, bequest or devise; and gifts and grants, bequests and devises, of personal or real property may be made directly to the Society, or to it in trust for any of the purposes comprehended in the general objects of the Society, and such trusts may continue for such time as may be necessary to accomplish the purpose for which they may be created. It is, however, provided that every such bequest or devise by residents of the State of New York shall be subject to the provisions of the Act of April 13, 1860, whereby it is enacted that

"No person having a husband, wife, child, or parent, shall, by his or her last will and testament, devise or bequeath to any benevolent, charitable, literary, scientific, religious, or missionary society, association, or corporation, in trust or otherwise, more than one half part of his or her estate, after the payment of his or her debts (and such devise or bequest shall be valid to the extent of one half, and no more)."

The Society, by the general and special powers given to it by the Legislature of New York, can, in the absence of local statutory restrictions, take and hold real estate in other States by gift or devise.



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FROM

The Society

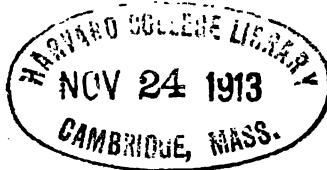
NINETY-SEVENTH ANNUAL REPORT
OF THE
AMERICAN BIBLE
SOCIETY
1913



TOGETHER WITH
A LIST OF AUXILIARY SOCIETIES, THEIR OFFICERS, AND
AN APPENDIX

NEW YORK:
AMERICAN BIBLE SOCIETY
INSTITUTED MDCCCXVI

1913



OFFICERS OF THE AMERICAN BIBLE SOCIETY

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HON. FRANK M. COOKRELL, Missouri.
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Corresponding Secretaries

REV. JOHN FOX, D.D., LL.D.

REV. WILLIAM I. HAVEN, D.D.

Recording Secretary

REV. HENRY O. DWIGHT, LL.D.

Treasurer

WILLIAM FOULKE.

* Deceased.



MANAGERS

Term—1910 to 1914

ALEXANDER E. ORR.
GERARD BEEKMAN.
WILLIAM H. HARRIS.
E. FRANCIS HYDE.
JOHN R. TABER.
JAMES W. PEARSALL.
RICHARD M. HOE.

Term—1911 to 1915

JAMES A. PUNDERFORD.
GEORGE D. BEATTYS.
THOMAS WHITTAKER.
FREDERICK S. DUNCAN.
THOS. M. LATIMER.
SCHUYLER B. JACKSON.
ARLANDO MARINE.
SILAS B. BROWNELL.

Term—1912 to 1916

CHURCHILL H. OUTTING.
WM. JAY SCHIEFFELIN.
WM. PHILLIPS HALL.
CHARLES D. LEVERICH.
G. S. MACKENZIE.
WALDRON P. BELKNAP.
JOS. F. RANDOLPH.
C. EDGAR ANDERSON.
WILLIAM H. SPENCER.

Term—1913 to 1917

J. EDGAR LEAYCRAFT.
* JAMES WIGGINS.
HENRY S. STEARNS, M.D.
LEWIS D. MASON, M.D.
EDGAR MACDONALD.
J. MARSHALL STUART.
HOWARD O. WOOD.

* Deceased.

STANDING COMMITTEES
OF THE
AMERICAN BIBLE SOCIETY, NINETY-SEVENTH YEAR

Versions

REV. WM. HAYES WARD, D.D., LL.D., New York.
REV. JAMES F. RIGGS, D.D., East Orange, N. J.
REV. HENRY A. BUTTZ, D.D., Madison, N. J.
REV. J. B. REMENSNYDER, D.D., LL.D., New York.

Finance

EZRA B. TUTTLE.
EDGAR MACDONALD.
WALDRON P. BELKNAP.
J. MARSHALL STUART.

Publication

THOMAS WHITTAKER.
RICHARD M. HOE.

Distribution

J. EDGAR LEAYCRAFT.
EZRA B. TUTTLE.
WM. PHILLIPS HALL.
ARLANDO MARINE.
SCHUYLER B. JACKSON.
JOS. F. RANDOLPH.

Foreign Agencies

CHURCHILL H. CUTTING.
C. EDGAR ANDERSON.
* JAMES WIGGINS.
WILLIAM H. SPENCER.
HOWARD O. WOOD.
REV. F. M. NORTH, D.D.

Legacies

WILLIAM H. HARRIS.
GERARD BEEKMAN.
E. FRANÇOIS HYDE.
FREDERICK S. DUNCAN.

Anniversaries

REV. WILLIAM V. KELLEY, D.D.
REV. EDWARD B. COE, D.D.
REV. H. A. STIMSON, D.D.
REV. S. PARKES CADMAN, D.D.
REV. BISHOP LUTHER B. WILSON, D.D.

Auditing

CHARLES D. LEVERICH.
JAMES WOOD.
* JAMES WIGGINS.

Auxiliaries and Home Agencies

HENRY S. STEARNS, M.D.
GEORGE D. BEATTYS.
JOHN R. TABER.
LEWIS D. MASON, M.D.
S. B. BROWNELL.

General Reference

EZRA B. TUTTLE.
HENRY S. STEARNS, M.D.
CHARLES D. LEVERICH.
WILLIAM H. HARRIS.

THOMAS WHITTAKER.
J. EDGAR LEAYCRAFT.
REV. WILLIAM V. KELLEY, D.D.

* Deceased.

HOME AGENCIES OF THE AMERICAN BIBLE SOCIETY

Agency Secretaries

REV. J. P. WRAGG, D.D.,
Colored People of the South,
85 Gammon Avenue, Atlanta, Ga.

REV. S. H. KIRKBRIDE, D.D.,
Northwestern Agency,
Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, North
Dakota, and South Dakota.
McCormick Building, 828 South Michigan Avenue, Chicago, Ill.

REV. M. B. PORTER,
South Atlantic Agency,
Virginia, West Virginia, North Carolina, South Carolina, Georgia, and Florida.
205 North 5th Street, Richmond, Va.

REV. A. F. RAGATZ,
Western Agency,
Missouri, Kansas, Colorado, Idaho, Montana, Utah, Wyoming, New Mexico,
and Arizona.
216-218 Y. M. C. A. Building, Lincoln and 16th Streets, Denver, Colo.

REV. A. WESLEY MELL,
Pacific Agency,
California, Nevada, Oregon, and Washington.
216 Pacific Building, 4th and Market Streets, San Francisco, Cal.

REV. J. J. MORGAN,
Southwestern Agency,
Texas, Oklahoma, Louisiana, and Arkansas.
1815½ Main Street, Dallas, Texas.

REV. WM. H. TOWER,
Eastern Agency,
New York State and adjacent regions not otherwise cared for.
880 Livingston Street, Brooklyn, N. Y.

REV. GEORGE S. J. BROWNE, D.D.
Central Agency,
Ohio, Kentucky, Tennessee, Alabama, and Mississippi.
424 Elm Street, Cincinnati, O.

REV. LEIGHTON W. ECKARD, D.D.,
Atlantic Agency,
Pennsylvania, New Jersey, and Delaware.
701 Walnut Street, Philadelphia, Pa.

FOREIGN AGENCIES OF THE AMERICAN BIBLE SOCIETY

Agents

REV. MARCELLUS BOWEN, D.D.,

Levant Agency,
Bible House, Constantinople, Turkey.

REV. FRANCIS G. PENZOTTI,

La Plata Agency,
P. O. Box 304, Lavalle 1467, Buenos Ayres, Argentina.

* HERBERT W. SCHWARTZ, M.D.,

Japan Agency,
Yokohama.

REV. JOHN R. HYKES, D.D.,

China Agency,
14 Kiukiang Road, Shanghai.

REV. H. C. TUCKER,

Brazil Agency,
Caixa, 454, Rio de Janeiro.

MRS. H. P. HAMILTON,

Mexico Agency,
Box 1373, Mexico City.

REV. S. A. BECK,

Korea Agency,
Seoul.

REV. W. F. JORDAN,

West Indies Agency,
San Juan, Porto Rico.

REV. ROBERT IRWIN,

Siam and Laos Agency,
Bangkok, Siam.

REV. JAMES HAYTER,

Central America and Panama Agency,
Guatemala City, Guatemala.

REV. J. L. McLAUGHLIN,

Philippines Agency,
Manila.

REV. GERARD A. BAILLY

Venezuela Agency,
Caracas, Venezuela.

* Acting Agent.

NINETY-SEVENTH ANNUAL MEETING

THE Ninety-seventh Annual Meeting of the American Bible Society was held at the Bible House on Thursday, May 8, 1913, at 3:30 o'clock p. m., pursuant to adjournment.

President James Wood occupied the chair.

The following named delegates were present representing auxiliary Bible societies: From the Orange County, N. Y., Auxiliary Bible Society, the Rev. G. A. McAlister, the Hon. Augustus Denniston; from the Massachusetts Bible Society, the Rev. F. E. Marsden, D.D.

There were also present the Rev. Frank Foster, Agent of the American Tract Society, Cincinnati, O.; the Rev. H. G. Harned, Sub-Agent of the Atlantic Agency, of Scranton, Pa.; Mr. Stanley Armstrong Hunter, of Allahabad, India.

Regrets for absence were received from Schuyler B. Jackson, the Rev. S. Parkes Cadman, D.D., and Bishop Luther B. Wilson.

Devotional exercises were conducted by the Rev. Frank Foster, who read the first chapter of the first epistle to the Thesalonians, after which he offered prayer.

The Ninety-seventh Annual Report of the Board of Managers for the year ending March 31, 1913, was read by Secretary William I. Haven.

On motion of J. Marshall Stewart it was

Resolved, That the report which has just been read be printed and circulated under the direction of the Board of Managers.

In view of vacancies in the Board of Managers, mentioned in the report, a committee composed of S. B. Brownell, the Hon. Augustus Denniston, of Washingtonville, N. Y., the Rev. Frank Foster, of Cincinnati, O., and Secretary William I. Haven, was appointed to nominate suitable persons to fill the vacancies.

Treasurer William Foulke presented, with the certificate of the Auditing Committee, a report of the receipts and expenditures for the year just closed.

On motion it was

Resolved, That the financial report just read be adopted and printed in the Annual Report.

On motion it was

Resolved, That when the Society adjourns, it will do so to meet upon the second Thursday in May, 1914, at 3:30 o'clock p. m.

It having been stated that Secretary Fox might go to London and might have conference with the officers of the British and Foreign Bible Society, it was

Resolved, To request Secretary Fox to go to London for such a conference at an expense to the Society not to exceed \$300.

The Committee appointed to nominate Managers to fill the places of those whose term of office has expired, reported recom-

mending that the following persons be elected, and they were elected by ballot, Managers for the four years ending May, 1917, the filling of other vacancies being referred to the Board of Managers: Ezra B. Tuttle, Henry S. Stearns, M. D., J. Edgar Leaycraft, Lewis D. Mason, M. D., James Wiggins, Edgar Macdonald, Howard O. Wood.

On motion it was

Resolved, That the Board of Managers, as now constituted, be directed to meet at the Bible House on the first Thursday in June for the purpose of organizing for the coming year, and for the transaction of such other business as may be presented.

Secretary Haven mentioned that the Privileged Bible Institution of Württemberg, Germany, has informed us of the completion of one hundred years of its service, sending to the American Bible Society the programme of its celebration on the first and second of October, 1912, and the historical sketch which the Institution prepared for this occasion. On motion it was

Resolved, That the American Bible Society hereby communicates to the Privileged Bible Institution of Württemberg its hearty congratulations upon the completion of one hundred years of service in co-operation with churches and foreign missions, and tenders to the Institution, through its administrative officers, the best wishes of the Society for its future success in its great work of circulating the Holy Scriptures for the advancement of the Kingdom of Jesus Christ and the uplift of mankind.

Treasurer William Foulke presented a recommendation from the Committee on Finance to the Board of Managers in reference to the setting aside of \$500,000 from the John S. Kennedy legacy as a permanent trust, which was adopted by the Board of Managers, together with the following resolution to be laid before the Annual Meeting of the Society for action, so that it may be made authoritative, as follows:

Resolved, That any proposition to use any portion of the \$500,000 thus set aside as a permanent trust fund shall be acted upon only after notice of such proposed action has been sent to each member of the Board of Managers, and that a two-thirds' vote of the members present shall be necessary to authorize the use of any part of this fund.

It was resolved to approve and adopt this resolution.

The minutes were read and approved and the Society adjourned, to meet on the second Thursday in May, 1914.

HENRY O. DWIGHT,
Recording Secretary.

AMERICAN BIBLE SOCIETY REPORT, 1913

ALL Societies and Institutions receiving this Annual Report are respectfully requested to acknowledge the same by forwarding to the Secretaries of the American Bible Society, Bible House, Astor Place, New York, a copy of each of their reports or similar publications.

As never before, the reports from all of the fields of the Society contain requests almost as vehement as demands for larger appropriations in order to supply Scriptures to the people. Yet the Board of Managers, after carefully studying the income of the Society during the last year, did not feel justified in increasing the appropriations as a whole by a single penny. The situation is one which should be thoughtfully considered by all readers of this report. Every country in the world, with the exception of Tibet, Afghanistan, and some of the Mohammedan states of North Africa, is open to the circulation of the Bible. In many lands large groups of people have tasted the savor of the Book and ask to be supplied. In these circumstances a great advance in Bible circulation is hindered by lack of money for this purpose. We refer our friends to the Financial Statement in the later pages of this volume. The difference between the available funds and the appropriations actually made, to say nothing of the disparity between those funds and the sum that ought to be used, is such as to constitute a forcible appeal for increased contributions as the Lord has prospered our supporters.

♦

An examination of the languages in which the Bible was issued in the United States by the Society during the year ending March 31, 1913, reveals some very interesting facts. The Scriptures in the English language which were put in circulation in the United States number 1,444,911 volumes. Besides these, about 250,000 volumes were taken up by the foreign population of the United States, composed of recent immigrants and their children. Italians in this country took 77,623 volumes of Scripture during the year; Polanders got 55,926 volumes; Russians gladly absorbed 24,587 volumes; Greeks received a little more than 12,000, and Hungarians took as many more. Bohemians, of whom a great many are free-thinking Socialists, took into their homes 11,409 volumes, while the Croatians, who are Roman Catholics of the Servian race, called for 10,212 volumes. These figures are eloquent.

The death of the Rev. D. C. Green, D.D., of the American Board's Mission in Japan, has ended a long and beautiful service of Jesus Christ. Dr. Green's work, however, has not ended. The strong impression of his noble life will persist among the Japanese of highest as well as of lowest classes. Then, too, Dr. Green was not only a missionary of the American Board; he has been closely allied with the American Bible Society in his work in preparing the Japanese Version, which has been a light to the feet of thousands of Japanese during all these years. In 1872 he was appointed a member of the committee for the translation of the Bible which took in hand the versions of the Gospels already published, and prepared a revised and unified version of the whole Bible. In 1910 Dr. Green was appointed a member of the committee for the revision of the Japanese Bible, and the cutting off of his activity in this connection will be very painfully felt.



In this connection it is quite interesting to recall the stages of the work of the American Bible Society in Japan. In 1861 correspondence was had with the missionaries newly established in the Island Empire with a view to beginning Bible work. A year or two later the American Bible Society sent over from China quite a supply of Chinese Scriptures, which the Japanese could understand, although they did not speak the language. In 1870 the American Bible Society made a grant of \$400 in Bibles to the Japanese Mission of the Reformed Church in America. In 1872 it published the Gospels of Mark and John in the Japanese language. These had been tentatively printed some three or four years before, but were now issued as revised and approved by the Bible Translation Committee. Four years later, in 1876, Dr. Gulick, the Agent of the American Bible Society in Japan, reported issuing 24,050 Gospels in Japanese; besides 5,000 Gospels sold to the British and Foreign Bible Society, and 9,000 to the National Bible Society of Scotland. This was practically the beginning of the work of the American Bible Society Agency on a large scale in Japan. During the year 1912 the books put in circulation by our Japanese Agency amounted to 133,055 volumes; in addition to these, those issued by the British and Foreign Bible Society and the National Bible Society of Scotland jointly acting, must have exceeded 200,000 volumes, detailed reports of which have not yet reached our hands.

AMERICAN BIBLE SOCIETY

NINETY-SEVENTH ANNUAL REPORT

OF THE

BOARD OF MANAGERS



THE ninety-seventh year of the history of the American Bible Society brings us near enough to the end of our century to stimulate activity and awaken the desire to make the last years the best years. The year 1912 was not a lean year either in point of opportunity or accomplishment. The life of modern nations has opened the door wider than ever for the advent of the Bible, and made it possible as never before to send it forth on its mission in the languages of the earth. Nations long dormant have suddenly arisen to new life, new convictions of duty, and new hopes. The sudden and extraordinary national movements in China, and scarcely less, the war in the Near East, betoken colossal changes in the condition of mankind. The presence and power of God himself seems singularly manifest. Under such circumstances His Word has surely had free course and been glorified.

In our own country and in the Western Hemisphere in general signs of promise appear.

The Home Agencies of the Society have all of them been through the year open doors into the several communities which they are set to serve, and the reports from them will show that there has been steady, progressive activity in every part of the country and with satisfactory results. The Agency plan of work has for another year proved its efficiency, as the reports in detail will show.

There have been some changes in the personnel both at home and abroad, notably the death of the Rev. Dr. John Carrington, who for years had served the Society in Siam; but the work has not been seriously impeded anywhere. We mention in another paragraph the death of the Rev.

Geo. E. Farnam, of our Western Agency. The tide of missionary enthusiasm in the American Churches has not ebbed, but rather deepened, and as a necessary result, there is an increased interest and understanding of Bible work. As has often been noted, however, the very volume of missionary activity, and the growing complexity of its organization, creates difficulties for the Society which did not exist before. Popular attention is fastened upon newer and perhaps more striking modes of missionary labor. The multiplicity of causes makes access both to pulpits and the people of the churches more difficult, and the very reputation and prestige which the Society enjoys to some extent dulls the popular sense of the need of maintaining it.

These are difficulties which during the past year and for many previous years have been keenly felt. While it cannot be said that the difficulties have disappeared, there is reason to hope that they have been in a measure overcome.

The general Christian public is interested deeply in the Bible and, of course, in its translation, publication, and distribution. The discussions which have recently arisen concerning it have undoubtedly stimulated for the time being at least a widespread popular interest. This has made our task so far easier. The reports in detail which will follow show that the Christian Churches cherish this Society in their hearts, and though their formal recognition of its relative importance may not be all that we desire, it is enough to give us the comfortable assurance that the Society is regarded as their servant and handmaid. This is the best guarantee for its continued prosperity.

The total issues of the Society exceed by 358,409 the total issues for 1911, and this increase would have been impossible without a further use of the available funds put at our disposal by large gifts a few years ago. This expenditure has been carefully made on conservative principles, and it is highly desirable that the constituency of the Society should now thoroughly realize that there is urgent need that our growing operations should be matched by a growing revenue.

The Society must hold in reserve a considerable portion

of the funds at its disposal, in addition to those which are restricted by special conditions, limiting us to expending only the income from them. Men and nations are ready to receive the Bible. The Society must have a large increase in its current receipts if it is to give the Bible to them.

TRANSLATION AND REVISION

The revision of the Zulu Version is still proceeding, but the manuscript is not yet complete. Part of the Old Testament has reached the Bible House, and some of it has been put in type.

In Siam the New Testament in Laos has been completed, and some advance in Old Testament translations has also been made. In Siamese the revision of Numbers, Joshua, and Judges has been completed, and something accomplished in Genesis.

In Chinese the Union Wenli Version and the Union Mandarin Version of the Old Testament are being pushed under large and competent committees, the latter version under a new arrangement by which the three *Societies provide the salaries of the translators, as well as all other expenses. The work is to be finished, it is expected, within three years.

The revision of the Portuguese Scriptures is now complete in so far that a tentative printing of the Old Testament has been made in Brazil, and during the present year we may hope that the book will be ready for final printing. A bilingual New Testament, with the revised Portuguese and American Revised Version in parallel columns, is now being prepared at the Bible House in New York.

In the Levant we are able to report the completion of the transliteration of the Gospel of Matthew in Kurdish from Armenian to Arabic letters. Dr. Hoskins' very important work of preparing a new set of references for the Arabic large Octavo Reference Bible is going forward at Beirut. This completes the fifth year of this effort to make the Arabic Bible what it ought to be.

In Korea the board of translators has been changed into

* American Bible Society, British and Foreign Bible Society, and the National Bible Society of Scotland.

a board of revisers. This board has not had regular, continued sessions, but the individual members have been at work revising the proper names of the Old Testament preparatory to the revision of the entire Old Testament. They have also been engaged on the manuscript for a Mixed Script Old Testament.

The American Bible Society and the British and Foreign Bible Society have during the year organized a joint committee for the revision of the Spanish Scriptures. This committee is at work in Puerta de Santa Maria in Spain.

In Japan, the committee on revision has completed in sub-committee drafts of St. Luke and St. John, and in the full committee the latter half of St. Matthew, the whole of St. Luke, a part of St. John, and a preliminary draft has been made of a considerable portion of the Acts of the Apostles. This committee is a joint committee of the American Bible Society and the British and Foreign Bible Society.

Work has been progressing in Bolivia in the revision of the Scriptures in Quechua, and particularly in the preparation of a bilingual Spanish and Quechua New Testament.

ISSUES

The total issues at home and abroad amount to 4,049,610 volumes. These consist of 399,734 Bibles, 713,891 New Testaments, and 2,935,985 portions. Once more we report an advance over the issues of any year in the Society's history. When we realize that this is more than twice the issues of five years ago, and that for twenty-five years preceding that the annual issues averaged 1,500,000, this very noticeable advance becomes significant, and is a tribute in itself to the living power of the Scriptures. Of the total issues, 2,107,859 volumes were issued from the Bible House in New York, which is an advance over the issues of last year from the Bible House of 270,503 volumes; and 1,941,751 volumes were issued by the Society's agents abroad, being printed on mission and other presses in Turkey, Syria, Siam, and Japan.

THE TOTAL ISSUES OF THE SOCIETY IN THE NINETY-SEVEN YEARS AMOUNT TO NINETY-EIGHT MILLION, TWO HUNDRED

AND SIXTY-EIGHT THOUSAND, SEVEN HUNDRED AND FIFTEEN (98,268,715) VOLUMES.

THE SOCIETY'S FINANCES

The cash receipts of the Society during the year have been on the whole satisfactory. A complete exhibit is made in the full annual report, in which are published the reports of the Executive Officers.

CASH RECEIPTS

We mention here only the principal receipts. From individuals, \$35,682.07, as compared with \$25,528.89 in 1912; from churches, \$66,640.35, as compared with \$60,783.35 in 1912; from Auxiliaries, \$17,342.99, as compared with \$13,769.65; making a total of \$119,665.41 from the living, as compared with \$100,081.79, showing an increase of \$19,583.62.

The receipts from legacies were \$100,674.82, as compared with \$224,701.92 for the preceding year.

The income from trust funds and available investments was \$118,156.41, as compared with \$121,184.01.

The Society received from the sale of its books. \$255,045.82, as compared with \$238,522.05 the preceding year.

The total receipts available for current work, including certain sundry items not above mentioned, amount to \$602,966.49.

CASH EXPENDITURES

The principal expenditures of the Society during the year have been on the foreign field to the Foreign Agencies and Foreign Missionary Societies, \$291,217.57; to the work of the Home Agencies, \$139,452.95; in the manufacture and purchase and handling of Scriptures, \$260,898.51; in translation and revision of the Scriptures, separate from that involved in appropriations to the Foreign Agencies, \$5,556.10; for general expenses, salaries of Executive Officers, clerks, traveling expenses, etc., \$41,401.11. The total expenditures for the year, including certain other sundry items, amount to \$757,942.75.

TRUST FUNDS

The Trust Funds of the Society were increased during the year \$70,256.99.

Including the Endowment, the Jonathan Burr, and Alden Funds for the Blind, the Fitch Shepard Fund, the income of which is now available, and trusts held for Auxiliaries, they now amount to \$2,385,290.90, from which the income was \$105,462.95, which is about $4\frac{1}{2}$ per cent.

ANNUITIES

In addition to the above, the Society holds in the interest of certain donors \$208,961.35, which have been committed to it to hold until the death of the annuitants, when the principal becomes available for its work, the Society meanwhile paying to the annuitants a fixed annual income. The income from these funds was \$10,114.18, and the payments to the beneficiaries were \$11,953.16.

The Society has in addition securities, the proceeds of which, when disposed of, are available for its general purposes, whose par value March 31, 1913, was \$93,960, against which stands an indebtedness at the date named of \$70,000.

LIFE DIRECTORS AND LIFE MEMBERS

- Six Life Directors were constituted during the year by the payment of one hundred and fifty dollars each, and one hundred and twenty-nine Life Members were constituted by the payment of thirty dollars each.

VACANCIES TO BE FILLED

The members of the Board of Managers whose terms of office expire at the present time are the following : Ezra B. Tuttle, J. Edgar Leaycraft, James Wiggins, Henry S. Stearns, M.D., Lewis D. Mason, M.D., Edgar MacDonald, Howard O. Wood.

There are two vacancies caused by death in this same class (1909 to 1913) and one vacancy caused by the resignation of Dyer B. Holmes in the class of 1911 to 1915. That is to say, there are three vacancies in the Board of Managers besides those caused by expiration of terms of office at the present time.

THE BIBLE SOCIETY RECORD

Every important cause nowadays has its organ. The *Bible Society Record* antedates many now popular maga-

zines of this character. The multiplication of such magazines makes it increasingly difficult to secure attention from a very large circle of readers for any one of them, and the *Record* shares this limitation to its usefulness.

It has, however, a goodly company, who read it and love it, and this company is increasing. Some recent changes in its make up seem to have approved themselves to those who knew it without pictures and in the style of an older day, and undoubtedly a large number of new readers are attracted to it by these changes, and still more by the greater diversity in the material which the enlarging work of the Society makes it easy to offer. It is, therefore, not merely an "organ," but an effective aid to the work of the Society. But its usefulness could be greatly increased if it had a larger circle of readers. It may be said that its lovers are fit though few, but they could do much for the Society by commending it to others. Many letters of appreciation have been received during the past year.

OTHER PUBLICATIONS

The popular form of the Annual Report has been published as usual under the name of the "Story of the American Bible Society 1912," and has been sought for by pastors, Sunday-school superintendents, leaders of mission-study classes, etc. The "Bulletin of the American Bible Society," Nos. 3 and 4, and "Bible Lovers' Letter No. 4," have been issued during the year. Other additions to our literature are, "Four Years of the American Bible Society," the report of the work of the American Bible Society sent to the Methodist Episcopal General Conference, and "The Old Bible and New China," an address by Secretary Haven at the Missionary Conference on China. Besides these, reprints have been issued of a number of the standard leaflets of information which are upon the regular list of the Society's publications. Of the Ninety-sixth Annual Report of the Society three thousand copies were issued. This report is supplied to officers and members of the Society and to the officers of the auxiliary Bible societies, and to all others interested who pay the postage, amounting to ten cents.

AUXILIARY BIBLE SOCIETIES

During the year nine auxiliary Bible societies have voluntarily dissolved, the reason given in each case being decrease of interest in the local churches, and consequently a lack of financial support. Twenty-eight societies have failed during more than three years to make any report whatever of activities. These will have to be reminded of the impression of inactivity which is caused by such failure to report or to take part in the work of the National Society.

The whole number of active auxiliaries remaining on the list is now two hundred and seventeen, and the total of their donations to the general work of the National Society during the year was \$17,342.99.

HOME AGENCIES

In addition to the Auxiliary Bible Societies, supplementing them and covering great areas of the republic untouched by any such activities, are the Home Agencies of the Society, nine in number, each of them ministering to an empire. The work of the Agencies is under the care of secretaries who are termed Agency Secretaries. They have the heavy duty laid upon them of understanding their regions, with the varied and peculiar conditions and needs that prevail in each. They have the same responsibilities as rest upon the Foreign Agents of the Society in the way of the distribution of the Scriptures, and the added burden, which does not rest so heavily upon the Foreign Agents, of assisting in the education and inspiration of the American Churches, so that the work at home and abroad may be adequately supported.

The Agency among the Colored People of the South, under the charge of the Rev. John P. Wragg, D.D., Agency Secretary, continues to increase in its circulation year by year, reaching this year a total of 42,967 copies. Most of these Scriptures were sold rather than given away, through the states of West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Oklahoma, Tennessee, Kentucky, Missouri, Arkansas, and Ohio.

The Rev. S. H. Kirkbride, D.D., is the Agency Secre-

tary of the Northwestern Agency. This Agency covers the states of Illinois, Indiana, Michigan, Minnesota, Wisconsin, Iowa, Nebraska, and North and South Dakota, with headquarters in the McCormick Building, 332 South Michigan Avenue, Chicago, Ill.

The circulation for the year is in advance of any preceding year, and amounts to a total of 136,886 volumes, of which 32,208 are Bibles, 57,967 New Testaments, and 46,711 Scripture portions. It has been a year of development, in which Dr. Kirkbride has been organizing a staff of colporteurs which now number twenty. Besides these, he has sixty-four correspondents giving a part of their time to the circulation of the Scriptures. 230 towns have been visited, and 14,480 families were found without Bibles. This is a remarkable showing in the heart of this great nation.

The South Atlantic Agency, embracing the states of Virginia, West Virginia, North Carolina, South Carolina, Georgia, and Florida, continues its profitable relation with the Bible Society of Virginia. The distribution has been vigorously pushed, the circulation again increasing until it has passed the one hundred thousand mark and totals 100,284 volumes. The Agency Secretary, the Rev. M. B. Porter, has had sixty persons engaged with him, either regular colporteurs under the direction of the Society, and under its pay, or correspondents who, without compensation, engaged in Bible distribution. As heretofore, this Agency has reached city and country, rural districts and seaport towns, with equal and vigorous hand.

The Western Agency embraces the states of Missouri, Kansas, Colorado, Idaho, Montana, Utah, Wyoming, New Mexico, and Arizona, with its headquarters in Denver, Colorado. It has had a year of anxiety in the sickness and death of the Rev. George E. Farnam, whose appointment to this field we reported a year ago. Mr. Farnam died November 2, 1912. The Society, however, was fortunate in having in its staff at Denver, Miss Edith L. Jones, who has the work unusually well in hand, keeping in touch with the colporteurs in their journeyings and conducting the correspondence and the business of the Agency most efficiently.*

*The Rev. Arthur F. Ragatz was appointed Agency Secretary April 1, 1913.

In spite of Mr. Farnam's illness, the desire of his heart that the circulation of his field should increase to over 50,000 has more than been fulfilled, for the Agency reports for the year ending December 31, 1912, a total circulation of 60,011 volumes, of which 17,963 were Bibles, 18,933 New Testaments, and 23,115 portions. 86,661 families were visited and 8,223 were found without Bibles. 103 persons, some of them colporteurs and some correspondents, were employed in this work of Bible distribution.

The Southwestern Agency shows an advance in circulation. It covers the states of Texas, Louisiana, Arkansas, and Oklahoma, with its headquarters at Dallas, Texas. The Rev. J. J. Morgan has been in charge throughout the year. Sixteen regular colporteurs and forty correspondents, or a total of fifty-six persons, have been employed in Bible distribution. They have visited 63,472 homes and found 24,037 homes without the Bible. They circulated 56,658 volumes, of which 11,815 are Bibles, 23,395 New Testaments, and 21,448 Scripture portions. These thousands of homes without Bibles show the great need of the work of these Home Agencies.

The Pacific Agency, under the Rev. A. Wesley Mell, Secretary, finds itself again in the midst of an embarrassment of riches in the matter of opportunity, but not of the funds necessary to do all that should be done among the indescribable variety of people and tongues on the Pacific Coast. Twenty-four persons have been employed, and they have distributed 78,975 volumes during the year's traveling.

The Eastern Agency has for its field in New York City the boroughs of Brooklyn, Richmond, and Queens, with the shipping in adjacent waters, together with those parts of the State of New York not cared for by local auxiliary Bible societies. Although the area of this field is comparatively small, its population gives it special importance. The population numbers 6,351,000 souls, which includes, however, both in New York City and in the country districts, a large proportion of foreigners, and of the very poor—two classes which strongly appeal to this Society for sympathy and for those helps to growth which it can render in a peculiar degree.

The Secretary of the Eastern Agency is the Rev. W. H. Tower, having his headquarters at 330 Livingston Street, Brooklyn. He has had the aid and counsel of an advisory committee whose members represent the Brooklyn Bible Society. Twenty-five persons have been occupied in the distribution of Scriptures, and the number of volumes circulated during the year was 55,728, an increase of 114 per cent over the previous year.

The mere issue of books, however, is not the object of those who are doing this work. Were it not for the conviction that the written Word does transform men, bringing them under the influence of the Holy Spirit, this work could not have been pressed forward with energy. Again and again a single Bible or a two-cent portion placed by a colporteur during the year has been the means of leading souls to their Saviour. The sale of 466 volumes of Scripture during seven months in a compact body of thirty thousand Poles in Brooklyn has been an incident of the year's pioneer work, and this resulted in leading neighboring churches to establish among these Poles two permanent missions.

The Central Agency is in charge of the Rev. George S. J. Browne, D.D. It includes within its field the states of Ohio, Kentucky, Tennessee, Alabama, and Mississippi. Its headquarters are in Cincinnati, O. The circulation during the year has increased 16,654 volumes over the preceding year, and amounts to a total of 87,519 volumes, of which 14,201 are Bibles, 46,448 New Testaments, and 26,870 Scripture portions.

The Atlantic Agency has now completed the third full year of its existence, and is able to report a total circulation of 181,997 copies, an advance of 35,097 copies over the previous year. The Pennsylvania Bible Society, which is a component part of the Agency, maintains its hold on the affection and regard of the community where it has so long been planted, and on this good foundation the Agency work in Pennsylvania has moved forward with vigor, and now has been carried into the states of New Jersey and Delaware. The Rev. Dr. Leighton W. Eckard, the Agency Secretary, and Mr. R. W. Thomas, Jr., Business Manager,

are co-laborers in a territory smaller than some of our other Agencies, but must meet the difficulties incident to a greater density of population, and at the same time the wide variety of peoples to whom they must minister. They have need for books limited to the use of nearly fifty nationalities.

By means of these Agencies 796,231 copies of the Scriptures have been circulated in at least eighty languages. 3,553 towns and cities have been visited, besides many country regions. The following is a list of the Agency Secretaries, with the date of their appointment:

Agency	Established	Agency Secretary	Appointed
Colored People,	1901,	Rev. J. P. Wragg, D.D., Atlanta, Ga.,	1901
Northwestern,	1906,	Rev. S. H. Kirkbride, D.D., Chicago, Ill.,	1911
South Atlantic,	1907,	Rev. M. B. Porter, Richmond, Va.,	1907
Western (formerly Central)	1907,	Rev. A. F. Ragatz, Denver, Colo.,	1918
Pacific,	1907,	Rev. A. Wesley Mell, San Francisco, Cal.,	1908
Southwestern,	1907,	Rev. J. J. Morgan, Dallas, Texas	1910
Eastern,	1908,	Rev. W. H. Tower, Brooklyn, N. Y.,	1911
Central (formerly Middle)	1909,	Rev. G. S. J. Browne, D.D., Cincinnati, O.,	1909
Atlantic	1910,	Rev. L. W. Eckard, D.D., Philadelphia, Pa.,	1910

Under the oversight of these Agency Secretaries four hundred and twenty-eight (428) persons (284 colporteurs and 144 others) are reported to have been employed in distributing the Scriptures.

FOREIGN AGENCIES

The Foreign Agencies of the Society not only are every year growing in power and extent of operation, but in power to kindle and inspire a wonderful enthusiasm, as their reports of continued progress come to us each year. This year does not fall behind any in the marvelous opportunities to make God's Word known where hitherto it has not been known.

The West Indian Agency has had an eventful year. Revolution and civil strife in Cuba and San Domingo, and the plague in Porto Rico, have hindered but not prevented a large circulation of the Scriptures, and in the other islands much has been accomplished under the administration of the Rev. W. F. Jordan. Mr. Jordan's headquarters have been in San Juan, Porto Rico, and from this base he has traveled extensively and superintended the service of others

in the various parts of his scattered field. The Rev. Mr. Williams has been employed in Porto Rico, the Rev. S. A. Neblitt in Cuba (dividing his time between the Society and the National Sunday School Association of Cuba), while Mr. Cattelain has for part of the year labored in Haiti. The total circulation in all the islands for the year is 72,409:

The Rev. Gerard A. Bailly has again served the Society usefully in giving a portion of his time and thought to the conduct and oversight of the Society's work in Venezuela. The circulation during the year is 6,463 copies. The opportunities have increased and the time is ripe for a vigorous forward movement.

In Mexico, in spite of the upheaval of the entire republic by revolution, making travel difficult and absorbing the attention of the people in civil strife and disorder, and in spite also of the consequent poverty, the circulation of the Scriptures has gone forward. 5,407 Bibles, 5,166 Testaments, and 8,858 portions, making a total of 19,431 volumes, have been circulated during the year. If we omit from our calculations the Centennial Gospels which were circulated last year, the work of this year is only 2,568 volumes less than the preceding year. Twenty-six colporteurs have been at work instead of thirty-two. They have visited 1,256 towns and villages, and the sales by colporteurs are even larger than that of last year, the falling off being in sales by correspondents. Mrs. F. S. Hamilton, though given full authority to retire from Mexico if it should seem necessary or desirable, has remained at her post.

Central America continues to attract in increasing measure the attention of mankind, whose eyes are watching keenly the progress of the Panama Canal. The Society has been busy through its Agent, the Rev. James Hayter, not only here but all over Central America, as will be seen from the fact that it has employed twenty-five men in all, who have journeyed over forty thousand miles during the year, and distributed 31,472 Scriptures.

The La Plata Agency is a most extensive one and a very difficult Agency for one person to administer. It covers all of South America except Venezuela, Colombia, and Brazil. The headquarters are at Buenos Ayres, Argen-

tina. The Rev. F. G. Penzotti is a veteran in this field. Under his superintendence forty-two persons have been employed in the work of Bible distribution, and 64,899 volumes have been circulated, of which 15,230 are Bibles, 11,309 Testaments, and 38,160 portions. The circulation is not quite as large as last year. The increased cost of living is being felt in these republics, as everywhere, and this has had its effect on the circulation possible under the appropriation.

The Rev. H. C. Tucker makes the twenty-fifth consecutive annual report of the Brazil Agency. During this period 908,368 copies of the Scriptures have been circulated through the Brazil Agency, and during the past year 70,594 copies. These figures should be read in the light of Mr. Tucker's résumé of the quarter century and of this year. They show marvelous progress there, and that the whole Brazilian people is being slowly leavened with the influence of the Bible.

The Levant Agency, which covers all the countries of the eastern end of the Mediterranean, including also Egypt and the Soudan, has also been in upheaval. During the year the Rev. Marcellus Bowen, D.D., who has charge of this Agency, was commissioned by the Society to visit Persia and confer with the Presbyterian missionaries with reference to the work of the American Bible Society in that country. Mrs. Bowen accompanied him. After a tedious and wearisome, but effective and satisfactory, journey, Dr. and Mrs. Bowen came to the United States at the request of the Society for a furlough. The work of the Agency headquarters, at the Bible House in Constantinople, has been efficiently carried forward during Dr. Bowen's absence by Mr. Cassapi and Mr. Shahbazian. Dr. and Mrs. Bowen have now returned to their field, and find the whole situation transformed by the remarkable uprising of the Greek and Balkan peoples. During the year the circulation has reached a figure in advance of the preceding year by 31,342 volumes—21,943 Bibles, 28,308 Testaments, 117,437 portions—making a total of 167,688 volumes.

In Siam the Society has suffered inestimable loss in the

sudden death of its long-time Agent, Dr. John Carrington, whose loss is deeply mourned. His assistant, the Rev. Robert Irwin, is now his successor, and he is pushing into new regions as well as the old ones. He and his colporteurs have circulated 98,556 volumes of Scriptures during the year.

The China Agency has been an "agency for good" in a new sense during the year. The revolution, beginning in October, 1911, continued through a considerable portion of 1912, with the astonishing *finale*, the organization of the Republic, which if not consciously founded on the Bible, has grown out of Bible principles and needs the Bible as a *sine qua non* to its success. Dr. Hykes and his co-laborers have not been behind hand in seizing this opportunity, and are able to report 1,368,404 copies, an increase of 200,142 over last year.

Dr. Herbert W. Schwartz reports a good year in the development of the work in Japan. The southern portion of the empire is in the care of the British and Foreign Bible Society, and the northern half is under the care of the American Bible Society. During the year 6,426 Bibles, 56,061 Testaments, and 70,568 portions, making a total of 133,055 volumes, have been circulated. Twenty-five persons have been employed in this work of Bible distribution. Dr. Schwartz has been relying more than ever upon the co-operation of the missionaries in the circulation of the Scriptures in the field.

The work in Korea is in charge of the Rev. S. A. Beck. The circulation shows a decided advance, being nearly double that of 1911. In some respects this has been the best year the Society has had in Korea. One hundred and thirty colporteurs and Bible-women have been employed, and the circulation amounts to 88,214 volumes, of which 5,866 were Bibles, 9,957 were Testaments, and 72,391 portions.

During the year in the Philippines the work has been largely under the care of the Rev. Harry Farmer, who has been *locum tenens* during the absence of the Rev. J. L. McLaughlin on his furlough. Mr. McLaughlin and his family have been visiting in the United States, taking a

much needed rest after six years of uninterrupted service. The circulation for the year shows a slight falling off from that of 1911—2,886 Bibles, 16,186 New Testaments, and 34,670 portions, making a total of 53,742 volumes. There is an increase in the number of Bibles and Testaments circulated; the falling off is in the circulation of portions. This is a continuance of the trend indicated last year.

The following list gives the names of the Agents now serving the Society in other lands by appointment of the Board, whose whole time is devoted to its interests, with the dates of the establishment of the Agencies and their appointments:

Agency	Established	Agent	Appointed
Levant,	1836,	Rev. Marcellus Bowen, D.D.,	Constant'ple, 1838
La Plata,	1864,	Rev. Francis G. Penzotti,	Buenos Ayres,* 1907
Japan,	1876,	Herbert W. Schwartz, M. D.,	Yokohama,† 1911
China,	1876,	Rev. John R. Hykes, D.D.,	Shanghai, 1898
Brazil,	1876,	Rev. H. C. Tucker,	Rio de Janeiro, . . 1887
Mexico,	1878,	Mrs. H. P. Hamilton,	Mexico City, . . 1905
Korea,	1882,	Rev. S. A. Beck,	Seoul, 1911
West Indies,	1882,	Rev. W. F. Jordan,	San Juan, Porto Rico 1908
Venezuela,	1888,	Rev. Gerard A. Bailly,	Caracas, † . . 1908
Siam and Laos, . . .	1890,	Rev. Robert Irwin,	Bangkok, . . . 1912
Central America and			
Panama,	1892,	Rev. James Hayter,	Guatemala, . . . 1907
Philippines,	1899,	Rev. J. L. McLaughlin,	Manila, . . . 1906

Under the oversight of these Agents, and of other correspondents of the Society in foreign lands, eight hundred and ten (810) persons (706 colporteurs and 104 others) are reported to have been employed during the year in distributing Scriptures, the average time of actual service being about six months. If we add to these the four hundred and twenty-eight (428) reported for the Home Agencies, a total of one thousand two hundred and thirty-eight (1,238) persons (990 colporteurs and 248 others) have been directly employed by the Society in distributing the Scriptures during the year.

* Appointed to Central America, 1892.

† Acting Agent.

AMERICAN BIBLE SOCIETY

REPORT

OF THE

EXECUTIVE OFFICERS



IN accordance with the usual custom, the Executive Officers of the Society present herewith the detailed reports from its Agencies at home and abroad, thus filling out the briefer report of the Board of Managers. The reports of these Agencies are for the calendar year ending December 31, 1912. The financial year of the Society, however, ends March 31, 1913, and much of the matter connected with the reports of our own general activities is also brought up to that date.

First of all comes a summary of the Translation and Revision work of the Society during the year. This will be found more fully treated in the various foreign reports from the fields in which these translations are going forward, but is brought together here for convenience and to give a general impression of the whole.

TRANSLATION AND REVISION

The revision of the Zulu Scriptures has been continued, the Rev. James Dexter Taylor giving a large portion of his time to it under a special arrangement made between this Society and the American Board of Commissioners for Foreign Missions. Other forms of missionary labor, however, necessarily coming upon him made it impossible for him to give the whole of his time. In spite of this the revision has been pushed forward and is now nearly completed, and the passing of the proofs back and forth between Natal and New York has begun.

In Siam the sudden death of Dr. Carrington has deprived us of his knowledge of the minutiae of Siamese re-

vision, but his successor, the Rev. Mr. Irwin, has supplied full information, especially of the Laos work. The Laos missionaries have completed their translation of the New Testament during the year and made some advance on the Old Testament. Five of the New Testament Epistles (one of them revised by Mr. Irwin himself), together with the Book of Revelation and the Gospel of Matthew, have been completed. It may be noted that Matthew was revised by Mrs. McGilvary, who thus continues the labors of her husband.

In China the new Union Version in Wenli has been pushed forward, the committee meeting in April and May to bring together the individual work done by its several members. The committee reports that of the thirty-nine books of the Old Testament drafts of thirty-two have been made by members of the committee. Of the remaining books, most of the books of the Pentateuch and several others have been revised by three or four members of the committee, and other books are in process of revision. The translators are expecting to meet more frequently and for longer sessions each year. Draft translations of more than four-fifths of the Old Testament have now been made.

The Mandarin Union Version is now proceeding under the special arrangement entered into by the three Bible Societies, British, Scotch and American, whereby the translators reside in Peking and give their whole time to the work. Some difficulty has been experienced in securing a full committee, but the work was begun a little earlier than the time set, January, 1913. The individual members of the committee have been making their own drafts of books assigned to them, some of them while absent from the country on furlough. These will be coordinated under the new arrangement.

In the Philippines the Psalms are being translated into Pampangan, the portions of the Old Testament not translated into Cebuan are in process of translation, and an attempt has been made to translate one of the Gospels into the Moro-Arabic dialect spoken by the Mohammedans of Mindanao. A New Testament in Ibanag, with the word for baptism transliterated, has been issued.

In Brazil work on the new Portuguese Version has been continued, the Rev. William Cabell Brown, D.D., of the Episcopal Mission, giving special labor to secure its completion. The first draft of the Old Testament is now issued in tentative form for further study and criticism. Special pains have been taken to secure so far as possible the advice and approval of the best Portuguese scholarship.

A joint committee representing the American Bible Society and the British and Foreign Bible Society has been at work since October 1, 1912, in Puerto de Santa Maria, near Cadiz, in Spain. The members of the American committee have been the Rev. H. C. Thomson, D.D., Rev. C. W. Drees, D.D., and the Rev. V. C. Baez. These gentlemen were all members of the committee that met in New York under the auspices of the American Bible Society and produced the edition of the Four Gospels in Spanish which has met with such wide favor in parts of Latin America. The two representatives of the British and Foreign Bible Society have been with the committee from the beginning, and a third member has recently been added. The larger part of the time has been occupied in coming to mutual understandings as to the methods of approach to this great task, and at the time for which this report is made only the first six or seven chapters of the Gospel of Matthew had been in proof and sent out in a tentative form for the criticism of scholars in the Peninsula and in Latin America. The Society hopes for great things from this committee.

Recognition ought to be made here of the death during the year of the Rev. H. B. Pratt, at the home of his son in Hackensack, N. J., on December 11, 1912. Up to the time of his death Mr. Pratt was actively engaged in the revision of his *Versión Moderna*. He had prepared the greater part of his corrections and improvements on his New Testament. His family have very generously placed in the hands of the Society all of this work of their distinguished father, and it is among the possibilities that the Society will be able to bring out from these notes and studies a revised edition of Mr. Pratt's New Testament.

The joint Committee on Revision of the Japanese Scriptures has gone forward with its work throughout the year. During the year 1912, in addition to the completion of the preliminary drafts of St. Luke and St. John by the subcommittee to whom the work had been intrusted, the revision by the full committee of the latter half of St. Matthew, the whole of St. Luke, and a part of St. John was accomplished, and a preliminary draft was made of a considerable portion of the Book of Acts.

Work has been advancing in the perfecting of the Quechua New Testament, and the British and Foreign Bible Society has entered into mutual relations with the American Bible Society in this task. A committee representing both Societies is at work, and it is expected that it will bring out a bilingual New Testament in Spanish and Quechua.

In the field of the Levant Agency a transliteration of the Kurdish St. Matthew from Armenian to Arabic letters has been completed. Dr. Hoskins has made decided progress at Beirut in the important work of preparing a new set of references for the Arabic Large Octavo Reference Bible. This is the fifth year of new work done to make this Arabic Bible what it ought to be.

Progress is being made in a revision of the Old Testament published by the Society in the language of the Marshall Islands. The work is going forward under the care of Dr. Rife, who was for many years a resident in those islands, and is now at home in the United States.

In Korea the Board of Translators have changed their name to the Board of Revisers. Some work has been done by this board through the individual members revising the proper names of the Old Testament, preparatory to a revision of the entire Old Testament. Work has also been done on the manuscript for a Mixed Script Old Testament, so as to complete the entire Bible in Mixed Script. Work is going forward in the preparation of references for the Old Testament, so that the whole Bible may be ready as a Reference Bible as soon as possible.

NEW PLATES

A set of electro-plates were finished for the Gospel of John in Zapotec and Spanish (parallel columns), in 12mo; and also for the Book of Psalms in Spanish, *Versión Moderna*, revised, 16mo, in which version, and in corresponding size, plates were in progress for the New Testament, but discontinued at the time of the reviser's death. Electro-plates are in progress for a bilingual New Testament—Portuguese, revised, and English, revised (*American Standard*), parallel columns, in 12mo; also for the Old Testament, excepting Psalms, in the Marshall Islands language.

To replace worn out sets, new electro-plates were also made from molding plates for the Minion Bible, 18mo, and for Brevier John, vest-pocket size.

PRINTING IN OTHER LANDS

At Constantinople, in Modern Armenian, 2,000 Bibles, 8,000 New Testaments, 7,000 portions; in Ancient Armenian, 3,000 portions; in Armeno-Turkish, 3,000 Bibles, 6,000 New Testaments, 9,000 portions; in Osmanli-Turkish, 3,000 Bibles, 3,000 New Testaments, 33,000 portions; in Hebrew, 2,000 Bibles, 3,000 portions; in Bulgarian, 10,000 Bibles.

At Beirut, in Arabic, 10,000 Bibles, 13,000 New Testaments, 53,000 portions.

At Bangkok, in Laos, 66,500 portions; in Siamese, 37,300 portions.

At Chentu, in Mandarin, 60,000 portions.

At Shanghai, in Mandarin, 6,000 New Testaments, 899,500 portions; in Wenli, 1,000 New Testaments; in Easy Wenli, 1,000 New Testaments, 45,000 portions; in Canton Colloquial, 75,000 portions; in Shanghai Colloquial, 2,000 New Testaments.

At Weihsein, in Mandarin, 75,000 portions.

At Yokohama, in Mandarin, 13,000 Bibles, 14,000 New Testaments; in Easy Wenli, 1,000 Bibles.

At Foochow, in Foochow Colloquial, 2,500 portions.

At Hinghwa, in Hinghwa Colloquial, 3,000 portions.

At Yokohama, in Eunmun Character, 400 Bibles, 4,958 Old Testaments, 6,948 New Testaments, 56,500 portions; in Mixed Script, 900 New Testaments, 10,000 portions; in Japanese, 4,944 Bibles, 53,102 New Testaments, 21,250 portions.

SCRIPTURES PRINTED AND PURCHASED

These have amounted during the year to 3,990,399 volumes, as follows:

	Bibles	Test's	Portions	Vol's for the Blind	Total
Printed at the Bible House	231,450	555,100	1,222,650	615	2,009,815
Manufact'ed for the Soc'y	.....	.....	.....	725	725
Imported from abroad	49,725	28,184	155,755	235	233,899
Printed abroad	50,969	124,337	1,469,369	...	1,644,675
Purchased abroad	14,235	30,409	56,641	...	101,285
Totals	346,379	738,030	2,904,415	1,575	3,990,399

ISSUES

The total issues of the Society at home and abroad amount to 4,049,610, of which 2,108,751 were issued from the Bible House in New York (892 from the Home Agencies), and 1,940,859 by the Society's Agents abroad, being printed on mission and other presses in Turkey, Syria, Siam, China, and Japan.

FROM THE BIBLE HOUSE

Bibles	333,842
Testaments	536,405
Portions	1,236,759
Volumes for the Blind	1,745
	<hr/> 2,108,751

IN OTHER LANDS

Bibles	65,892
Testaments	177,486
Portions	1,697,481
	<hr/> 1,940,859
Total number of volumes	4,049,610

THE TOTAL ISSUES OF THE SOCIETY DURING NINETY-SEVEN YEARS AMOUNT TO NINETY-EIGHT MILLION, TWO HUNDRED AND SIXTY-EIGHT THOUSAND, SEVEN HUNDRED AND FIFTEEN (98,268,715) VOLUMES.

Of the issues from the Bible House in New York during the year ending March 31, 1913, 1,444,912 volumes were in the English language. This total is made up of 248,660 Bibles, 395,294 Testaments and Testaments and Psalms, 799,213 portions, and 1,745 volumes in the various raised characters for the blind. Of the Bibles and Testaments 23,475 were the American Revised Version.

Scriptures were issued in the same year from the Bible House in eighty-three languages other than English. The following table classifies these issues according to language :

<i>Language</i>	<i>Volumes</i>	<i>Language</i>	<i>Volumes</i>
Albanian	18	Latin	447
Arabic	4,461	Lettish	224
Arapahoe	1	Lithuanian	9,099
Armenian	4,263	Malay	21
Armeno-Turkish	609	Marshall Islands	2
Arrawack	26	Mauritius (Creole)	4
Benga	400	Mpongwe	1
Bicol	6	Muskokee	167
Bohemian	11,409	Navaho	14
Bohemian-Slovak	132	Norwegian	4,041
Breton	2	Ojibwa	19
Bulgarian	1,511	Pampangan	58
Bulu	1	Panayan	12
Chamorro	10	Pangasinan	4
Cherokee	88	Persian	1
Chinese	4,825	Polish	55,926
Choctaw	773	Ponape	6
Croatian	10,212	Portuguese	76,107
Dakota	777	Roumanian	8,033
Danish	9,572	Ruk	20
Dutch	5,023	Russian	24,587
Esperanto	226	Ruthenian	2,989
Estonian	5	Seneca	5
Finnish	3,417	Servian	4,745
Flemish	362	Sheetawa	501
French	23,273	Slavic	374
Gaelic	2	Slovak	2,157
German	45,879	Slovenian	5,712
Gilbert Islands	2	Spanish	187,007
Grebo	301	Swahili	1
Greek	12,978	Swedish	8,197
Hawaiian	756	Syriac (Ancient)	462
Hebrew	2,154	Syriac (Modern)	1,194
Hungarian	12,845	Tagalog	49
Ibanag	1	Turkish	146
Icelandic	6	Visayan	2
Ilocano	22	Welsh	1,150
Irish	10	Winnebago	3
Italian	77,623	Yiddish	529
Japanese	4,441	Zapotec	700
Korean	2	Zulu	29,805
Kussien	3		

DISTRIBUTION

The distribution of Scriptures in the United States during the year 1912 amounted to a total of 1,788,552 volumes, in eighty-two languages.

In addition to this, Scriptures were sent from the Bible House in New York to Porto Rico, Hawaii, and the Philippines amounting to 36,959 volumes, bringing the total from the Bible House in the United States and its island possessions to an aggregate of 1,825,511 volumes. This aggregate does not, of course, include the Scriptures printed by our Society in other lands for its Philippine Agency.

The number of volumes sent from the Bible House to foreign lands was as follows:

	<i>Vols. Issued</i>		<i>Vols. Issued</i>
Africa	1,026	Mexico	32,208
Canada	826	New Zealand	2
Central America and		Norway	802
Canal Zone	46,032	South America	123,900
England *	31,399	Spain	12
Germany	1	West Indies	40,590
India	16		
Japan	2,640	Total to foreign lands	282,348
Korea	19	Total to United States	1,825,511
Labrador	12		
Levant	2,837	Aggregate issues from	
Madeira	6	the Bible House	2,107,859

REMITTANCES TO FOREIGN LANDS

Expenditures for work abroad are here summarized as follows:
To the Society's Agencies in

	<i>Books</i>	<i>Funds</i>	<i>Total</i>
Brazil	\$9,337 73	\$17,792 55	\$27,130 28
Central America	5,411 50	9,232 21	14,643 71
China	125 49	68,335 14	68,460 63
Japan	207 74	23,135 70	23,343 44
Korea . . . . .	.....	19,096 75	19,096 75
La Plata	10,023 32	21,262 20	31,285 52
Levant	530 90	64,077 42	64,608 32
Mexico	7,193 17	17,433 93	24,627 10
Philippines	324 47	15,695 59	16,020 06
Siam . . . . .	.....	9,401 40	9,401 40

* To the B. & F. B. S., including 31,384 volumes in Zulu.

REMITTANCES TO FOREIGN LANDS—Continued

	Books	Funds	Total
Venezuela	\$922 01	\$1,786 84	\$2,708 85
West Indies	6,488 17	15,753 95	22,242 12
	<u>\$40,564 50</u>	<u>\$283,003 68</u>	<u>\$323,568 18</u>
To Missionary Societies for work in foreign lands . .	284 53	8,213 89	8,498 42
Bibles given individuals for use abroad	692 69	.....	692 69
Aggregate	<u>\$41,541 72</u>	<u>\$291,217 57</u>	<u>\$332,759 29</u>

The following table presents, at a glance, a résumé of the statistics of the year under review, together with the corresponding figures of five preceding years (1908 to 1912). The receipts from other lands are made up principally from the sale of books, and the excess of these receipts over the value of books sent abroad is accounted for by the fact that so large a part of the foreign issues are printed at the Society's expense in China, Japan, and the Levant.

TABLE OF FOREIGN DISTRIBUTION

Number of Book	97th Year	98th Year	99th Year	94th Year	98d Year	92d Year
Printed abroad—						
Bibles.....	50,969	38,696	18,625	40,963	40,696	24,535
Testaments....	124,237	134,251	146,979	134,268	156,454	99,423
Portions.....	1,469,369	1,430,558	1,549,406	990,446	726,512	784,315
Total.....	<u>1,644,675</u>	<u>1,598,510</u>	<u>1,715,010</u>	<u>1,136,677</u>	<u>923,661</u>	<u>888,268</u>
Purch's'd abroad—						
Bibles.....	14,235	16,997	9,101	9,082	9,090	10,423
Testaments....	30,409	47,832	32,276	23,117	20,622	36,324
Portions.....	56,641	146,071	50,607	85,774	65,954	60,270
Total.....	<u>101,285</u>	<u>210,900</u>	<u>91,984</u>	<u>117,913</u>	<u>95,706</u>	<u>107,017</u>
Issued abroad—						
Bibles.....	65,892	51,319	26,172	51,100	44,315	36,372
Testaments....	177,494	196,622	208,860	159,371	159,726	149,451
Portions.....	1,697,481	1,606,904	1,576,976	1,199,213	756,559	721,967
Total.....	<u>1,940,869</u>	<u>1,853,845</u>	<u>1,622,008</u>	<u>1,399,584</u>	<u>962,800</u>	<u>906,710</u>
Sent abroad.....	<u>319,307</u>	<u>314,399</u>	<u>319,688</u>	<u>208,013</u>	<u>179,998</u>	<u>145,822</u>
Foreign circulation	<u>2,260,166</u>	<u>2,168,084</u>	<u>1,941,696</u>	<u>1,602,597</u>	<u>1,142,798</u>	<u>1,052,533</u>
Value of Books sent abroad....	<u>\$41,541 72</u>	<u>\$43 500 80</u>	<u>\$48,478 56</u>	<u>\$39,177 82</u>	<u>\$34,286 68</u>	<u>\$31,488 10</u>
Funds sent to other lands....	<u>\$291,217 57</u>	<u>\$265,413 39</u>	<u>\$264,609 84</u>	<u>\$231,334 81</u>	<u>\$214,742 44</u>	<u>\$201,636 77</u>
Receipts from other lands....	<u>\$75,399 08</u>	<u>\$66,061 26</u>	<u>\$60,757 54</u>	<u>\$50,987 40</u>	<u>\$64,706 28</u>	<u>\$58,277 30</u>

In the following pages will be found, first the reports

of the Home Agencies in the order of their establishment, then the reports from the various Foreign Agencies of the Society, and from missionary correspondents in lands where the Society has no established agencies. The foreign reports begin with the foreign fields nearest to us in Latin America ; then come reports of the European and Asiatic Missions and of the Asiatic Agencies. These are followed by reports concerning the work in Micronesia, Africa, etc. After the foreign reports we present the story of the Auxiliaries and the report of the Treasurer.

THE SOCIETY'S WORK IN THE UNITED STATES

AGENCY AMONG THE COLORED PEOPLE OF THE SOUTH

This Agency was established in 1901, and aims to reach the colored people in fifteen southern states. The circulation in 1912 amounted to 42,967 volumes, an increase of 1,702 volumes over that of 1911. In eleven years the colored people of the South have received through this Agency 310,806 volumes of Scripture. The Agency Secretary is the Rev. J. P. Wragg, D.D., 35 Gammon Ave., Atlanta, Ga.



CHECKED development this year of the enterprise of this Agency gives to its report a tone of cheery assurance. Why should there not be satisfaction in the work of healing sick souls; of giving to the blind sight that floods their darkness with light, and of opening the gospel to the neglected poor? This enterprise is verily the work of the Lord Jesus Christ, and as its permanent and pervasive influence becomes more clear the note of joy beautifies the simple stories of the workers. These workers (fourteen colporteurs were employed) have as usual some stories of personal privation. But generally what they have to tell illustrates one thing—the strange fitness of the Bible for every need of people of every class. Not only the colored people directly served, but white on-lookers show their gratification in this important work.

Two hundred and forty-seven towns, besides wide areas of the rural districts, were canvassed, and the total journeying of the colporteurs amounted to nearly 21,000 miles.

Dr. Wragg reports in detail as follows:

It was with great faith, large hope, and an abundance of zeal that we entered upon the field of activities for 1912. We wanted to play a small part in planting the banner of peace in many of the strongholds of the enemy of righteousness. On our standard we wrote the word progress, and in care of him who leads only to conquer we went forth.

By general consent the year opened with signs of unprecedented

prosperity. Trade was flourishing and the national income and expenditures large. All around in the marts of trade was evidence of the healthy state of commercial life. This had its effect upon all who were open to receive it, and they who were wise responded.

A mere state and desire, or even a large perspective, do not give to us what we earnestly wish. We realized that he who succeeds is he who works. We are not to be dreamers, but workers. It is fatal to rely upon genius. It is here that we fail. Adam cannot always be a receiver; he must be a producer to live. If he would live and be forever healthy he must be a worker, as he must dress and keep the garden of Eden. He must not sit under the tree to wish, to long, to die.

There is much to encourage the worker, the light that comes to many who are in darkness, the joy to many who are in sorrow, and the knowledge that is given to many who are in ignorance. To us a cheer comes, for we have his written and inspired words which we appropriated: "And I will bless thee, and make thy name great; and thou shalt be a blessing."

The figures and facts which we are now to give will be an index of what has been done through the Agency during the year just closed. The circulation numbered 42,967 volumes, which is 1,702 beyond the preceding year. We had fourteen persons employed in this Agency, traveling 20,688 miles and visiting 247 towns and also a large area in the rural districts.

There was quite an increase in grants and partial grants to schools, churches, etc. Tabulation was made of the homes visited. Numbers without Bibles were found and reported. The sick visited and prayers offered were also recorded in our colporteurs' weekly statement.

We have been greatly interested in the work and the many experiences sent in to us from our colporteurs, and feeling that many of the readers of this report would also be interested, we have copied from their many letters some of the experiences they are going through daily in doing this Bible work.

Mr. Braboy has found some goats who were willing to help him carry his load of Bibles. These goats are very gentle and will stand while he is trying to read the Word of God to the people. Of course this wagon attracts attention, and as the people gather to see the Bible goat-wagon, Mr. Braboy has a chance to talk with them and urge upon them to have a Bible. He writes:

Mr. Braboy

"I started out the first of the year to do my best in putting the Bible in the homes of the people. I was encouraged at first by the people's anxiety for the book. I was called and stopped to let people have a Bible or a portion; they were earnestly seeking after the Word, and my heart rejoiced with them. Soon I must leave this field and reach one, I am sorry to say, just the opposite. 'We do not need a Bible,' were the answers we received at many a door and by many

who passed by us. 'Young man, I am a sinner and that book will only make me worse.' Young people did not have any interest in the book, and old people would not stop to hear me read the Word. I saw nothing but darkness for our work. What could be the trouble? Did not God promise to bless His Word? Were the people too poor to buy a Bible or a portion? As I thought of these many things, I went to find out what was the trouble with the people in this town. To do this I must first win their friendship. I was not long in doing so, and soon learned that they had not been taught to care anything for sacred books. I had a chance to preach to them from the pulpit and teach in their Sunday schools, and after this was invited to their homes. I impressed upon them that they should love all good books and to never be without a Bible. I soon changed the mind of some of these people, and left many Bibles in this town. We make a study of the people we visit and find that those who are very poor are, most times, glad to hear the Bible read and glad to receive a copy. The sick are cheered by the colporteur's reading and prayers. Tears stream down the cheeks of the prisoners as we visit their cells and tell them Jesus died that they through his death could be saved. Every day I see more and more the need of faithful distribution. I love to do this work for God, and often ask myself the question, What would the world be without the Book?"

Mr. Benton

Mr. Benton is firm in his belief that the Word of God must be taken to all the people and that he has a great part to play in doing this work. While shut in for a few weeks last summer and told to rest his eyes and body, or he would not be able to get up for quite awhile, from a spell of sickness brought on by overwork, he remembered he could talk Bible, so he kept at it, and when he was able to get someone to write for him it was about Bibles. Truly he is a lover of the blessed Bible he is carrying to his people.

"It is very cold here," writes Mr. Benton, "but I have shoveled away enough snow to put up my box stand on the street; and while the people are on sleds and having what they call a good time during these snowstorms, I feel warm enough to hale them as they pass and ask them to take some Scripture along with them. They come and buy and tell me to go indoors, it is too cold; but I laugh and say, 'My friends, this work must go on too.'

"I find it hard in some of these towns to work without paying a license, but have succeeded in every instance. Through the interest many of the pastors have shown in our work, we have been able to enter every town save one, and that was strictly Catholic. These people had this city so tight I could not get on the edge of it. Too bad. I find that perseverance is greatly needed in doing Bible work. I went to a city and found that if you sold Bibles or anything else right out of your grip, that you would have to pay a license. I knew this

would greatly throw my work behind, so went in to see the pastors, who are ready to stand by the Bible-man ; but this time some of them were out of town, while others could not go at that time. I made up my mind that I would go and see some of the good Christian members of the church and get them to help me. I struck a white Christian gentleman at once, and he went to work and got them to let me do this work on the streets and from door to door, as I had been doing in other places. What could we do without the influence of good people? I have visited hotels and asked for a chance to show my Bibles to the servants, and they have been much interested. I have met men on the railroad track and showed them my Bibles, and they always carry a few books away with them. I have found men in shops at noon, and while they did not wish to see my Bibles at first, before I got through talking to them of the book I represented they would not only buy for themselves, but often send me to some of their friends. I have had the Lord on my side, and I am trying to give each minute of his time in doing my best in putting out His Word."

Mr. Groves' Story

Mr. Groves is known by his work. He has been interested in scattering the Word since we first commenced this Agency. He is very active as a worker, as his reports will show from time to time. We find it hard to get him to tell us much in writing, but it would do you good to sit down and have him talk Bible to you and picture to you his daily rounds. He told us one man came up to his stand and said, "I am forty-five years old and I want to buy a Bible." He took the book in his hand and said: "This will be the first Bible that ever went into my home, and I want to say, young man, I am proud of it. I was not too poor to buy, but you are the first to show me the good I would get from this Bible."

"Man after man came up to my stand, saying nearly the same thing. These were not by any means poor, ignorant men, but men who were leaders in the community in which they lived. A woman who was a Christian and whose eyes had grown very weak so that she could not see fine print, said, as I entered her door and told her what I had: 'You are an answer to prayer, young man. I have been wishing to learn where I could find a large-print Bible, and here you have it. I am glad to get it. I thank you for finding me.'"

Mr. Groves' stand on the streets and his house-to-house visits are known wherever he goes, and whenever we send a colporteur into that field he has a hard time finding a home where Mr. Groves' voice has not been heard.

Mr. Edwards has been with us several months. He has put out a very large number of portions, and his reports will show that he has been able to supply a number of Sunday schools and also some of the public schools with books. He has canvassed a few towns in Georgia and South Carolina.

Mr. Vaughters among the River People

Mr. Vaughters spent the year in Mississippi, Louisiana, Alabama, and Texas. His experiences during the year are very interesting, and we will try to give you the benefit of some of them:

"My experiences during this year were considerably varied, and from many points of view unique. In the first place, the year began with a heavy and constant downpour of rain which lasted until spring. It was said by many who were authorities that these rains in this particular section of the country were unprecedented. As a result of these constant rains the orderly manipulation of almost every kind of business was interfered with. It was my intention to work my way directly to the Mississippi River. I reached Greenville, and found the people making skiffs in order to be ready for the anticipated overflow of the river. I was very favorably impressed with the town, largely because of the harmony I found existing between the two races. I began to visit the homes of my people at once, and tried to tell them of the place the Bible should occupy in their homes. I did all that I could to allay their fears, giving every reason I could think of why they should not expect an overflow at that time, but all was in vain.

"I continued, however, to push forward my work against these oppositions the best I could. I went out one morning, after having been there a week or more, and in fully one half of the homes at which I called I was greeted by the children and was told that their fathers and mothers had gone down to the river. After a while I decided to go down to the river, and when I arrived in sight I found the levees covered with a solid mass of humanity—people of all sorts from all over town watching the rapidity with which the great river was rising. I watched the moving of the waters for a while. I decided that it was 'my move,' and the quicker I could get out of the city the better it would be for me. The trains were only running promiscuously, according to no regular schedule. I caught the next train and retraced my steps to what was called the 'hill country.'

"I have walked some days for miles and was received at many a door with, 'Do not need your book.' And when I asked to show it I was left standing in a very hot sun whose rays were killing people daily, as the heat was so intense. With his help I got many to listen while I tried to read His Word with my best voice in that hot sun. When I am through they say, 'We do not need your book; we are Catholics,' and the door is closed in my face. I do believe that some of the Scripture I read will have effect on those who were kind enough to listen.

"I was in a town one morning showing my books to two ladies. They were under a shade tree washing. They were very much interested when a man came out of the door and with a gruff voice ordered me away. I tried to reason with him, but it was all in vain. The more I told him of my mission and the good book, the more angry he

became and seemed to want to put me out of the back yard. For a few minutes I felt like letting him try it, but through the strength of him whose Word I was carrying, the higher self was able to whip the lower self into subjection, and I went my way.

"I had to travel eighty-five miles once to find a town that was above the water, and the water had subsided only thirty days before I reached there. Everything looked like starvation here. I could see the high-water marks seven and eight feet high on the houses. I worked here and was able to help many of the people in kindly advice, seeing that they were supplied with Bibles from either sales or donations. I visited a salt mine, sawmills, and several sugar refineries, and succeeded in doing some good work in these places of labor.

"The Bible-man had the pleasure of boarding in a Catholic home, and was never better treated. I was stopping in a home where a Methodist preacher was also stopping, and in a conversation he told me that he was once a Catholic and became a Protestant from reading the Bible. He was well educated and knew just what it is to be a true follower of our Lord and Saviour. This fact added much to my zeal for circulating the Bible among my people.

"A very large show came to a city while I was there, and many of the people were much amused when they came to the show grounds and found the Bible-man at the entrance crying out Bibles to sell and give away. Some laughed at the idea of mixing elephants, monkeys, and Bibles together. I tell you I mixed them that day with success. Many of the actors said they would like to own a Bible, but were not allowed to carry one. 'It is a good book; the best a man can read.'

"I tried in one of the towns I visited to see if I could not use my mixing spoon in such a way as to cut out whiskey and put in Bibles, as I was sure they would taste better in the long run than that demon whiskey. I secured a nice place next door to a barroom for my stand. I could not cut off, as I desired, the old glass of what is known as 'booze,' but I sent home with many a man the blessed Word of God, and I am hoping at their sane moments they will catch the spirit of the book and lay aside the weight of sin that is causing so much sorrow through this land of ours. One man on his way home stopped and bought a Bible, and said, 'Young man, I was a barroom-keeper and had gotten to the place that I was nothing more than a beast, but reading this book saved me. Praise the Lord, I hope others may be led to him from reading the book.'

Mr. Champion, known by many as the "Bible-man," worked part of the year with us. He was a faithful worker and we were sorry when his time came to go. We will miss his orders for Nos. 470 to 474. How often he would write and ask for his "Eye-saver and Soul Redeemer." This is what he would call the above numbers.

Mr. Hilton started out in 1912, holding his flag high, and we ex-

pected a good year's work from him, but it was not so ; he left without giving us any notice of his going.

Mr. Sanders could not work regularly for us, but whenever he had a few days to spare from his other labor he would fall in line and give us some of his best work.

The Bible Lady

Miss Harris, as you will see, has been successful in doing much good in her visits to the people. These lines from her pen will show that she has not been asleep by the wayside:

"By no means have my reports from a financial standpoint been as favorable as I desired them ; yet I have endeavored to place the Bible in the homes and hearts of the people to the best of my ability.

"After having spent the year 1912 among my people, I truly realize more fully the great need for Bible work. In doing this great work you come in direct contact with the masses of the people and see them as they are. My daily life is such that it is in accord with my work. Oftentimes in passing along the street I have been called in to give a word of advice or select some good Scripture for them to read. They would say: 'I know you are a Christian woman ; your life and work speak for itself. Ever since I bought that Bible from you I have been more determined to live a better life.' Upon entering one home the woman met me at the door and began to weep very bitterly, saying: 'I know you are the Bible lady. I'm so glad you came. I have been so troubled for the last few days concerning the kind of life I'm living. I'm trying so hard to break away from my evil companions and live a better life. I know you can help me.' Well, what I did I did in the name of the Heavenly Father, reading, advising, and praying. I afterward invited her to prayer meeting, which I knew to take place on that evening at our church. She came in just as we were closing. The pastor, the Rev. Mr. Holmes, as I had related the case to him, invited her up, and she knelt before the altar. We all prayed fervently for her. She now attends church and the indications are she will become a useful Christian. This is one of the many cases.

"I have spent much time in the various mining camps in the state of Oklahoma, and oftentimes the class of people I had to deal with were very rough ; yet I knew they needed the Word of God, and it was my business, or rather duty, not to pass them by. Drinking Choctaw beer and gambling seem to occupy the uppermost seat in the minds of these people. Whilst I did not accomplish all the good I desired, yet I do thank God deep down in my heart for the privilege of carrying His Word to a people who needed it so much.

"I visited the state penitentiary. I gave away several Testaments, which were received with much gladness and joy. One prisoner said he had been there for fifteen years, and he had hoped and prayed much

for some form of the Word of God to read. I always feel best when I give my service where it is most needed."

Mr. Jefferson could only stay with us a very short while. We were loath to give him up, as he was a very active worker. He writes:

"Pardon delay of report. Monday and Tuesday are my hardest days. From early morning until late in the evening I feel that every moment of the time belongs to the Bible Society. I also feel that most of the mining camps around here are in need of Bibles, and it will take up some time to reach them. I ask them if the preachers did not teach them that they ought to have Bibles? Many of them had to say that they did not go to church. Now I had my chance and tried to convince them they must own a Bible as well as they wanted to own other things. They caught the spirit, and many bought with money that would have been thrown away for things that would soon perish. Those who did not buy came to my room for Bibles.

"It is pouring down rain and one cannot get very far before a shower is upon them. I am doing my work, though, between showers.

'Cut out the Beer and Buy a Bible

"I had a fine week and to-day am on the street. Saturday I stood upon a beer keg in front of a lively saloon and cried out with my hand in use as a horn: 'Cut out the beer and buy a Bible! This Bible will show you the way to heaven; the beer will take you straight to hell!' Some of my listeners took beer while many others carried off Bibles, and some of the hearers carried off both, feeling that it was wrong to alight either.

"I am watching the pay-days with much interest round these mines. I walked eight miles to reach a camp and am very tired, but must be on the go to keep before my brother miners the fact that the best book to buy is a Bible. Agents of all kinds are here on these pay-days. I am going to try to get Bibles in every church in this town, where I call my headquarters, before leaving.

"Had a pretty fair week; put in some good work in several camps. I shall spend the most of my time here, as I see so much Bible poverty. The money is wasted for everything but what goes to make a man. I am here to challenge any man on the ground, even the beer and whiskey men. I have the Book, and what I cannot say of its value I will willingly turn it over to any of them to inspect. I am in to win for Christ and his kingdom."

Mr. Brooks

R. N. Brooks sends the following:

"During the four months and more of my employ in the American Bible Society I traveled over the counties of western North Carolina, making the principal part of my pilgrimage in Iredell, Catawba, Caldwell, Buncombe, Rutherford, and McDowell counties. The physical features of this section are indeed interesting. The Blue

Ridge mountain system crosses the western part of the state, leaving it high and rugged. Such a section of country is not favorable by nature for the construction of large cities nor to the building of railroads and thoroughfares, the lack of which renders travel slow and tedious.

"The people who live in this section possess high moral worth and sterling character. Truly they are climbing to the very highest heights accessible to them, and are looking from thence to the dawn of a day of better things. God has so revealed himself to them in the natural world—in beautiful landscape and fresh air—until the atheist and the agnostic have no place to thrive. Those rural folk delight themselves in the fact that they have no guide superior to the Bible, and in this particular well might the people of any part of the habitable world copy after them.

"But those people, sad to say, have been so frequently 'stung,' even in purchasing their ideal book—the Bible—until it is almost heartrending to hear the pathetic stories; how that ordinary book-agents have sold them Bibles, charging in some instances for one Bible three times its retail price at any bookstore in the United States. Of course, I did not expect to hear of their prices even approaching those made by the American Bible Society, but the thing referred to here is open speculation, which has rendered a man with Bibles a being to be feared rather than admired, for in a great many instances the great American Bible Society had not been heard of. Many of those humble people, without Bibles and too timid at first frankly to confess that they had not been able to pay the price of those speculators who had canvassed the country, would take refuge in the statement that where there is little known there is little required, for they were without Bibles, not because they did not want them, but because the Word could not be had at a reasonable cost. But when I gave the American Bible Society its due place, in its relations to them as private citizens, as members of churches, and as heirs of the kingdom of heaven, every tongue was loud in its praise of the Society, the only difficulty remaining being that of getting the Bibles to the homes.

"Truly the system of travel in the rural districts is a problem not to be solved by the American Bible Society. But this great Society, like other Christian societies, must not and cannot afford to wait until railroads and trolley lines thread and ramify the districts to begin its work, for with these go vice and crime, which will not only render the Bible unpopular, but will even make it odious rather than admirable. Truly history is repeating itself, for to-day, as of old, no people appreciate the Bible as do those who inhabit the cantons or districts, and I have never complimented myself more highly for any position than for this privilege of carrying this message of cheer which the American Bible Society is destined to send to the rural folk.

"May we not all pray that the American Bible Society may be largely prosperous in the great work which it has undertaken for all

people everywhere, and that those who enter the various fields as col-porteurs may be first of all thoroughly consecrated to God. Then those humble folk whom I have mentioned will by no means be overlooked, but their anxious hearts will be glad when they shall have had opportunity to contribute to the success of the American Bible Society."

Appreciative Words from Schools and Churches

DEAR SIR: This will inform you that the twenty-four Bibles, No. 208, came safe this morning. I am sending you the heartfelt thanks of not only myself, but every member and friend of Emanuel Church. We appreciate this half grant you so kindly made us, and we do hope to send in another order as soon as possible. Thanking the American Bible Society for making it possible for us to obtain this half grant, I am
Very gratefully, _____

DEAR BROTHER WRAGG: When I reached my work last Tuesday I found the Bible I had just ordered in the express office awaiting my arrival. On the following night I presented it to the church in the presence of a very large congregation, and it was received by them with sincere gratitude. We are much pleased with it, and desire to thank you and the American Bible Society very, very much.

DEAR SIR: I have just received the Bibles to-day. They arrived safe and on time. The poor orphan children were very proud of them. We thank the American Bible Society through you for them.

DEAR SIR: We have just received your beautiful Church Bible for our pulpit, and we have been chosen as representatives of our church to partially thank you for the same. Words are insufficient to express our thankfulness to you and the Society for putting this Bible on our pulpit, as it was bare.

DEAR DR. WRAGG: The Bibles came in to-day, and in behalf of the Woman's Home Missionary Society and the faculty and students of the Emerson Home and School, I desire to thank the American Bible Society for this very liberal donation. I can assure you they are greatly appreciated. Trusting you may call when in our city and see our school.

DEAR SIR: I write you this postal to let you know that I received the Bible all right. I presented it to the members of the church last night, and they were delighted with it. Four young men paid the express charges on it. I hope you much success in your work.

DEAR SIR: We hardly know which is greater—our gratification or our surprise at the beautiful and unexpected gift just received from the American Bible Society through you. We being representatives of our Sunday school, we can thankfully say it was gratefully received and highly appreciated by our whole body. We will ever remember it as an honor of yours through the efforts of our pastor.

DEAR SIR: I appreciate greatly your kindness in responding to our request for Bibles. As soon as the Bibles reach us we will start our Bible study.

I could write many more letters of gratitude from churches and schools for grants and half grants from the Society, but I am afraid your patience is already exhausted, and we want you to bear with us just a little longer to hear a few thanks coming from our shut-in brother whose chief companion is wickedness. When we get them to take our little Gospels in their pockets, they throw off that wicked companion and substitute our friend Christ Jesus.

A teacher and a number of orphans, on their way for a day's outing, seeing the name "American Bible Society" on our door, came in for a few minutes to look at the little room that held the Bibles that were doing so much good through the land. Their faces beamed with delight when we asked them if they would be able to carry a load back with them, so that they might study and learn more of God. "You will give them to us?" "Yes, come by and see." I do not think they spent many minutes after eating their little lunch before we were called upon for the Bibles. I told them they would be very heavy to take so far, but one little wee girl said: "Yes, sir, we can take all that you can give us. We each would like to have a Bible." How proud they were to start off with this load of Bibles. I watched them until they were out of sight, and thought how much good those children would get out of the book they had been taught by such a wise teacher to love and respect.

A line from the prison walls and convict camps:

DEAR SIR: The package of Bibles was received and you will please accept my thanks for the same. I will gladly pay the express charges. The convicts seemed very glad to receive the books.

MY DEAR SIR: Allow me to acknowledge with grateful appreciation of the same the gift of Bibles, portions, and Testaments donated by the American Bible Society through yourself. They will be appreciated by the prisoners and be productive of much good.

MY DEAR SIR: Please send me some books for my chain gang. Those dear little Gospels you gave me has helped to bring joy and gladness to the hearts of some of our men who were sinners. I will be thankful for as many more. You know my field is wide, and the cries of men who are anxious for something good to read is painful when you haven't anything to give. Do not fail to get some Gospels to me. I wish you could see some of my men reading at rest time, and as they go to and through from their work. These little Gospels are carried in their pockets. Praise the Lord for them.

It is August twentieth and about dark when an aged man enters our office. He is to go to a family reunion next day, and he wants some Bibles. These Bibles are to be gifts for young people of the scat-

tered family after they had recited portions of the Scriptures. This poor man could not read, was originally a slave, yet he conceived this idea of a gift of a Bible to every worthy person who bore the family name. We wish other family reunions would fall in line and take a lesson from this ex-slave in putting Bibles in the hands of their young people, as well as the old who bare the family name.

"Oh, send out thy light and thy truth, let them lead thy people and bring them into thy holy hill, and to thy tabernacle." "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us." "Happy is that people, whose God is the Lord."

NORTHWESTERN AGENCY

The Northwestern Agency was established in 1906. The field covered includes the states of Illinois, Indiana, Michigan, Minnesota, Wisconsin, Iowa, Nebraska, and North and South Dakota. The circulation for the year ending December 31, 1912, was 136,886 copies, making a total circulation of 685,401. Twenty colporteurs and 64 correspondents assisted in this work of Bible distribution. The Agency Secretary is the Rev. S. H. Kirkbride, D.D., McCormick Building, 333 South Michigan Ave., Chicago, Ill.



HIS great Agency is a world in itself, and yet it is only a part of the great world after all. The circulation once more shows an advance, but it is impossible to so advance as to meet the entire need.

The Rev. Dr. Kirkbride writes encouragingly, however. The story of William McPherson and the "Tongue that Sees" will touch every heart.

Another year has passed into history. Once more the inventory has been taken, the balances ascertained, the financial statement rendered, and the books closed. We are now face to face with the entire record of the year. A part of the record gives pleasure; of some of it we are ashamed. Some of its pages we would display in long primer type, boxed with striking border; other pages we would "kill." We wish we might make a few additions and many erasures. But the year has gone beyond recall, the books are closed beyond correction. A careful, honest retrospect produces not elation but complacency; it gives encouragement, not satisfaction. While many aspects of the record might justify the superlative "best" in a comparison of achievements with other years, yet other features, and in the face of what might—and possibly ought to—have been done, we can only characterize the year in the positive term, "good."

Motto for 1913

While thinking over the work of the past year, and seeking to form a judgment upon it, I was strongly impressed to adopt for myself and for all persons connected with the Northwestern Agency, as our working motto for next year, the sentiment of Philippians 3, 13-14, "But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Circulation

The circulation for the year was 136,886, as compared with

126,784 in 1911, or an increase of about eight per cent. The cash receipts for these sales were \$19,648.38, as against \$13,244.68 for the previous year, a gain of \$6,403.70, or thirty-three per cent. This is an indication that a much better grade of books is being sent out. All of this increase was in the office sales, which were \$7,059.74, greater than the year before, while the sales through colporteurs show a falling off of \$656.04. This year's circulation brings the total distribution of the Agency up to 685,401 volumes. Our aim shall be to pass the million mark by 1915.

These facts bring acutely to the surface the weakest spot in this Agency, namely, an adequate colportage force. We have been cognizant of this condition for a long time, and have bent our energies to remedy it, with but indifferent success. We are happy to say that several excellent colporteurs and correspondents have been secured, and by early spring we believe that our distributing force will be at the maximum in numbers and efficiency.

Conference Visitations

In view of the fact that the eastern part of the Agency had been repeatedly visited by the Agency Secretary, while the western section had not been, I planned to attend as many as possible of the fall meetings of the various denominations in the west. These visitations were made under most favorable circumstances, and will prove, I believe, to be productive of much good. By early correspondence with the persons arranging the programmes of the Methodist Conferences, I was able, in all save two instances, to secure an anniversary hour for the American Bible Society, in which I had the privilege of telling of the great work of the Society to audiences running from one to over eight hundred. The conferences visited were the Colorado, Northwest Nebraska, Wisconsin, Des Moines, Nebraska, North Nebraska, Norwegian and Danish, Upper Iowa, Northwest German, Minnesota, Northwest Iowa, Northwest Indiana, North Indiana, and the Dakota. I found every bishop holding these conferences a warm friend of the Bible Society, and in every case they gave me opportunity to speak about ten minutes during a business session.

I visited and addressed the Nebraska Baptist State Convention at Wayne, and the Synod of Iowa at Des Moines. On June 8th I attended the National Synod of the Reformed Churches in America at Grand Rapids, Mich., and had the privilege of addressing them in the interests of our Society. I was also present at the Synod of the Christian Reformed Churches at Roseland, Ill., and made an address.

The following Presbyteries were visited by me, at all of which I was given the opportunity of representing the Bible Society: Chicago, Logansport, Lansing, Grand Rapids, Ann Arbor, and Indianapolis.

I had the pleasure of visiting the Five Years' Meeting of Friends,

October 19-21, at Indianapolis. I was given an opportunity to address the body and had the privilege of hearing the President of the American Bible Society, Mr. James Wood, present the conditions and work of the Society.

In November I attended the annual meeting of the Dodge County (Wis.) Auxiliary Society at Beaver Dam, and made an address.

The Rev. J. A. McKee visited the West Wisconsin, Illinois, Central Illinois, and Indiana Conferences; and the Presbyteries of Chicago, La Crosse, and Fort Wayne. The Rev. E. B. Johnson attended the Presbyteries of Freeport, Rock River, Springfield, Crawfordsville, Ewing, Bloomington, and Cairo.

Secretary John Fox, D.D., LL.D., visited and addressed the Synods of Indiana at Shelbyville, Illinois at Champaign, and of Nebraska at Hastings.

Field Days

We have continued to follow the plan of having special "Field Days," and most of the Sundays the past year, when our force was able to do so, have been given to this programme. These services are not held for the most part for the purpose of raising money, but are largely educational in character and purpose. Adopting the thought of the ancient prophet, it can be truthfully said that to-day many causes fail of adequate support because the people of God lack knowledge of them. It is both our conviction and experience that when we tell a congregation of the wonderful work of the American Bible Society, they are ready to contribute to its support. Our visitation last year took in the following cities: Crawfordsville, Lebanon, Brazil, Sullivan, Marion, Muncie, Warsaw, and South Bend, Ind.; Danville, Elgin, Oak Park, Chicago, Bloomington, Normal, Decatur, Gibson City, Shelbyville, Urbana, Charleston, Mattoon, Bement, Peoria, Kankakee, and Sullivan, Ill.; Kalamazoo, Grand Rapids, and Battle Creek, Mich.; Oshkosh, Wis.

Quarterly versus Bibles

We believe this pastor, quoted below, voices a sentiment held by a great many people, and we wish that Sunday-school superintendents and teachers would give serious consideration to the point raised. "The Bibles were duly received, and we used them in Sunday school last Sunday and abolished the 'quarterlies.' I have felt for a long time that the leaders of the churches were sowing a terrible evil by printing the text in the quarterlies. It causes the pupil and teachers to discard the Bible, with the result that our Sunday schools are ignorant of even how to handle the Book. 'The Bible in the Sunday school' is becoming an obsolete phrase."

It would be foolish to assert that any part of the promise, "My Word shall not return unto me void," is nullified, or that a blessing is denied those who read the sacred text in a lesson leaf instead of in a Bible. The promise holds good and the blessing is assured no matter in what language, or character, or form the Word is printed,

and whether it is only a single verse, or a chapter, or a book. And yet there is much in association. There can be no doubt but that, at least in the case of immature scholars, there is no distinction between what in the lesson is "Holy Writ" and that which is written as notes, explanations, and helps. There can scarcely be any question but that the message seems more divine when read from the Bible, associated as it is with the entire written revelation, than when read in its isolated form, associated with other "undivine" matter. There would be no objection to the use of quarterlies and lesson papers, with the splendid "helps" they contain, if, in addition to these, each scholar also brought a copy of the Bible to the class. But what defense can be made of the practice of printing a series of Sunday-school lesson papers that do not even contain the text of the lesson for the day? This is the case in some of the "helps" for young scholars, published by one of the largest Protestant denominations in the country. I not infrequently attend Sunday schools where there is not even the "Pulpit Bible" for official use, nor a single copy for the scholars, aside from those personally owned. Is it not a sort of misnomer to call such a school a "Bible school," even though there are leaves with the lesson text on them?

Carrying Bibles to Divine Worship

From pictures and written statements and from history handed down by word of mouth, I am convinced that the almost universal custom of Christians in former times was to carry the Bible with them when attending divine worship. The witness of the Bible carried thus openly must have been tremendously beneficial. To-day few Christians carry their Bible to church or Bible school, and many of those who do have the "pocket" kind that cannot give even a silent testimony.

Unorganized Bible Study

Perhaps a majority of people, when they hear or think about Bible study, connect it with organized bodies, such as Sunday schools, churches, and various forms of Bible classes. The latest available statistics give the number of Sunday-school scholars and teachers in the United States as 16,617,850, and in the world as over 80,000,000. To these must be added the classes in Christian universities and higher schools of learning, those in Young Men's and Young Women's Christian Associations, and various other organizations. The total is a stupendous one. There must be something powerfully attractive and helpful to draw and hold such numbers of the best blood and culture and purpose of the human family to the constant study of this wonderful book. It would seem as though, saying this, enough had been said. But I have been powerfully impressed lately as my mind has been called to and dwelt upon another multitude who daily study the Word. This

host never gets counted; it is not represented by statistics; it has no spectacular parades; it holds no representative conventions; neither has it an organ of publicity—and yet the host is here. Many of these in the organized classes study the Bible perfunctorily, spasmodically, aimlessly, because of the custom, for reasons wholly apart from love of the Word and the benefits of its study. The other multitude devour it because it is sweeter than honey and the honeycomb; they feast on it as the Bread of Life; they drink it as the Living Water. In their moral darkness they turn to it as Light; in trouble they seek for relief; in weakness they find strength; in sinfulness they receive salvation. They seek to know the Father; they “would see Jesus”; they would know themselves. In its study there is the compulsion of love. In city and country, on the mountain and plain, at home and at work, black and brown, yellow and white races, savage and savant, children and old men, secretly and in the blaze of day, in something like 534 languages and dialects, they pore over the Word, that they may hear what God, the Lord, would say to them. It is such study of the Holy Scriptures that is pre-eminently honored of God, and these multitudes are constantly being lifted up through the power of the Truth unto the light of God and the life of Righteousness.

“Round the World Bible”

As the result of a suggestion by the editor of one of the religious weeklies of Chicago, a Bible was started out from Chicago a few weeks ago on a trip around the world. The idea is that each person receiving the Bible is to read some portion of it, which is to be recorded on a blank accompanying the book, with a brief message, if they choose, and then to send it to some person farther on. This is to be repeated until this Bible has been literally “round the world” and returned to the original sender. The scheme is, to say the least, an interesting one. Without doubt, this volume will come to most of those who receive it as a friend of long and blessed acquaintance; there may be a few who will know it by reputation, but not through use; but to how many will it come who, with this book, receive their first sight and knowledge of it as the Word of God? How many others will there be who will be unable to read it because it is printed in a strange language? Thus, while there will be some slight sentimental value in this enterprise, there will be little or no practical result attained.

The American Bible Society is engaged in a different sort of “Round the World Bible” effort. It is seeking to translate the Holy Scriptures into every language and tongue on earth. After this it is endeavoring, through every possible agency, to send out to every kindred, nation, and tribe this Bible in a language which they can read. When these Holy Scriptures have reached any one of these peoples, they are not to read a part of it and send it to another reader, but the Word of God is to remain with them as their eternal

possession, that they may read and become intimately acquainted with its blessed messages.

While only a fleeting interest will be aroused by this striking experiment, may an abiding passion come upon the Christian Church to plant in every part of the world "the tree of life," of which it is declared, "the leaves of the tree were for the healing of the nations."

An Interesting Case

One day last year a woman, without sight, was led into the office who wanted to procure the Gospel of St. John in raised characters. The volume was not for herself, but for an inmate of an institution for disabled men in one of the suburbs of Chicago. Her story, which follows, illustrates how "fact is stranger than fiction."

"William McPherson left Inverness, Scotland, in 1888 and came to America to make his fortune. Although reared in a Christian home, he had never accepted Christ as his personal Saviour, and in the wilds of Wyoming he drifted far from God. Influenced by the example and pleadings of a friend, he became a Christian and united with the Church. The friends separated soon after, and William forfeited the saving grace of God and lapsed into a life of sin.

"He was the superintendent of a large stone quarry in Colorado. One morning an impatient command to a workman, and a too hurriedly applied fuse to a charge of dynamite, caused an explosion which left him almost dead, with both eyes blinded and both hands gone. He finally found refuge in this home, to which he had contributed in his earlier years. Here the monotonous loneliness of his lot seemed unbearable. In his affliction he turned again to the compassionate God and received grace and pardon. His chief regret was that he was unacquainted with the Bible. Loving friends read hymns and the Bible to him, and he committed many verses to memory. But these could give him little time, and the monotonous loneliness of his lot seemed unbearable. One time a minister made an address at the home, and in it told this story: 'A poor blind woman, whose only pleasure in life was derived from reading the Word of God, lost the sense of touch, and stooping down one day to kiss her Bible a sad good-by, found she could discern the raised letters with her lips.'

"A Tongue that Sees"

"McPherson thought often of the story, and prayed that he might have another opportunity to read the wonderful Words of Life. His prayer was answered. A blind lady, employed by the state to teach the blind, taught him the alphabet of raised letters, which he picked out with his tongue. Morning, noon, and at all hours of the night he wrestled with that sheet of raised letters, until

in three weeks he had read and committed to memory the first chapter of John.

"A kind lad made the frame. The shelf is arranged with pulleys and weights, so that a touch of the elbow will raise or lower it as desired.

"Thus in the providence of God those messages which holy men spake as the Spirit gave them utterance, which have fallen like heavenly music on the listening ages, again reach the soul of William McPherson, not through the feeling fingers nor the seeing eye, but through the tongue, the organ which first proclaimed them as caught from the lips of God."

Concerning the Collections

In discussing American Bible Society affairs with different pastors, I find that it is generally taken for granted that an offering for the Bible Society is taken each year in practically every Protestant church. The conviction is that this is the right thing to do, and the assumption is that it is quite generally done. Truth compels the assertion that "the will" has been taken too often "for the deed." That which should constitute our strength, *viz.*, that we have the support of all Christian churches, really constitutes our weakness. I illustrate the point by a story.

Water Instead of Wine

The parishoners of a certain priest desired to express their love for him and appreciation of his work by a substantial present. A meeting was called to decide the nature of the gift. It was finally decided that on a given day every member of the church should bring to the parish house a bottle of choice wine, and pour it through the bung hole into a cask. This was done. When his flock had performed this labor of love and departed, the good priest thought that he would taste the good wine his good people had brought him. Great was his consternation, when he turned the spigot, to find that he had drawn water and not wine. The thought of the givers evidently had been that a bottle of water would not hurt a whole cask of wine, but the trouble was that everyone had had the same thought, and all had brought water instead of wine.

Pastors have thought that it would not make any difference if they did not take a collection for the Bible Society, but the trouble has been that too many have had the same thought, and there has been too little wine in our cask. Our success depends not upon a large gift once in a while from any given congregation, but a small gift every year from every congregation.

A Case in Point

In order to show how small a percentage of churches give annually to the American Bible Society, I give the figures for this Agency for one of the great denominations that is one of our most loyal and

generous supporters. The case would be unspeakably worse if the statistics for several other denominations were given. The figures are for 1911:

	Total Contributed	Percentage of Congregations Contributing	Average for Number Contributing	Average for Congregation for the State
Illinois.....	\$1,690 70	20	14 83	3 85
Iowa.....	527 00	13	8 24	1 94
Indiana.....	597 23	14	10 87	1 63
Wisconsin.....	213 46	7	15 25	1 08
Minnesota.....	137 40	5	8 50	43
South Dakota.....	15 78	23/4	3 95	18
Nebraska.....	88 00	41/2	8 30	37
North Dakota.....	47 00	21/3	7 83	30
Michigan.....	324 00	15	8 10	1 21
	<hr/>		<hr/>	<hr/>
	3,616 26	88 1/2	85 86	9 97
Average nine states..	401 81	91/3	9 48	1 11

These statistics show that only about nine per cent of the congregations of this great church in this Agency took an offering for the Bible Society in the year under review. It is doubtless true that many of the other ninety-one per cent are missionary churches, and still others under a load of special obligations, but no one will deny who is acquainted with the facts, as I am, that the reason why no offering was taken for this great cause, in a great majority of cases, was either indifference or neglect. Surely many pastors brought water who should have brought wine.

Children and the Bible Society

The supporters of the American Bible Society to-morrow are the children of to-day. Every church that believes that this Society should receive its support ought to have the name of the American Bible Society printed on the official list of the benevolences of that church, even though the annual offering might be only one dollar. Then the children of that congregation, through constantly seeing the name of this Society on its list of benevolences, would grow up with the conviction that this Society is one that deserves the support of Christian people, and just so soon as they become contributors they will include the Bible Society in their list of beneficiaries.

Forbidding Scriptures to Children

Mrs. Anna E. Glass has charge of the Asbury Sewing School in Chicago. It is her custom to take her children to a cemetery on Decoration Day, and after they have done some decorating and gone through their exercises, she presents a portion of Scripture to those who have met certain conditions. One day she had the children lined up to receive their Bibles, when a well-dressed woman, who had been watching the proceedings, touched Mrs. Glass's arm and asked if she might say a few words. When given permission, she declared that it was a piece of folly and useless to give these Bibles to children, who could not understand them. Mrs. Glass replied that she would not reply to her, but allow the children to give their

own answer. She then asked the children for a verse beginning with "a," and they repeated, "A soft answer turneth away wrath, but grievous words stir up anger." When "b" was called for they recited, "Blessed are the poor in heart, for they shall see God." They proceeded to repeat a verse beginning with the remaining letters of the alphabet. Many men and women were standing about looking on, and several gave audible expression of delight and approval.

The Rev. J. A. McKee

Mr. McKee has been connected with the Northwestern Agency for the past five years. For several years he was in the office, acting as business manager. During the campaign for the Sage Endowment Fund he was much in the field, preaching and soliciting, and in connection with the celebration of "Field Days" he has represented the Society in many churches. In January, 1912, he became our Field Representative, and during the year he has traveled over a large part of the Agency in that capacity. Since last summer his health has not been firm, and on January 18th he tendered his resignation to the Executive Committee. He has gone to a sanitarium near Evansville, Ind., for four or five months to rest and recuperate. Mr. McKee has made many friends for the Society by his pulpit and personal work. His experience in the foreign mission field gave him an opportunity to learn of the place of the Bible in the evangelization of the world, and also first-hand knowledge of the vital relation of the American Bible Society to all forms of mission work. The Executive Committee, in accepting his resignation, regretted the severing of a relation that had existed for so long a time, and spoke in praise of his valuable and faithful services.*

Never Saw a Bible

One day the 'phone rang, and taking up the receiver, I found that a physician was on the other end. He said that he understood that the American Bible Society gave Bibles to the poor. I replied that they did under certain circumstances. He said that he had just found out that the man who mended his shoes did not have a Bible. I told him that if he would pay the postage I would give the man a Bible. In acknowledging receipt of the book the doctor wrote, "He received it and is very happy, as he never saw a Bible before."

Indian Children Receive Bibles

A Government Indian Industrial School is located at Tomah, Wis. The pastor in charge of the religious work asked for a grant for the young people who did not own Bibles. In acknowledging the receipt of the books he writes:

"The Bibles reached us in good condition. They were very nice, and the children join with me in sending thanks to your Society for this generous gift. As a rule Indian children are stoical

* Rev. J. A. McKee died March 31, 1913.

and do not show their feelings, but if you had been present and witnessed the smile that spread over the faces of Madeline Skenadove and Mary Kewaygeshik when they received theirs, you would have known that they were appreciated. Among the boys who seemed much pleased were John White Eagle, Frank Thunder, Andrew Beachtree, Frank Long White, Mike Red Cloud, and Joe Bearchief. The teachers tell me that the children are writing home and telling their parents of the nice Bibles they have received from the American Bible Society."

The Rev. J. L. McLaughlin, the Agent of the Society in the Philippines, spent from November 10th to the 24th in this Agency. He spoke in churches in the following cities in Iowa: Clinton, Marion, Anamosa, Vinton, Reinbeck, Waterloo, Charles City, Algona, Independence, Webster City, and Newton. Brother McLaughlin makes a profound impression by his addresses, and by the aid of a magnificent set of stereopticon slides he is able to illustrate the various phases of Bible missionary work as few men can do. Everywhere he goes the pastors are clamorous for him to return. We are now arranging "one-night stands" for him in the month of April in Illinois and Indiana.

The "World in Chicago"

This "Missionary Exposition" will be held in this city beginning with next May. Much valuable experience has been gained as the result of the meetings in other cities, and the Chicago managers are planning to make the "World in Chicago" the very largest and best of the entire series. In view of the tremendous part the American Bible Society has played in world-wide Bible work, it is only natural that this Society should have some outstanding place and display in the exhibits and the programme of this missionary institute. Arrangements are being perfected for the "Bible Light House" and other features, and it is hoped that the great multitude that will visit the "World in Chicago" may carry away with them a new vision of the place of the Holy Scriptures in God's scheme of redemption, with the result that they give the Bible a larger place in their thought and lives, and that they will support the American Bible Society in its endeavor to give to every people on earth the Word of God in "mother tongue."

Pertinent Facts

One fourth of all the foreign immigration in the year 1911 settled within the bounds of the Northwestern Agency.

One tenth of the entire number settled in the state of Illinois. Only New York and Pennsylvania absorbed as many immigrants as Illinois.

Thirty per cent of the people of Chicago cannot speak English.

Only twenty-seven per cent of the people of Chicago had American parents.

There are three times as many Bohemians in Chicago as there are negroes, and six times as many Russians as there are Scotch.

One sixth of the citizens of Chicago came from southern Europe.

Chicago and New York City control one tenth of the House of Representatives, and of this one tenth all but ten members come from a foreign-speaking constituency.

This reveals the importance of reaching these people with Scriptures in their own languages.

Distributing Agencies

I was speaking the other day to one of our leading colporteurs, who works exclusively among foreigners, about his field and his success. I asked him if he had any pertinent stories to tell connected with the sale of books or of conversions resulting from reading the Scriptures. His reply was that there was a "story" connected with every sale of a Bible. He declared that he seldom has a request for a Bible, except occasionally from those that have been converted, but every sale must be preceded by a visit, often many. The ignorance of the people concerning the Bible must be removed; the prejudice that has been formed by the words of the priest, as well as the fear aroused by their threats and warnings, must be overcome, and a desire must be created by a "taste" of the Scripture being given through reading selected passages, before they will buy. In fact, infinitely more tact and zeal and salesmanship is required in selling to these New Americans than is required to sell to the native born. That these faithful men sell so few Bibles should cause no adverse criticism; the wonder is that they sell as many as they do.

Colporteurs

Our colportage force for the year was as follows:

Wm. Kowalik, Chicago, Ill.	Rev. E. W. Jennett, Detroit, Mich.
Rev. Fred Rosensky, Milwaukee, Wis.	Rev. D. M. Didriksen, Minneapolis, Minn.
A. Moccia, Ladd, Ill.	Rev. B. M. Ballgrodzki, Chicago, Ill.
T. O. Ogden, North Madison, Ind.	Mr. LeRoy Knott, Greenwood, Ind.
John Korvig, Indianapolis, Ind.	Mr. A. Orloff, Milwaukee, Wis.
Rev. W. H. Grenon, Cleveland, Minn.	Rev. R. W. Tautenhahn, Des Moines, Ia.
G. W. Longenecker, Nellyville, Wis.	Rev. A. Cantafio, Chicago, Ill.
Miss Grace Howland, Fenton, Mich.	Mr. Ciro Triolo, Chicago, Ill.
V. DeFrancesco, Des Moines, Ia.	Mr. E. J. Silveus, Keokuk, Ia.

Nebraska is the only state of the Agency not represented in this list. As an illustration of the constant changes in the personnel of our workers, I cite the fact that only the first four have been with us through the entire year, and five of those named are no longer connected with the Agency. The new men taken on during the year will be represented in connection with the reports which follow.

The following experience illustrates several problems connected with securing the adequate field force:

Advertising for Colporteurs

Finding that the usual sources of supply were not furnishing new

colporteurs as fast as the need demanded, I determined to adopt an unusual method of stimulating the supply. I therefore put an advertisement in six of the leading religious papers in this Agency, asking for men to serve as correspondents or colporteurs, either on commission or salary. The "ad" appeared twice in each paper. The number of replies received, the class of persons who answered, the salaries they were receiving, the salaries they wanted, the very few who could accept our conditions and terms, and the fewer still who were acceptable to us, and the very small number of helpers actually secured by this experiment, throw a flood of light on the difficulties of maintaining the proper personnel of our field force, how to secure them, and the salaries that should be paid them. Vitally connected with these questions is the other one of how we can augment our distributing force by the addition of volunteer workers, who, with our regular colporteurs, will enable us to make thorough canvasses of given communities.

Up to date one hundred and sixty-nine replies were received. These came from the following twenty-two states: Colorado, Kansas, Wisconsin, Texas, South Dakota, Nebraska, Iowa, Illinois, Indiana, Wyoming, Utah, Michigan, North Dakota, Missouri, Minnesota, Oklahoma, New York, Oregon, Ohio, Pennsylvania, Tennessee, and Maine. Nine of the answers were from women. In the list are M.D.'s, D.D.'s, blacksmiths, farmers, traveling men, store-keepers, evangelists, school-teachers, housekeepers, and clerks. One hundred of those who sought information about the places were ministers. Some of these were retired because of age, others were out of the active ministry because of sickness or physical disability, but the greater majority were in charge of churches. The salaries asked for ranged from a reasonable percentage on sales up to \$2,500 and expenses. Practically all the evangelical denominations were represented.

As the net result of this effort, it appears at the present writing that we shall secure two regular colporteurs and nine correspondents. Herein is certainly some food for reflection. We are rejoicing in the fact that, while we have added so few to our regular staff of colporteurs, our field force has been greatly strengthened by the addition of a large number of particularly efficient correspondents. Some of these are successful Bible missionaries, and circulate as large a number of Scriptures, in proportion to the time they can give to this work, as our regular staff. I give the names and addresses of these, that it may be known how they are distributed over our field.

Correspondents

Rev. H. deBeer, Marion, S. D.
 Rev. J. J. Yost, Beaman, Ia.
 Mrs. J. N. White, Rhinelander, Wis.
 Rev. J. C. Maddox, Grand Island, Neb.
 Rev. B. H. Morse, Oakes, N. D.
 Rev. L. C. Frost, Metamore, Mich.
 Mr. Joseph Horky, Indianapolis, Ind.

Y. M. C. A., Chadron, Neb.
 Rev. Wm. Roberts, Iron Mountain, Mich.
 Mr. J. R. Deckard, Lafayette, Ind.
 Rev. J. J. Strike, Iron Mountain, Mich.
 Rev. A. Mygatt, Evelyn, Neb.
 Rev. H. Ablahat, Chicago, Ill.
 E. C. Plumley, Chicago, Ill.

- Rev. W. O. Romick, Wynot, Neb.
 Rev. E. DeLuca, Chicago, Ill.
 Rev. H. B. Shaeffer, Chicago, Ill.
 Mrs. Katharine Gulliana, Milwaukee, Wis.
 Rev. P. J. Randolph, Mapleton, Minn.
 Mr. Boris Garden, Chicago, Ill.
 Miss Flora B. Foster, Danville, Ill.
 Rev. W. J. Cross, Fremont, Mich.
 Rev. S. M. Stenby, Clear Lake, Ia.
 Rev. T. Robinson, Fairgrove, Mich.
 Rev. Jos. S. Morris, Two Rivers, Wis.
 Rev. W. W. Gray, Utica, Mich.
 Mr. Carl Miller, Milwaukee, Wis.
 Mr. Aaron Oswald, Fairmount, Ind.
 Mrs. E. Basso, Chicago, Ill.
 Rev. Newton Sherman, Arcadia, Neb.
 Mr. Nell Kilpatrick, Morning Sun, Ia.
 Mr. Adolph Brecht, Detroit, Mich.
 Rev. K. H. Ewert, Freeman, S. D.
 Miss M. Denning, Chicago, Ill.
 Mr. Alex. Wojciechowski, Gary and Vicinity.
 Rev. C. A. Anderson, Pierson, Ia.
 Mr. John Wauk, Chicago, Ill.
 Rev. H. H. Owen, Lodi, Wis.
 Y. M. C. A., Davenport, Ia.
 Y. M. C. A., Cedar Rapids, Ia.
 Y. M. C. A., Saginaw, Mich.
 Rev. C. J. Sharp, Hammond, Ind.
 Mrs. R. M. Smith, Mitchell, S. D.
 Mr. Joseph Bussaca.
 Rev. V. R. Thompson, Milwaukee, Wis.
 Rev. W. D. Bancroft, Belvidere, Ill.
 Mr. Ivar Virta, Chicago, Ill.
 Rev. F. B. Johnston, Saginaw, Mich.
 Rev. E. W. Wood, Arcadia, Mich.
 Rev. T. P. Potts, Fort Wayne, Ind.
 Mr. C. A. Burton, Bedford, Ind.
 Rev. R. J. Altheson, Kennebec, S. D.
 Miss Addie Snell, Edwardsville, Ill.
 Rev. V. P. Backora, Gary, Ind.
 Mr. Martin Fink, Joliet, Ill.
 Mr. A. M. Martignetti, Oglesby, Ill.
 Rev. J. Ralph, Delwood, Ill.
 Mr. L. R. M. Kanczewski, Milwaukee, Wis.
 Mr. W. W. Scott, North Platte, Neb.
 Rev. H. G. Kellogg, Adrian, Mich.
 G. H. Assink, Wheaton, Ill.
 Rev. J. S. Young, Greenfield, Ia.
 M. J. C. Rousseau, traveling.
 Mr. John Rossi, Chicago, Ill.
 Rev. J. Pruitt, St. Anthony, Ia.
 Rev. Chas. L. Koerner, Lincoln, Neb.
 Y. M. C. A., Des Moines, Ia.

The detailed reports which follow will repay a careful reading and will furnish, as nothing else can do, examples of the trials and triumphs of our Bible missionaries and reveal the methods by which the Bible is being placed in the homes of Americans. We are sure you will be interested in the illustrations which accompany the reports.

The Rev. J. S. Young

This pastor, while going about his regular work, visiting among the people and holding revival meetings, distributed last year five hundred Bibles and portions. This should be a suggestion to other pastors.

The Rev. A. M. Martignetti

This brother is in charge of an Italian mission in LaSalle, Spring Valley, Oglesby, and Cedar Point, Ill. In the few months that he has co-operated with us he has visited over five hundred families and sold and given away many copies of the Word of God.

Aaron Oswald

is one of our most trustworthy correspondents. He resides in Fairmount, Ind., and with the aid of his horse and wagon, he canvasses the surrounding country as well. Mr. Oswald believes in giving the Bible only good company, and so he handles nothing save the Holy Scriptures and "Holiness Books." His few months' service with us

has been profitable, and we expect fine reports from him during the next year.

Alexander Moccia

By an arrangement with the Rev. W. V. Jeffries, Superintendent of the Home Missions of the Presbyterian Church, Synod of Illinois, this man was engaged to labor among the foreign-speaking people at Ladd, Spring Valley, and adjacent towns. Mr. Moccia is an Italian, a graduate of the Moody Bible Institute, as is also his wife, and brings both zeal and fitness to this needy field. After a survey of the field, Mr. Moccia reports: "The people can be grouped in three classes—materialists, Roman Catholics, and the indifferent. The one hopeful thing is that they will let you into their homes and talk with them on the subject of religion. There are many nationalities here, but the majority are Italians." This brother should be remembered in our prayers.

The Rev. R. W. Tautenhahn

Mr. Tautenhahn, in addition to his pastoral duties, distributes a great many copies of the Holy Scriptures. He continued the work of colportage in Des Moines when the Rev. E. W. Jennett left that city for Detroit, Mich. In the short time that he has been with us he has made 1,845 visits and sold 70 Bibles and 184 Testaments. He relates this experience:

Bible Money for Whiskey

"I came to a colored family without a Bible and with no money in the house. They wanted one, and agreed to pay for it on the husband's next pay-day, so I left one. When I called for the money the woman cried and said: 'I guess you have to take the Bible. My husband has done me dirty last night; he brought for himself one and one-half gallons of whiskey and only \$1.50 for me to keep house on for two weeks. He has not done anything like that in a long time. I asked him what I should tell the Bible-man, and told him we would have to give up the Bible.' He said: 'Do not let him take the Bible out of the house; I want to keep it. Tell him I will do better and will bring my pay home next time.' The man made good this promise."

E. J. Silveus

In this new man we think we have secured a most efficient colporteur. He has worked only one month, but has already awakened considerable interest in Bible work and had most gratifying sales. His field will be Keokuk, Ia., and vicinity.

Ciro Triolo

The "whitest" harvest field among all the alien races in this country is among the Italians. For many reasons Bible work among them is difficult, and from a financial standpoint, unremunerative. In spite of these facts, we keep men constantly at work among them,

none of whom thus far have continued for any considerable time. Mr. Ciro Triolo did the kind of work which his strong body and open countenance predict he would do. He was faithful and efficient, and disposed of many books. Mr. P. A. Fant has just been secured to carry forward this work. He has worked only a part of a month, and a complete report of his activities will appear in next year's report.

The Rev. Fred Rosensky

This brother is a pastor of the Polish Methodist Episcopal Church in Milwaukee. This organization is the outgrowth of the work begun by the colporteurs of the American Bible Society. For the past three years the Bible Society has paid a considerable part of Mr. Rosensky's monthly salary. Bishop William A. Quayle dedicated in September, 1912, a fine building for the use of this people. Mr. Rosensky's parish work has so enlarged that more and more of his time is required in looking after the affairs of his church, and he is able to do less and less Bible missionary work. We are therefore gradually withdrawing our support here, only to turn to the same kind of work elsewhere. These are extracts from Mr. Rosensky's report:

"The St. Peter's Polish Methodist Episcopal Church of Milwaukee is the 'child' of the American Bible Society, and as the child remembers its mother, so this church started this year to contribute to this Society, and will do so as long as the 'mother' lives. The church is located in the midst of a population of over eighty thousand foreigners, and where there are ten large Roman Catholic churches. I wish some member of the American Bible Society might come and see us in our services, and hear our Polish people lift their voices in the glorious hymns which were never before in their minds. When the bishop came down to dedicate the church he saw the street crowded with people, and he was moved with compassion because we could only admit the older people.

Eighty-eight Per Cent Bibleless Homes

"I visited this year 4,337 families, and found 3,781 families without Bibles. I sold 111 Bibles and 42 Testaments. That is, only 556 homes out of 4,337 possessed the Word of God, and eighty-eight per cent of these homes were Bibleless.

"One of the families of my church was presented with a Testament when they first landed in New York Harbor. That book was placed upon a shelf and lay there for years unread. When they began to attend my mission they took down this book and began to read it. So I believe there are a great many Bibles given to the more than four hundred thousand Poles in America, but they are laid away, unread, until a mission is established and the missionary searches them out, and then they begin to read the book."

This brother finds constant illustration of the power of the Holy Scriptures to convict of sin and to save the soul.

A. Orloff

This colporteur's field is among the Russian Jews in Milwaukee and vicinity. No other class of aliens probably are harder to approach or evangelize than these. They are truly the "stony ground" of Christ's Parable of the Sower. There are few opportunities for speaking to large gatherings, and the approach is generally by "hand-to-hand" methods. Notwithstanding the difficulties, Mr. Orloff labors diligently among them, and has met with encouraging success. As he and his work become better known and the leaven of the Bible is felt, we confidently predict the organization of a mission for this people in Milwaukee. He cites two typical experiences:

"One night I was looking for some Russians. In a house on the second floor I found three families of Servian Gypsies. They live in a house as in a camp. All the furniture they had was one laundry stove. They live, eat, and sleep on the floor. When I told them about my business they were very kind. They sat down on the floor, and each made a cross with his hand and asked me to tell them what I knew about Jesus Christ. After one hour of visiting, I wanted to leave them. They told me that they had been eleven years in this country and had never heard the Word of God. They said, 'God is wonderful; he sends his message to sinners, even, in a strange country.' They purchased a New Testament because there was only one man who could read the Scriptures.

"This Thanksgiving Day I spent in a very blessed way. I found a new settlement of Russians and visited eleven houses. In each house I found seven or eight men, and all were swearing, drinking, smoking, and playing cards. When I opened my Bible and read to them from II. Chronicles, 6: 18-18 and I. John 3, showing what God requires of us if we wish to be his children, they stopped their playing and swearing and listened to my reading. Most of them asked me to come again the next Sunday. I went home very thankful to God for such a Thanksgiving Day."

Martin Fink

The experience of this man illustrates the Scripture, "If any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new." It also reveals the method by which these "New Americans" are to be evangelized, namely, through their Christian fellow countrymen. Mr. Fink is a Slovenian by birth. He was a drunken, quarrelsome, passionate youth, who tried once in a fit of anger to kill his father, and also attempted at another time to take his own life. He could talk in seven dialects and read in ten, but the only English he knew were "swear" words.

A Brand Plucked from the Burning

One day, while drunk, he went into the Morning Star Mission in Joliet, and Missionary P. A. McCarthy got hold of him and la-

bored and prayed with him until he was sobred and gave his heart to Christ. His was a genuine conversion. He immediately made an open and pronounced confession of Christ and united with the First Presbyterian Church. Although unable to speak English and being very illiterate, he determined at once to enter upon Christian work. Before his conversion Mr. Fink was always fighting with his fellow laborers, and was discharged. Now, as a peacemaker he is invaluable to his employers. He is constantly talking with his brother workmen about their souls, giving them the Holy Scriptures and trying to bring them to Christ. He is truly "filled with the Spirit." He seems literally to absorb English, and is making rapid progress. Dr. Charles M. Brown, D.D., his pastor, with rare understanding and tact, has been a wise friend and counselor. Dr. Brown has opened a mission for Slavonians, Poles, and Austrians in a needy quarter of the city, and has placed Mr. Fink in charge. There were twelve conversions there in January. His purpose is to become a trained missionary. As such, I am sure, he will be a "chosen vessel" unto the Lord.

W. W. Scott

This brother has been a Sunday-school missionary in Nebraska for the past thirty years. The first of last December he became one of our correspondents, and expects to continue to co-operate with us while carrying on his other labors. Mr. Scott's work takes him out into the sand hills and away from the railroads and highways, where book-agents, selling for a commission, never go, and where religious workers are seldom met. His work is genuine pioneering, and we are glad to be able through his hands to "sow Bibles" in order that later communities may "reap churches." The experience he relates below is typical of many that come to him almost every day:

"One day I stopped at a house where there was a man, wife, and five children, the oldest one about fifteen years of age. The father was not at home when I called. The mother was very kind to me, and when I asked her if they had a Bible in the house, she said, 'No,' and tears came into her eyes and ran down her cheeks. When she was a girl she had attended Sunday school and owned a Bible. The man she married was an infidel and

Burned up her Bible

I gave the mother and each of the children a portion of Scriptures. The father returned home very soon thereafter, and was very angry when he saw the gifts I had made his family. He told me never again to enter his home, and he took the books away from them and gave them back to me. The children and the mother cried because they did not want to give up the books. The man would not keep me overnight, saying that he had no use for a minister or a missionary, nor for the Bible, and though it was cold and dark and I was in a new country, he turned me out. A little later I received a letter from the oldest boy, about fifteen years old, asking me to

send him a Bible, saying that he would keep the fact from his father. I sent him one. The boy was converted through studying the Bible, and later the mother and the rest of the children became Christians also. The father was later taken very sick, and before he died told the family to write a letter to the missionary and ask him to pardon him for treating me so that night, and to tell me the Bible I gave the boy was the means of saving his own soul."

In December Mr. Scott traveled over five hundred miles by team and sold over fifty dollars' worth of Scriptures.

The Rev. D. M. Didriksen

This brother began work for us January 17th last year. He is located in Minneapolis, and most of his work has been done in that city and St. Paul. He has taken short trips to Milwaukee, Duluth, Superior, Madison, LaCrosse, Winona, and Stillwater. He has books on hand in eleven languages, but most of his sales are to Scandinavians. Since May he has visited 2,088 homes and has sold all told 1,329 Bibles and 1,063 Testaments.

Divinely Led

"One cold morning I stood on the street corner wondering what way to go with my Bibles. I went the way I felt led, and had not been canvassing long before I came to a home where I found an old woman alone. After greeting her I told her my errand, and she said with much emotion, 'I have been praying to-day that God would send some Christian to me with whom I could talk, and here is my prayer answered.' I showed her my Bibles, and she was greatly pleased with a Norwegian Bible with large print, which she could see to read. 'Oh! I wish my daughter was here,' she said; 'she would buy this book for me.' While we were talking the daughter came into the house and bought the book. The old lady became so happy that she hugged her Bible like a child does its doll. After prayer and thanksgiving, I went away, happy in my heart, knowing that I had been in God's service.

Would Sell Bible to Buy Whiskey

"One day I entered a home and found the husband drunk. He wanted me to buy his Bible so that he might buy whiskey with the money. . . . I found a woman whose husband had left her with five children to support. Her troubles had driven her to God, and God had helped her to care for her little ones. She had no Bible, and I presented her one in the name of the American Bible Society.

A Drunkard's Home Changed by a Bible

"The condition of this home was fearful. It was rum-cursed, the husband, wife and daughter, twenty-one years old, being habitual drunkards. Another daughter, a drunkard, and living a life of shame, died by her own hand. One day I had an opportunity to have a talk

with the mother. She admitted her sinfulness and said she was sorry for it. I gave her a Bible. When the husband came home that evening his twelve-year-old daughter said, 'Mamma has had a present to-day,' and she showed him the Bible, and continued, 'I am going to wrap a paper around it and put it in a box.' 'So,' the father replied, 'you are going to put it in the box? The Bible is to lie on a table and to be read.' The mother began to read the Book. One day she came to my house in great despair, and said that she had read in the Bible that no drunkard shall inherit the Kingdom of God, and asked me if that was true. I read to her from I. Corinthians, 6:10, and then I said, 'I. John 1: 9 is also true,' and read, 'If we confess our sins, he is faithful and just to forgive us our sins.' The woman was in great distress of mind for several days. The devil was continually telling her she was too great a sinner to be forgiven. We took her to a revival meeting, where she was forgiven and filled with the peace of God. The neighbors are surprised at the wonderful change in her and do not know how to account for it. She remains at home and cares for her house and family. The children are in Sunday school, and the entire home atmosphere is changed. The husband is still unsaved, but happy over the change in his wife."

Thus again is illustrated the fact that the "Word is sharper than any two-edged sword," and is the "Power of God unto salvation."

"One day I was trying to sell Bibles in a car barn, but was told that I could not do so. I then attempted to give away some tracts, but I was seized by two men and thrown down a cement stairway, landing almost on my head. I was partially stunned, but got up and went into a restaurant and tried to sell the Word of Life there."

Mr. Didriksen is not physically strong, but his zeal and love for the work enables him to succeed in an astonishing way. He looks forward to a blessed and prosperous year.

The Rev. E. W. Jennett

Mr. Jennett has been with this Agency for a longer time than any other man in the field. He is an experienced and almost ideal colporteur. He both puts out many books and ministers to many souls diseased. His removal from Des Moines to Detroit, as well as a summary of his work, is reported below in his own words:

"We have every reason for believing that the year that has now expired has been one of great fruitfulness. The work of Bible distribution is more or less a sowing to the right and to the left, not knowing which shall prosper, but with divine assurance that the Word of the Lord, 'shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it.' Some idea of the proportions of the work may be gathered from the following particulars: We have traveled during the year more than five thousand miles, made about 23,000 visits, sold about 2,500 Bibles and 1,500 Testaments and portions. I have supplied about one hundred homes where there was no Bible, and have donated about

one hundred Bibles and Testaments. Bibles have been sold in the following languages: English, German, Polish, Slavic, Swedish, Norwegian, Danish, French, Lithuanian, Croatian, Bohemian, Italian, Greek, Dutch, Hungarian, Hebrew.

"From February to October I traveled in Iowa, within a radius of one hundred miles of Des Moines. In November I removed to Detroit, Mich., to open work there. We had not been here many days before discovering that we were face to face with a vastly different condition of things than we had found in either Iowa or Minnesota. The people seem to be less responsive to our appeals, and more indifferent to the claims of religion. I have found more pronounced infidelity and general indifference to religion both among men and women here than elsewhere. This attitude of the people toward Jesus Christ and their own present and eternal salvation may be attributed to the many influences that are at work in all large cities, leading away from religious things. 'We are so busy getting after the almighty dollar,' a Scotch woman said recently, 'that we have not time to read the Bible.' 'We are so busy,' said another, 'that we have not time to read the newspaper, much less the Bible.' 'If it was a novel I would buy one,' said a man. 'If it was a Socialist paper I would buy it,' said another.

"A Polish woman wanted a Bible, but her husband came in very much intoxicated and refused to let her have it, saying they didn't want it there. 'No,' said a woman, as she waved me away, 'there is too much religion in this house already.' 'Yours must be an exceptional house,' I replied, 'for I have not yet found any house where there is too much religion.' In another house I heard a man mutter, 'Too much Bible here now.' 'I have seventeen Bibles,' one man said, 'and don't believe a word in them; there isn't a word of truth in that book.'

"I have not had very great opportunity for personal work here. People largely regard one as a book peddler and treat you as such. Frequently they won't open the door, but look through the window and call out, 'No, we don't want no Bibles.' Sometimes the door is opened a little and shut in quick time when we show the Bible. But there are occasions, not very numerous however, when I am asked in and get an opportunity to speak for Christ.

"On one occasion I sold a Bible to a middle-aged married woman, who said she had never owned a Bible. On another occasion I found a daughter of a French Protestant missionary without a Bible. . . . I sold a Bible to a German infidel. He was dying of dropsy and diabetes, but had laughed at death, saying, 'Hell is hot; I can feel it burning my legs.' He became interested in his soul's salvation, joined the church, and spent his time up to his death reading the Bible he bought from me. . . . I visited one mining town, where I found a number of French infidels and anarchists, who would not accept the Bible as a gift. But the Son of God goes on his way, conquering and to conquer. The Word of God is 'sharper than a two-

edged sword' and is ever 'the power of God unto salvation.' Some will believe, though others will travel the road that leads to destruction."

B. M. Baligrodzki

For several years this brother was in charge of the Presbyterian Mission at Gary, Ind. This mission, which has a nation-wide reputation in the Presbyterian Church, was the outgrowth of Bible missionary work of the colporteurs of the Bible Society. For several years, and until June 1, 1912, Mr. Baligrodzki was in charge, combining mission and Bible colportage work. The rapid development of the enterprise required the whole time of a settled pastor, and the Rev. V. P. Backora was called. Mr. Baligrodzki then returned to us and is again on our regular staff. He writes:

"I am very glad and thankful to the Lord that I am able once again to devote all my time to the great work of the American Bible Society in distributing and teaching the Word of God to the masses of people who have come to this country from all parts of the globe, hoping to find prosperity and bread in plenty, that they may also, through reading the Bible, find Jesus, the living Bread and follow him. My work is mostly among Poles and Lithuanians, but I have distributed many Scriptures to the English, Servians, Roumanians, and Hungarians. I have visited the foreign settlements in Chicago, East Chicago, Hegewich, Indiana Harbor, Gary, Chicago Heights, Melrose Park, Burnside, Pullman, and Whiting. I find that Bible work is very hard and sometimes discouraging. Often the people refuse to talk with us, saying, 'We do not care for the Bible'; or, 'We cannot read the Bible because the priest will scold us'; or, 'If the priest should find out that we have Bibles, he would put our children out of the parochial schools.'

"Very often, when I read the Bible to men in the boarding houses, they listen very gladly and ask for many explanations, because it is strange to them. One day, after reading thus to twenty-five men, I asked them to purchase a book, and I discovered that only three or four of them could read, and that very poorly; the rest could not read or write. Very often I am happy to find Bibles in some homes, and listen with joy to the people telling me of blessings received through reading the Bible and obeying the Word of God.

"Once I entered a saloon and found several Polish men drinking at the bar. I began to talk to them about the Bible, but saw by their faces that they were not acquainted with the book. Soon the saloon-keeper objected to my selling Bibles, because it teaches that men should not drink. In the crowd I found one man who said he had once owned a Bible, but had lost it in a lumber camp, and long wanted to get another. When I asked him why he was in the saloon if he wanted to live a good life, he replied that he had boarded at the saloon because it was cheaper than other places. I went to his room in the evening and found him in company with another man to whom I had previously sold a Bible, and they were

reading it. I read and explained some portions and prayed with them, and they with me, and I know that they are earnest seekers of the Truth.

"The son of a saloon-keeper wanted his father to buy him a Bible, but he refused. I gave the lad a Testament and he was much pleased with the gift, and said he would pray for me. He also promised that he would read the book to his father.

"In Indiana Harbor I found a man, about thirty-two years of age, sitting on a porch. He was nearly dead with consumption and was without money and friends. I gave him a Bible and read to him out of it. We prayed together, and he told me that that was the first prayer he had offered in three years. I exhorted him to read the Bible and pray and to make friends with Jesus Christ. He thanked me heartily, and with tears in his eyes, bade me good-by."

LeRoy Knott

Mr. Knott entered the service of the Society in May, 1912, locating at Greenwood, Ind., and canvassing the surrounding country. He has visited Greenwood, Whiteland, Franklin, Edinburg, Taylorsville, Southport, Edgewood, University Heights, McLainsville, Columbus, Bridgeport, Nineveh, Bargersville, Trafalgar, Mooresville, Plainfield, Camby, Friendswood, Valley Mills, Maywood, Brownsburg, Pittsboro, Zionsville, Ben Davis, Elizabethtown, Greenfield, Azaha, Seymour, Carmel, Noblesville, Philadelphia, Cumberland, Acton, London, Fairland, Shelbyville, Beech Grove, Augusta, Cicero, Arcadia, Tipton, New Bethel, Atlanta, New Palestine, Morristown, Brooklyn, Fortville, Pendleton, Ingalls, Oaklandon, McCardsville, Whitestown, Charlottesville, Broad Rippler, Lawrence, Five Points, Lebanon, and Cleveland.

He uses a small wagon on some of his trips and finds this a great help. This brother reports that he has been received with uniform kindness by the people, and has had the hearty co-operation of the ministers. One of the "finds" of the year was a Bible printed by the Society in 1818, two years after its organization. It was in the hands of a woman of eighty-six, whose mother was the original purchaser. What a story this old book could tell if it could give the experiences of its ninety-five years of helpful ministries. As was to be expected, this brother has had some striking experiences in his eight months of service. He relates a few:

"One day I met a man walking along a country road. He was under the influence of liquor, and profane. I entered into conversation with him, and said, 'This is an all-right day.' 'Yes,' he replied, 'but I am not all right.' I made no reference to his condition nor to his actions. He finally bought a Bible and told me where I would find a very poor and sick man who ought to have a Bible. I visited this person and left a book.

"I called at one home where there was a mother and four little children. There had been no Bible in the home for twelve years,

though the husband had often promised to get one. He was out of work when I called. She looked at a 25-cent Bible and said that she had just that much money in the house. It was interesting to watch the mental struggle, resulting in the decision to buy, literally giving her last penny for the Word of God. She took the book, and I took her money and went away. Soon after this I returned to the house and gave her back her quarter, telling her that I gave her this book in the name of the American Bible Society.

"In one small town a merchant expressed a doubt that there were any people in his town without a Bible, but I sold two in the next hour, only a little distance from his store."

One reflection that Mr. Knott makes in one of his reports is this: "The chief thought impressed upon me as I go about my work is that what the people need is to come into personal and vital touch with Jesus Christ, and that this can be done by studying the Bible, with prayer for enlightenment, viewing the Scriptures as God gives discernment, instead of always looking at the Bible through the spectacles of others."

Mr. Knott possesses the qualities of a successful colporteur in a very high degree, and in addition to putting out many Bibles, he does a great deal of helpful religious work. From May to December he sold 1,167 Bibles, 1,285 Testaments, and 89 portions. He visited 5,196 homes.

William Kowalik

This veteran colporteur has had another year of varying light and shadow, success and failure. His story reveals the difficulties of his work, which is largely among Bohemians and Poles. While the visible results of his work are satisfactory, much of the fruit is known only to God on high. At this writing Mr. Kowalik is in one of the city hospitals, having one of his eyes treated. He had already lost the sight of one eye, and we pray that the other may be spared him. He reports:

"I spent most of this year in Chicago, where missionary work is very necessary, because the people are falling away from religion. Many Socialist and free-thinking societies have recently been organized, which are distributing their literature among my people. One of these societies has undertaken to establish sixteen branches among the Poles of the city. They employ sixteen agents to distribute their lectures. Every one of these is an open enemy of religion. They follow this business with enthusiasm, because they can make from four to six dollars a day at this work. So when I come to these people to sell a Bible, the work is very difficult and one loses a lot of time in explaining, because where these simple people find anything unintelligible, as in Genesis 19 about Lot, or, II. Kings about Solomon, they put the book aside as too hard for them to understand.

"I spent two weeks in Chicago Heights in co-operation with the Rev. E. DeLuca, working among the Italians, Lithuanians, Poles,

and Slovaks. I was received in a friendly way and sold 20 Bibles, 29 Testaments, and 25 portions. In one house I met a man who had

Wanted a Bible for Six Years

He had written to a friend in the old country to get one for him, but did not secure it. His father had possessed a Bible, but he was not allowed to read it, which made him all the more anxious to get one. I shall never forget the look of joy in his eyes when I brought a Bible to him.

Its Price Is Above Rubles

"A young woman whom I asked to buy a Bible, said, 'We have the Bible I received from my mother, and we treasure it more than if it were a thousand dollars.'

"One woman told me that she used to read the Bible in the old country, but she had not read it since coming here, and she confessed that her faith was stronger then than now, and she was also more 'lucky'. She wanted a Bible, but could not buy one without consulting with her husband. I called again when he was home, but found him opposed to the Bible, as were two of his friends with whom he was drinking a bottle of whiskey and a pint of beer. He said, 'We don't need that; we hear all that in church. Let us alone, for a bad fellow will not better a church and a good fellow will not spoil a saloon.' Then one of the men angrily exclaimed, 'Such agents should be chased out into the alley with a broom.' I cannot describe with what a heavy heart I left that place. This is like the majority of receptions we receive from the strict Catholics.

"I would like to take some of the officers of the Society with me sometime, so that they might know for themselves our difficulties, and see whether they would care to undertake the work for even one hundred dollars per week salary.

"I presented a Bible to a Croatian man who had lost both his eyes and had one hand so badly crippled that he could not work. He had long wanted a Bible, and was wonderfully pleased to receive it.

"I met two Polish men on the street; both were intoxicated. I went to them and tried to interest them in the Bible. One declared he could not read and the other invited me to his home. He said that he had long wanted a Bible, but he would have to ask his wife for the money to buy one. His wife scolded him and said: 'You want everything you see, but you won't work; only sit in the saloon and then come to me for money. I won't give you any.' But he insisted, and she then threw the money on the floor in anger and left the room. I called her back in a friendly way and told her that I had not come to get their money, but to put into their hands a wonderful book, even the Word of God. In this book, I told her, God speaks to us and tells us how we should live, how her husband should live, that he should care for her and the family and keep away from saloons. I then read some passages to them. Tears overflowed the woman's cheeks, and this man humbled himself and

asked his wife for forgiveness and promised not to visit saloons any more. Three of the little children clung to the mother and one to the father, wondering why he talked so kind, instead of swearing and beating them as usual. I praised the Lord who had sent me to her with the Bibles.

"I met a man one day who declared that he had searched three years for the real Bible, but he could only get a Catholic version, which he did not want. He said that he would give twelve dollars for a

Real, Old-fashioned Bible

of which he declared there were no more. I showed him a 72-cent Polish book, but he could not believe it was the entire Bible until I had read several passages to him. He called in two neighbors, who listened attentively and asked such questions as 'Was Peter the first Pope?' 'Did Jesus introduce the Catholic religion?' 'Does the Pope talk with God?' and others. I turned to verses of Scripture which answered their questions. All were deeply impressed and felt the nearness of God. One man said, 'Such an explanation we never heard before.' They gladly purchased Bibles from me, and invited me to visit them again, which I did.

"In Bowmanville there are about sixty Polish families. They have built a church and a school. While visiting there I met the Polish priest.

Bible Not Read in Priest's House

"When his cook saw that I had Bibles, she said, 'We don't read the Bible here.' This was heard by the priest, who was drinking wine in an adjoining room with his housekeeper. He came staggering out, looked at my books, and said, 'Have you a

Permit from the Pope?

I answered, 'What! here in America? I am from the American Bible Society and do not need a permit like in Austria.' He then told me that I ought not to sell Bibles to the people. I asked him why. 'They are not good,' he answered. 'What! the Bible no good?' I asked. He looked at me in surprise and said, 'The Bible is good, but it is not good to give to the people. *Sell them only stories.*' I urged him to read the Bible himself and to live according to its teachings. He became angry, and telling me that I did not understand the Bible, he slammed the door in my face.

"The first week after Easter I found the homes of the Lithuanians all tidied up and the people cleanly dressed. I was told that they were expecting the priest, who would make a personal house-to-house canvass for his collection. He came in the evening when all were at home, and every one had to give a few dollars to avoid being black-balled (excommunicated). Most of the people were discouraged and would not let me in because they had no money. I was admitted to one home because they thought I was the priest, but when they saw my Bibles they requested me to leave, saying the priest would soon be

there. I told them I had no fear of the priest. One man then began to say 'evil things about the Bible, declaring that there was no sense in it, that it could not be understood, and that the people only became crazy by reading it, and he roughly ordered me from the house. The six men and one woman that were there all agreed with him. I was going toward the door feeling sad, but turned and said to the man, 'Friend, what have you against Jesus, and why don't you love him?' Whereupon he answered, 'I do love him.' I replied, 'No, that you do not; you love the priest.' Repeating this three times I continued, 'If you loved Jesus you never would speak so of His Word, but obey what he says in John 14:15.' They were struck with these words and crowded about me to see if it was in the Bible, and each one read it for himself. I talked with them a little and then read John 17:17. The mocker was the first to ask the price of the books, and he bought one so that he could search more in the precious book,

"In one home I met three men. When I showed them my Bibles, one man said to the other, 'You cannot understand any of it unless you have three other books.' I asked him why, and he replied, 'Because of the references.' I opened my Bible and showed him how he could look up any of the references himself. He was very glad and said, 'Thank God that there still are men who can teach us.' He bought a Bible and persuaded one of his friends to do likewise.

"One evening, while passing a barber shop, I was impressed that I should enter it. A young man came right in after me. When he discovered that I had Bibles for sale, he told me that he had looked for three years for a chance to buy one. I explained to him that it was the providence of God that had fulfilled my desire to sell and his to procure a Bible."

Donations

The principle under which we make grants of Scriptures holds up those soliciting help to the highest point of independence consistent with their circumstances. Therefore the percentage of aid given runs from fifteen per cent up to a full grant. In determining the volume of our donations we report only the number and value of those given away. If an organization should receive 100 volumes and pay one-half price for them, we count only 50 as the grant.

The Agency gave away last year 81,169 volumes, an increase of 12,421 over the year before. The value of these was \$1,701.17, which was \$12.93 more than for 1911. The grants for the last three years total 83,169. Our colporteurs donated only 848 volumes, valued at \$120.47. This fact is full of significance. There are several things to be considered. Many of our colporteurs do not believe in giving away Scriptures except in cases where they would feel that they should make a personal gift. This class gives away far too few books. The supporters of the American Bible Society furnish money so that the poor may possess the Word of God, and often donations should be made by us when as individuals there would be no obligation to make it.

The Bible missionaries among foreigners find these people quite adverse to receiving a gift of Scriptures, for they have an idea that a thing that is given away is not worth much. It is therefore the rule among this class to pay a part, at least, if not the whole price of the book. This fact suggests also the generally prosperous condition of the country. Most of those who want the Book can pay for it.

Bible Distribution Systematized

But the following reason is the greatest one of all. It is because remedial work is being done less and less by individuals and being concentrated in organizations. In the nature of the case these are established chiefly in the cities, and the appeal is made and the aid given directly from headquarters. We gave aid last year to forty-five different organizations. The names of a few of these bodies suggest the character and scope of their work: Mission, Circle, Home, Missionary, Association, Hospital, Asylum, Industrial League, State Hospital, Sewing School, Deaconess' Home, Settlement, Boys' Club, Institute, Gospel Assembly, Sunday School Associations, Young People's Society, Training School, Silent Evangel Society. Besides these, there were penal institutions of every kind. We also gave the Word to more than a half hundred individuals, many of whom are doing a great personal, though unorganized, work.

The pleasure of co-operation with these bodies is greatly increased by the words of appreciation of our help that are sent in from time to time, and the wisdom of this method of distribution is fully justified by the results in conversion and blessing that are reported to us. I can quote but very few testimonials:

Mrs. C. Haley, a colored missionary among the negroes of Chicago, says: "Two souls have been saved since I got my last supply of Bibles and Gospels at Christmas time; one was saved in jail and the other in church. Our mission is located on Whiskey Hill. It is the only Protestant mission in that part of the city; everything else is Catholic. Your Bibles have been placed in homes that hardly knew the name of the good Book, where the children are almost heathen, but are rapidly learning the story of Jesus. . . . We appreciate the great help the American Bible Society has given us. One little girl took her Testament to bed with her, placing it under her pillow."

This child will learn, when older, that she can safely pillow her head on the Word of God.

A Hebrew mission says: "Never before has the Bible been read so thoroughly as at the present time. We used to have a lot of newspapers for attraction, but now they seem to care more to read the Bible than anything else."

The matron of a Girls' Rescue Home writes: "If you could see our girls gathered at worship morning and evening with Bibles in their hands, and hear them read the chapter or the references, you would feel your gift was not in vain. We have a morning watch calendar,

and the girls take great interest in committing and repeating the text for the day."

One mission superintendent says that though he lived in a land of Bibles, he never had owned or read one until his conversion a few years ago. He says that winning souls without the Gospel is like a home without a mother. One volume put into the hands of a business man in his home town resulted in this man's conversion.

Member of "Black Hand" Converted

In Indianapolis one of our colporteurs left a Gospel of John in the house of an Italian. The man of the house had been a member of the Black Hand Society in Italy, and had stained his hands with blood. He was converted as the result of reading this Gospel, and became a faithful attendant of the study class of the Fletcher Methodist Episcopal Church of that city.

Auburn Park Rescue Mission

These people used a great many Gospels and Testaments last summer in their "Open Air" meetings. These were held at the junction of suburban cars for Morgan Park, Washington Heights, Crete, Kankakee, and right on the highway to many cemeteries. This enabled them to touch people from many parts of this and other states.

Police Boost Sale of Bible in a Fashionable Suburb of Chicago

A few days ago the police of Wilmette received a call from a prominent woman who asked them to arrest a book-agent who, she said, was annoying the people of the neighborhood. When the police learned that he was selling the Bible at a reasonable price, they told him to put as many of the books in the homes as he could.

The Rev. L. Bucletti, pastor of an Italian congregation in Chicago, tells of the good accomplished by the gift of one of our books which was sent to a fellow countryman. "I sent him one of the Bibles received from you. He answered thus: 'I cannot tell you how glad I am now that I have a Bible. I believe in the Lord Jesus Christ as our only Saviour; the Bible you sent to me teaches me so. I am reading it every evening to many of my friends. I have no words to thank you for it.'"

A Boys' Club

sends this word: "Many Bibles and scores of Testaments were given out last year, and many conversions have resulted—real conversions too. It is wonderful how these lads study the Word of God and are anxious when the Bible hour comes. One boy, who was given a Bible for Christmas, remarked to his companions, 'I would rather have had that than ten dollars.' We are greatly indebted to the American Bible Society."

Mr. U. V. Sillaway, of the Milwaukee Rescue Mission, writes

about enlarging the work next year to embrace the County Hospital, the Workhouse and the Alms House. He says: "It is with pleasure that I inform you that we have appreciated your kindly interest in our work. Through the free distribution of the Scriptures a great interest in Bible study has been created, and many of those who have received these books were led to Christ by them. Eternity alone will tell of all the good that we have accomplished by this circulation of the Word of God."

Cosmopolitan Mission

Mr. Joseph Horky, who is in charge of this Indianapolis mission, is one of our first Bohemian colporteurs. He had the oversight for three months of colporteur John Korvig. Two items from his correspondence illustrate the fact that Bible work here affects not only this country but also the lands beyond the sea. Mr. Horky reports that three young men converted in his mission are preparing for the Presbyterian ministry, and another has gone as a missionary to Hungary. The Balkan-Turkish war has called home many of the faithful attendants of the mission to fight for the freedom of their native land.

Testaments in Place of Cards and Pipe

Evangelist Cafray says: "It is most refreshing and inspirational to think of our many experiences in issuing the printed Word. Accept my word of appreciation for your assistance in making possible such a liberal use of the Word of God. One young man said, 'I now carry my Testament in the pocket where I used to carry a deck of cards'; and another testified, 'Since Jesus came into my heart I have thrown away my pipe and tobacco, and carry my Testament instead.' Another young man, through reading the Bible, was converted and later called to preach. He is now in school in training for the ministry."

David K. Ford, of an Italian mission in Chicago, in acknowledging a grant of Scriptures, writes: "Some of the children brought one and two cents at a time, and in that way were able to buy a copy. My wife was arranging one day for a Bible reading, and requested everyone who could to bring a Bible. One young woman spoke up and said, 'I have never seen a Bible and do not know what kind of a thing it is.' Another young woman told a Jewish peddler that she was a Christian, and when he began to talk about Moses and other Old Testament characters, she said: 'How many Gods have you got? I have only one, who was born at Christmas.' Since then we have been able to show her a little of what the Bible teaches, and are looking forward to the time when she will say, as Thomas did, 'My Lord and my God.'"

Gary Presbyterian Mission

Marvelous changes have taken place in the Presbyterian Mission in Gary, Ind., since the Rev. B. M. Baligrodzki went there a few

years ago as a Bible colporteur and later opened a small mission. The work had developed so greatly that Mr. Baligrodzki resigned in the early fall and returned to regular colportage work. The Rev. V. P. Backora is the new superintendent and pastor. That they are here preaching the gospel to all people is evidenced by the fact that there are seventeen nationalities represented in the Sunday school and thirteen in the night school.

The Rev. Ernest A. Bell, of the Midnight Mission, makes large use of the Scriptures in his work and recites a few instances of conversion through reading the Bible:

"An encouraging instance of the power of the Bible alone to turn men from Satan to God came to our notice one midnight a few months ago, when a Tamil man from Ceylon told us he had been converted in this country solely by reading the Bible in English. When we gave him a little book of Gospel selections in Tamil he shouted for joy. . . . A young Armenian whom our workers interested last Easter day, and got him to reading the New Testament in his own language, was thoroughly rescued from evil ways and restored to relatives. He is an Armenian pastor's son.

"The Scriptures are an indispensable and large part of our missionary work. We have given the printed Gospel in fifty different languages—in twenty-four last Saturday night and Sunday. We are deeply grateful to God and to the friends whose gifts and labors make this work possible."

Miss Mary Milk, of the Desplaines Street Rescue Mission, writes: "I wish to thank you for the twelve Bibles donated to God's work in this place. I thank God for the supporters of the American Bible Society. They share in the

Greatest Work under Heaven

"One day an intelligent, well-dressed man stopped on a street corner near the mission and begged me to give him a Bible. He said that he had lost a large amount of money and was in great trouble, and said he, 'I believe there is something in the book to help me.' . . . One day an unsaved man came to the mission and told me that he had to part with his copy of God's Word while out on the ice-fields of Wisconsin. Some man begged him for his copy, and he gave it to him. A little later this same man returned to the mission and was saved. . . . It is exceedingly touching to see the half-naked, starved unfortunates constantly begging for a Gospel of John. Every Sunday men kneel on the snow and ice on the street and call on God."

Dan Martin Memorial Mission

On March 7, 1912, Dan Martin, who had done such excellent work in Chidago, passed away, leaving behind him many who had been reclaimed and redeemed through his appeal and labors, and a host of poor outcasts who had been warmed and fed and clothed by his loving ministries. To commemorate and perpetuate his work a

memorial mission has been established at 710-12 Wells Street, on the same lines as the Jerry McAuley Mission in New York. Daniel G. Batey is the new superintendent. He himself was once a "down-and-out," a member of "Hinky Dink's" fraternity on South State Street, but he was converted in the Bible Rescue Mission in 1909, and brings to this new field a wide experience, a love for the soul of the outcast, and the confidence of those who are supporting this work. His report from October 9th to December 31st is as follows:

"Services held 109, attendance 8,756, conversions 47, number who asked to be prayed for but made no profession of conversion, 879, families helped financially 17, persons fed 1,359, garments given away 115, employment secured for 129, number of men who slept in mission, 228."

From no other organization with which we co-operate do better reports come of the benefits of Scripture distribution.

Chicago Gospel Mission to the Jews

Mr. Joseph R. Lewek, the superintendent, declares that they cannot carry on their work without the use of the Scriptures in the Hebrew and Yiddish languages.

"It is very seldom in our work that any person will accept the Lord Jesus through simply hearing the Word preached. They must investigate for themselves, and they do this through the study of the Bible. Therefore any success in bringing any one of our people from the darkness of Judaism to the marvelous Light, the Lord Jesus Christ, is in part due to the kindness of the American Bible Society in making us grants. Just one incident of a conversion through the instrumentality of a Hebrew New Testament: One summer evening, when preaching on the street, a young man was attracted by the crowd gathered. I was just about to close the meeting. He asked me whether I had any literature with me. I was led to give him a Hebrew New Testament. I did not see him again for more than two months, when one Sunday afternoon he came to the mission and publicly declared his faith in the Lord Jesus Christ as his personal Saviour, stating it was simply through the reading of the New Testament which he received that night two months ago, which in the first place convicted him of sin and then convinced him that Jesus must be the Messiah promised. This young man was a rabbinical student. He is now leading a consistent Christian life, and desires to prepare himself for the ministry."

Moody Bible Institute

A great many from among the thousands of students at this school go out in volunteer mission work in the slums and jails and street meetings. They make large use of the Scriptures in many different languages and witness many triumphs of the Word of God. Here are sample cases:

"A student testified that he had distributed some Polish copies

of the Word of God among the Polish workers in a restaurant where he worked. He had noticed a marvelous change in the conduct and conversation of the cooks and dishwashers during the weeks and months that followed the distribution of these Gospels.

"At the Cook County Jail, where we send a crew every Sunday morning, we have as a rule from ten to twenty or twenty-five conversions. We always give to the converts some portion of God's Word. Frequently the converts are Hungarians, Italians, Poles, Germans, or Spanish, and they ask for Testaments in their own language. We are always glad if we can grant their request, and unless the convert is put to work reading the Bible, there is very little hope of his continuance in the Christian life. We do not know how we could carry on our work at the Cook County Jail without the assistance of your Society.

The Bible in Jail

"One of our students testified that a man in jail who had received a Testament, was reading it every night with his roommate and having prayer together in his cell. . . . Another told of a man to whom a portion of God's Word had been given three months ago, who said that he had come into the light and was practically a Christian through reading the Word alone, without any assistance or instruction from others.

"Last fall we were holding tent meetings in a district on the West Side where the attendance was largely Polish people. We gave away a great many Polish Gospels. The people received these eagerly and read them constantly. Later on we went into the same section for a meeting one night, and twenty-eight Polish people accepted Christ that night. This result, we believe, was not so much the result of preaching that night as the result of reading the Bible previously, which prepared them for decision."

The White Cross Midnight Missionary Association, through its superintendent, the Rev. N. K. Clarkson, sends this appreciative message:

"Truly the favor shown us by the American Bible Society has been and is deeply appreciated. By your help we have been enabled to reach thousands of souls in the 'underworld' and among the 'down-and-outs' with the Word of God, in many languages, that otherwise might never have had an opportunity to read the 'story of Jesus and his love.' Many cases of wonderful blessing and conversion have come to our notice. I give a few: Only a few nights ago I was in the Pacific Garden Mission, when a man arose and testified that eleven years ago he had received a little Testament at a street meeting at midnight, along 'Whiskey Row.' He read the story of the woman who 'touched the hem of his garment,' gave his heart to Christ, and has been serving the Lord in soul-saving evangelism ever since. He still has the little book and would not part with it for any price. . . . Sunday morning I stepped into a church on the South Side, and dropped into a seat beside a young man who had been con-

verted and led into Christian work through a Testament given him eight years ago in the 'levee.' He married a mission worker and is himself engaged in Christian service. . . . I might add that I myself received one of these little Testaments fifteen years ago from a man who had been converted in the Pacific Garden Mission, was converted through its reading, and in turn have given away thousands of these books to others since."

Pacific Garden Mission

This mission is known from coast to coast, and is one of the most efficient agencies in this great city for the saving of those whose souls and lives have been wrecked by sin. Harry Monroe, who has charge of this mission, firmly believes in the power of the Holy Scriptures to save men, and makes large use of them in his work. He writes:

"If some of the contributors to your splendid work could see the wonderful transforming power the truths of the 'Book' have on the lives of those who gather in our mission, they would believe their investment 'gilt-edged.' It is a great sight to see wicked men and women reading the Testament, to have them repeat verses they have committed to memory, and to observe how deeply they treasure the precious little book that has indeed become a 'lamp to their feet and a light unto their pathway.' I give a single case out of many: One Sunday afternoon the Pacific Garden Gospel Wagon was operating on State Street, between Harrison and Van Buren, when there came into the crowd a fine specimen of manhood, an actor by profession. A short while before he had kissed his dear old mother good-by in Ireland, and her last words were, 'George, remember your mother is praying for you; give your heart to the Lord, and if we never meet again on earth, promise me you'll meet me in heaven.' To make it easier for his mother, he promised her he would. He returned to America, resumed the profession of an actor, tried to forget the promise he had made his mother, but the Spirit of the Lord would not let him dismiss from his mind that sacred promise. On this eventful afternoon, while walking down State Street, he was attracted to the Gospel Wagon service; he listened to the testimonies of rescued men and women and a solo entitled 'Memories of Mother.' The promise made a short time before to his mother was revived, and as the leader invited sinners to Christ, this man, among many others, raised his hand saying, 'Pray for me.' One of your Testaments was handed him, and the story of the cross was revealed to him in such a way that he gave his heart to the Saviour. He is now an evangelist and often refers to the little Testament received that Sunday afternoon. Does it pay?"

Converted in Prison

Evangelist T. F. Morse can bear testimony to the power of the Gospel to save, and it is no wonder that he now finds great joy in scattering the Word of God wherever he goes. He writes:

"Until I was thirty years of age I knew very little about the Word of God. I became a drunkard and a gambler, and was finally sent to prison for a long term of years. While in my cell I read the Bible. God used the words in Ezekiel, 'The soul that sinneth, it shall die,' to convict me of sin. I repented with God's help, and when I read John 3:16 I was filled with hope. One Sunday Mrs. E. R. Wheaton, prison evangelist, visited me in my cell, and taught by her, I believed in Jesus and was saved. I have given my life to him, and find pleasure in preaching the gospel and proclaiming His Word."

We again chronicle the careful supervision of the Executive Committee, and particularly that of its chairman, Mr. G. S. Mackenzie, which has been given to every phase of the Agency's activities. The Secretary has been greatly strengthened and helped by their wise counsel and unflagging interest.

Many men in the great Northwest are in a condition that is described as "land poor." These possess hundreds, and often thousands, of acres of fertile land, and have the reputation of being very rich. But they have cultivated so small a proportion of their possessions, the overhead charges are so enormous, and the returns from the ranch so small, that in spite of their seeming riches, they are poor. They are sometimes actually worse off than their neighbors who own little or no land. The reason is that often only a quarter section of a whole township is cultivated; sometimes only a little land beside a water-course is put into crop; only those patches easy of cultivation are tilled. The high mesas and the waterless areas—the hard propositions—are unworked, and so unremunerative. Their wealth is potential, not actual. Their land has not become productive; their possessions constitute a debt and not a credit.

Some such a situation, it has seemed to me, exists with regards to the Northwestern Agency. It is big in area, it has a vast population, it possesses great wealth, it has an immense Christian constituency. These facts, on the face of them, give the promise of tremendous returns to the American Bible Society. We expect riches to flow in a flood to our coffers from these fields. But the actual returns do not realize the promise. Instead of a flow there is a dribble. The "overhead charges" eat up the returns. We are "land poor." But if we are rich *in posse* and not *in esse*, it is because we have only scratched the surface of a few fields; we have sown by the water-courses, and cultivated the easy fields. When we have brought water to the high mesas and the arid wastes, when we have the entire field under cultivation, then our expectations will be realized; the cost of administration will consume but a small part of our returns, and there will be a golden stream flowing from every part of this great field into the treasury of our Society. In the past our farming has been chiefly "intensive." We have carefully cultivated a few fields. Hereafter our method must be

"extensive." We must spread our labors over the entire Agency until every part of it is made like the garden of the Lord.

This is the vision given me to-day, and to the task which grows out of the vision we give ourselves with high purpose and strong faith. The soil is rich, the "seed" is good, the faithfulness of "the Lord of the harvest" is assured. Upon the fidelity of the "laborers" success or failure depends. By the help of God we shall try to deserve to be called "thou good and faithful servant." The future is big and bright with promise.

SOUTH ATLANTIC AGENCY

This Agency was established in 1907, and includes the states of Virginia, West Virginia, North Carolina, South Carolina, Georgia, and Florida. The circulation for the year ending December 31, 1912, was 100,284 volumes. The total number of volumes put in circulation by the Agency since its establishment is 395,720. Sixty persons assisted in this work. The Agency Secretary is the Rev. M. B. Porter, 205 North Fifth Street, Richmond, Va.



THE work of this year has left its impress, let us hope, upon many a group of humble, well-meaning work-people in this Agency. It is the people of small privilege and small opportunity who chiefly profit by labors of the class described in Mr. Porter's report. Yet it is such people from whom may rise the leaders of the next generation.

The distributors of the Bible have not neglected the cities and great centers of population. Even in the cities they have diligently and assiduously sought out the destitute districts. Taking the work as a whole, three-fourths of the labor of the colporteurs has been devoted to the smaller towns and the rural districts.

This work among the places generally omitted from the maps reveals as nothing could but such a persistent, pervasive canvass, the destitution existing among our own people of the old stock. Even the Christian neighbors of some districts were sure that there was no lack of Scriptures, when one house in five had not a leaf of the written Word of God.

Mr. Porter's report shows also that the case of the immigrants, whether those newly setting foot on American soil at the Virginia receiving station or those at work in the mines and factories and centers of trade, has not been neglected. Sixty persons were employed in the labor of Bible distribution during the year. Three times as many ought to be sent into the "highways and hedges" of this field, and would be sent could the churches only see the facts, and understand that money to support and supply

such a number of workers is a first need for their own prosperity.

In reviewing the work of the South Atlantic Agency for the past year there are many evidences of God's guidance and blessing. He has ministered grace for the daily needs; has delivered in times of danger and temptation; has strengthened faith when in hours of discouragement it faltered; has made fruitful the efforts of his servants, and has enriched their lives with a fuller consciousness of his abiding presence. For all of these mercies we would lift up our hearts in grateful thanksgiving, and "would call upon our souls and all that is within us to bless and magnify his holy name." Surely we may say, "Hitherto hath the Lord helped us."

Our Programme

In the prosecution of our work we have endeavored to carry out this programme: (1) The efficient and systematic distribution of Scriptures, especially among the poor and needy. (2) More and fuller information concerning the Bible Society, its work and its needs, in order to increase the interest of the people in and secure from them larger gifts to our work. As to results accomplished—these will be seen, at least in part, we trust, as this record of the year's work is considered.

Increased Distribution

We are glad to report an increase in distribution as compared with last year. The total number of volumes distributed is 100,284, a gain of 10,751. These results have required unremitting effort, and could not have been accomplished but for the cordial co-operation and self-sacrificing service rendered by many of those who have assisted in the work.

The Board of Managers of the Bible Society of Virginia

This Board has continued its cordial and helpful co-operation in the work of the Agency, and by wise and sympathetic advice has rendered valued service.

A Summary of the Year's Work

During the year we have had sixty persons engaged in Bible distribution. This is ten more than we had last year. Eighteen of these are colporteurs, the remainder local correspondents. As in former years, some of these colporteurs have worked only a few months, while others have continued through the year. The same is true as regards the correspondents. Many of these have been furnished but small consignments of books to be disposed of to meet urgent local needs. The following figures will give a summary of the work done by these men, including the distribution of Scriptures by them and at the depository:

Persons employed in Bible distribution.....	60
Days spent by them in this work.....	3,738
Miles traveled.....	80,374
Families visited.....	52,169
Families found without Bibles.....	8,523
Families found without Bibles supplied.....	3,820
Individuals without Bibles supplied.....	3,436
Sunday schools supplied.....	127
Prisons, etc., supplied.....	97

	Bibles	Test's	Parts	Total	Value
Sales by colporteurs and corre- spondents.....	8,642	16,457	36,756	61,855	\$11,228 43
Donations by colporteurs and correspondents.....	886	1,785	2,122	5,793	678 47
	9,478	18,192	38,878	67,608	\$11,906 90
Sales at depository.....	4,514	6,942	9,188	20,644	\$3,264 52
Donations at depository.....	1,002	1,863	2,476	11,841	697 28
Miscellaneous (life members)...	26	91	114	241	48 48
Grand totals.....	15,080	26,588	58,666	100,234	*\$15,906 18

Mere Figures Inadequate

As we carefully consider the above figures there are many things of special interest brought to our attention. They show the existence of very great destitution, as found by our colporteurs as they have gone forth distributing the Word of God. They also indicate what has been done to a large extent in supplying these destitutions. It would be difficult, however, to state in terms of figures the real value of Bible distribution. Its worth cannot be estimated by the calendar, nor its results measured in terms of the dollar mark. To accomplish this work our men have met with all sorts of difficulties. They have borne the heat and the cold; have been in dangers by day and by night; have endured many and grievous sacrifices, but in it all and through it all have displayed heroism of the highest type. They have done and suffered, not for the applause of men, but that they might fulfil for the glory of God the ministry of service committed to their hands.

The Field Worked

Keeping the *missionary* aspect of Bible distribution ever to the front, we have endeavored so to direct the work of the Agency that this ideal might be realized. At least *three fourths* of the work done by our men has been in the smaller towns and rural districts. We have not shunned the big cities, but even when work has been done in these, it has been our purpose to canvass those sections which seemed to be most in need of Bible distribution. The larger proportion, therefore, of Scriptures distributed by our men, we may safely say, have gone into the hands of the really needy, many of whom, but for our work, would be, and perhaps continue, without copies of God's Word. A more detailed statement of the work follows, as it has been done in the different states of this Agency.

* This amount does not include \$264.07 discounts and reductions of prices.

WEST VIRGINIA

The work in this state during the year has been one of peculiar interest. The industrial changes taking place in this great state are so many, and are so rapid, that new conditions are continually arising and greater opportunities constantly presenting themselves. We have therefore pushed our work in this state as far as our resources would warrant.

The Work Interfered With

We were unfortunate in losing the services of Mr. S. M. Kuykendall, who resigned early in the year, in order to pursue his studies at a Bible Training School. The long strike in the coal-mine section of the state seriously crippled the work of the Rev. G. W. Fitzwater. But notwithstanding these hindrances, the work has prospered, and many thousands of copies of the Scriptures have been distributed by our colporteurs and correspondents. Mr. Fitzwater, in many respects, seems peculiarly adapted to the work of Bible distribution. He has been with us for about four years, and has labored most faithfully during the past year. The following brief but interesting report of his work we incorporate here as being typical not only of his work, but of the general character of the work of a colporteur.

Mr. Fitzwater's Report

"This report would not be complete without the statement that I have worked up a large correspondence in all the state west of the Alleghanies. In almost every community I select a wide-awake Christian man and place a bunch of my cards in his hands, and ask him to forward orders to me for such Bibles or Testaments as his neighbors may want. I also arrange with pastors and Sunday-school superintendents to supply libraries of Bibles for their Sunday schools. I sent 93 books to a Wheeling church by freight last February a year ago, and I have never heard a word of dissatisfaction from a customer. But my greatest satisfaction comes from the eagerness with which so many of these bright mountaineer children take to daily reading the New Testament. A good many of them write to me for instructions. Only last week I met the young man (of whom I wrote you once) to whom I had given the Gospel of St. John, vest-pocket size, four years ago. He read it through in a day, and asked me for another Gospel, which I gave him. And now he not only appears to be an honest, intelligent young man of the hills, but he carries a Testament in his pocket and bears evidence that he uses it. And both he and his father thanked me for the encouragement I had given the lad four years ago. And the old man says that the other children now take good interest in reading the Bible. This is one of a hundred such incidents I could mention.

"I told a Presiding Elder in Parkersburg last month that I would not give him my place for his, as I have such a great opportunity to do good among the common people.

"Three or four years ago I could afford to offer a pocket Testa-

ment to be given to anyone who would repeat the Lord's Prayer, the Golden Rule, or even tell me where to find them, etc. But now when I go back to those places, where I had done so, I dare not repeat my offer. They are ready. I keep pushing the work, losing no time. I must go to the Lyon's Union meeting at Fairmont tomorrow, then to State Sunday School Convention at Clarksburg, and then to Charleston. I have just come from the court at Philippi. The summary of my work for the year is as follows:

Miles traveled.....	4,008
Families visited.....	4,884
Books distributed.....	5,978
Value of books distributed.....	\$1,068.11
Destitute families supplied.....	587
Sunday school supplied.....	87
Jails, etc., supplied.....	56
Lectures and noonday talks.....	96
Gatherings as Sunday school conventions, etc.....	7

A Summary of Four Years' Work

In making his report for 1912, Mr. Fitzwater sends us the following facts which embody a summary of his four years' work as colporteur in West Virginia. These facts suggest much of interest concerning the work that he has done. He writes as follows:

"I have traveled in forty-four counties in West Virginia in the last four years; have visited 400 towns, cities, villages and log camps; and I estimate the number of books sold and donated at 20,000. I have traveled over 14,000 miles, canvassed 18,000 homes, delivered over 500 short addresses, and enlisted hundreds of young people in daily Bible reading. I have attended twenty-two large gatherings, as Sunday school conferences and conventions, etc."

Foreigners in West Virginia

The work among this class becomes more and more an insistent problem in connection with the life and activity of this Agency. Groups of these foreign-speaking peoples are coming into our territory; many of them to make their permanent home with us, and yet many others who have come only for a temporary stay in the pursuit of that work which will give the largest returns for labor expended. There are phases of this work which make it peculiarly difficult to handle in certain parts of our territory, due chiefly to the fact that we cannot always find colporteurs who are fitted for such work. We have, however, endeavored to realize the importance of Bible distribution among these people and have had encouraging success in the efforts which have been made in this regard. In no state of this Agency are there more nationalities represented, and, with the exception of Italians and possibly Greeks, larger numbers within these nationalities than in any other state of the Union. We have felt, therefore, that work among these people has offered inviting opportunities for Bible distribution. This work, however, has had its

serious difficulties, and, in some instances, the results that might be tabulated in figures have been disappointing, but in spite of these things, we have good reason to believe that "our labors have not been in vain in the Lord."

The Work of Mr. Morawski

Mr. Morawski has his headquarters at Wheeling, W. Va., and has given his entire time to the work among the foreigners. The following figures sum up his work for the year:

Days of service.....	326
Miles traveled.....	2,565
Families visited.....	5,791
Families without Bibles.....	5,068
Families without Bibles supplied.....	502
Individuals supplied.....	69
Volumes distributed.....	591

In addition to his work of Bible distribution, Mr. Morawski has done good service in visiting from house to house, and by public appeal and private conversation, brought the claims of the Bible to bear upon the minds and consciences of the people. He has done his work faithfully, but often in the face of many hindrances. Chief among these might be mentioned the large number of Roman Catholics, who, in many instances, have a most bigoted opposition to the Bible. Then, too, he has been opposed by the strenuous effort and instructions of the Romish priests. The shifting of the people has also interfered with his work. He writes, however, most hopefully with regard to the outlook, and in nearly every letter relates some incident illustrating the breaking down of prejudice against the Bible, or the helpful result that has come to some life from the Bible that has come in contact with that life. He has distributed Scriptures in some twelve or fifteen languages, chief among which may be mentioned: Hungarian, Bohemian, German, Polish, Slovak, Ruthenian, Roumanian, and Russian.

The Rev. I. T. Cameron's Work

Mr. Cameron has his headquarters at Welch, W. Va., and in connection with his home mission work has been acting as our correspondent, chiefly in distributing Scriptures among the foreigners of that section. Mr. Cameron speaks a number of foreign languages, which, among other qualifications, fit him for this particular work. We regret to say, however, that owing to serious and continued illness in his family, his active service of Bible distribution had to be suspended during the larger part of the year. However, he has had good success in the work that he has done, and has succeeded in distributing Scriptures in the following languages: Arabic, Hungarian, Italian, Polish, and Roumanian. He hopes to give more time to this work, and there is every reason to believe that good results will follow his efforts.

In addition to the work that these brethren have done, through

other colporteurs and local correspondents, and by direct shipments of Scriptures from the depository, we have reached other groups of foreigners in other sections of the state. The scope of this work may be seen from the following list of languages in which we have distributed Scriptures during the year within this Agency: Arabic, Armenian, Armeno-Turkish, Bohemian, Bulgarian, Chinese, Choc-taw, Croatian, Danish, Finnish, French, German, Greek, Hebrew, Hungarian, Italian, Lithuanian, Polish, Portuguese, Roumanian, Russian, Ruthenian, Servian, Slavic, Slovak, Slovenian, Spanish, Swedish, Syriac, Turkish, Welsh, and Yiddish.

What has been done, we hope, is but the earnest of larger work that may be accomplished among our friends of foreign speech, who have come into this important state of our Agency. In considering, therefore, this particular work we must be impressed with its pathetic appeal and accentuated challenge. All planning for Bible distribution, therefore, must heed this appeal and dare this challenge. On no other programme will the work of Bible distribution be efficiently successful.

VIRGINIA

During the long and honored career of the Bible Society of Virginia as auxiliary to the American Bible Society, this state was the chief territory of its activities. Under that régime much was done in distributing Scriptures among the citizens of this commonwealth. Great service also was rendered in bringing to the attention of the people the importance and value of Bible distribution. And while this information was somewhat localized in its effects, still we may say that information regarding the Bible Society and its work is, perhaps, more general than in any other state of this Agency. What had been done, therefore, by the Bible Society of Virginia has been of great assistance in the conduct of the work of the Agency in this state. In fact, the work of the Agency has been built largely upon the foundation already laid, and the conduct of the work of the Agency has been but to continue plans already in operation when the Agency was formed, these plans being changed only so far as new conditions would seem to demand. The work during the year in this state has been prosecuted with vigor, and has been done largely by the assistance of local "correspondents." Nothing of outstanding importance has occurred, but quietly and faithfully the men have done their work, meeting the sacrifices and disappointments with a cheerful heroism, and have succeeded in distributing many thousands of copies of the Word of God. The distribution in the state for the year, through all sources, will approximate 20,000 copies.

Mr. Stagg has labored during the year as one of our colporteurs, and has given the usual faithful service so characteristic of him. He has confined his labors chiefly to Virginia, but on several occasions when near the border of North Carolina, with our permission, has gone into that state. As the work of the colporteur is very similar

in the different states, we take the following facts from Mr. Stagg's report of one of his visits to North Carolina, illustrating not only his experience in that state but the more general aspect of the experiences of a colporteur. Mr. Stagg writes as follows:

Courtesies from Different Merchants

"I found small demand for the Scriptures at P——. It is much inferior in many respects to W——, where I disposed of a goodly quantity, and the same can be said of G—— and T——. At W——, with the help of the commonwealth's attorney, a vacant store was secured. At P—— a merchant gave the use of one of his store windows. At W—— a retired Methodist minister permitted the use of a store which he owned. Mr. Ellington, the bookman at G——, let us use a fine large show window in his store. All of these permits were for a limited time only. We did not think it wise to ask for more time, as these people needed the space in their stores and windows for their own exhibits. Mr. Clayton, the bookman at T——, allowed the use of the large plate-glass show window in his store, the only one he had. We were accorded every courtesy, and kept quite busy at our stations in these several towns, waiting on buyers, or else answering questions, etc.

"I have disposed of 74 Bibles, value \$38.46, 214 Testaments, value \$25.41, 308 portions, value \$10.75; total 596 volumes, value \$74.62.

Has Trouble in Securing License

"I could have reached a higher mark if the mayor of R—— M—— had not declined to give me the privileges I asked for and granted in every town we visited except this. The Rev. Mr. Owen, Episcopal, and the Rev. Dr. Morton, both of whom I have met, made representations to the mayor, who decided (to-day, Monday) to let us have our way, though he stated that it was not to be construed as a permit."

In a letter of later date Mr. Stagg gives an interesting account of his work in a different part of the state. We take the following incidents from what he writes:

Much Interest Found

"I found much interest in the Scriptures both at R—— and Du——. A most excellent man, Mr. Featherstone, a Methodist, gave us a space in his store. In this town a man to whom I gave a Testament, not having money to buy (he could not read), thanked me with much earnestness. Mr. Wilcox, General Secretary Y. M. C. A., D——, secured space in a large department store (owned and controlled by a Jew) for our books. Something unusual for Jews to accord such a privilege. All of the ministers, except the Episcopalians, whom I met and conversed with, seemed disposed to, and did, what was in their power to assist us in our aims. The Baptist minister, also the Presbyterian and Method-

ist, commended the work of our Society. The mayor and chief of police, as well as the sergeant, of the city of D—, I found to be excellent people, and this I can say of most of the people with whom I came in contact.

The Bible Society Commended

“Very many persons expressed themselves as greatly pleased with the opportunities presented by the American Bible Society through their colporteurs in being able to satisfy their need of the Scriptures at a minimum price. Many purchased books for their friends at a distance, a few bought quantities of little Gospels or other portions for the scholars in their care. One young working girl bought five-cent Testaments out of her meager earnings for her Sunday-school class.”

During the summer we had the services of Mr. Graham Gilmer, a theological student. He labored in a portion of southwest Virginia, and, in connection with his home mission work, gave such time as he could to Bible distribution among the people of his field. The following is his account of his summer's work as correspondent. No doubt it will be read with interest.

Summary of Mr. Gilmer's Work

“During the summer I worked 17½ days, distributing 407 Bibles, Testaments, and portions. I visited 419 families, and found 82 of them without the Bible. That is, out of the families visited, nearly twenty per cent did not have a line of the Word of God in their homes. When I went to one of these communities, I was told by a man who had lived there most of his life, that he did not think I would find anyone without the Bible. It just goes to show how little we know of the spiritual life of our next-door neighbor. I traveled while on official duty something like 168 miles. A great deal of this I walked, carrying the Bibles with me. I found it very hard but interesting work, climbing over high hills with a heavy load.

Wading a Mountain Stream

“One day I came to a small but very swift river, which I either had to cross or go almost two miles out of my way over hills that were well-nigh impassable. I had a young man with me, showing me the way and helping me carry my load. There was a small boat on the far side of the river, but shout as we would, we could not make anyone hear. At last we gave up the idea of having anyone come over with the boat to ‘set us across.’ The water was cold and in some places very deep, and almost everywhere very swift, but I determined to try to ford it. Taking off my shoes and coat, I got a strong stick and bravely started in. By picking my way from place to place, I found that I could get across without getting in very deep water, but the swiftness of the stream and the slipperiness of the rocks, gave me much trouble. Several times I would have been

washed down, had it not been for my good stick. At last I managed to get over to where the boat was, and returned for my companion and the Bibles. Before we landed for the last time, however, we came very near upsetting the boat on account of the swiftness of the stream. This only shows one of the many difficulties of the life of a colporteur.

Didn't Believe He Had the Real Bible

"In one community I had some trouble in convincing the people that what I had was really the Bible. They had been told by their ignorant preachers that my denomination did not use the same Bible that they had. It shows how little some people really know of what the Bible is. If you have never tried it, you will find some difficulty in convincing a man who knows very little about the Bible, that what you are trying to sell him is really the Bible. Should not such people as this have the Word of God—people who do not even know it when they see it?

The People Couldn't Understand Why He Gave away Bibles.

"The Society allowed me to give away some Bibles, and I found this a great help. A great many times I found people who really wanted to buy but did not have the money. It was a great satisfaction to be able to give to them, but I even had trouble in some places in giving. The people did not understand in some cases—a man going over the country and giving away where they would not or could not buy. They thought it was some new way, of which they had never heard, of making money off of them, and that later I would be back to collect.

"The work of a colporteur certainly offers great opportunities for the development of Christian manhood and consecration."

Carroll County

This county of our beloved commonwealth, by an unusual outbreak of lawlessness, has gained an unenviable notoriety. Much has been written about the mountaineers. Many things "wise," and some things perhaps "unwise," have been said regarding this class of citizens. But whatever may be said, this remains true: that among them there is a great opportunity for church and Christian work. Carrying out, somewhat, this idea, we arranged through an evangelist doing work in that county during the summer, to distribute 15,000 copies of the Gospel of John. We have had no formal report as to results, but rest assured in the belief that God's truth "will not return unto him void, but that it shall accomplish that which he pleases, and prosper in the thing whereto he hath sent it."

Work among Foreigners in the Old Dominion—Immigrants in Virginia

Twenty years ago one could not say "immigrants in Virginia." But this very thing has come to pass, and every week at Old Point

Comfort hundreds of these people are landing upon our shores. We have tried to realize the importance of Bible distribution among them, and by an arrangement with Rev. J. M. Pilcher of Phoebus, assisted by a number of the good women of his church, we have continued to distribute Scriptures among these brethren of foreign speech. Owing to the resignation of Dr. Pilcher as pastor early in the fall, the work was temporarily suspended. But arrangements were soon perfected by which the ladies who had assisted Dr. Pilcher undertook to continue the work. They have done faithful service and have met with most encouraging success. It has been a labor of love on their part, as they have asked no remuneration from the Society for services rendered. About four thousand copies of Scriptures, consisting of Testaments and portions, have been distributed in twenty or more languages. Among the more important languages represented in this distribution, the following might be mentioned: Arabic, Armenian, Bohemian, Bulgarian, Croatian, Greek, Italian, Ruthenian, Servian, Slavic, Slovenian, and Spanish.

Work among Foreigners in Other Localities

In addition to what has been done among the immigrants at Old Point, Bible distribution, on a smaller scale, has been done during the year among foreigners in Norfolk, Richmond, Petersburg, Roanoke, and Big Stone Gap, and in several rural communities. We feel, however, that the time has come when to do the most effective work among these people we need the services of a colporteur to give his entire time, or at least a greater part of it, to this work. We hope soon to have the services of such a man.

The State Fair

During the meeting of the State Fair in Richmond in October we had a booth in the Administration Building on the Fair grounds. The space was granted us by the Fair Association without cost. This gave us a fine opportunity to advertise the Bible Society and its work. Several thousand copies of the "Bulletin" and other literature were distributed, and by other means much was done to inform the people with regard to our work. The very presence of the Bible Society at such a place and time made a profound impression upon the people who came in contact with our booth.

Work among Prisoners

During the year we have given special emphasis to this phase of our work, as we feel that the distribution of Scriptures among this class is an illustration of the real missionary character of the Society's purposes and aims. We have distributed therefore among the unfortunate in the state penitentiary, including a number of jails and prison camps, between one thousand and fifteen hundred copies of Bibles, Testaments, and portions, the larger number distributed being Testaments and portions. We have received a number of communications written by those in charge of these prisoners, or those doing

religious work among them, expressing deep appreciation of the Society's kindness in furnishing the books and assuring us of the great pleasure and good the books, in many instances, have been to the prisoners.

Much Yet to be Done

During the coming year we hope to enlarge our force and continue to press the work in this state, as there still remains much destitution and many loud and pressing appeals for the Word of God. In carrying out this plan of enlargement, we hope to make special efforts in those portions of the state which are regarded as distinctively missionary territory, where the need of Bible distribution as well as other church work seems so sorely needed.

NORTH CAROLINA

The work in this important state has been prosecuted with unusual success, but without incidents except those that enter into the ordinary experience of the colporteur. There have been fewer interruptions on account of sickness, etc., among the workers in North Carolina than in any other state of the Agency during the year. The colporteurs, therefore, have been able to give practically full time to the work. The results in Bible distribution are hence larger in this state during the year than they have been during any other year of the Agency. Our efforts have been confined chiefly to the central and eastern portion of the state, as the western portion was given particular attention last year. It has been our privilege during the year to supply some eight or ten denominational mission schools in this state with Scriptures. We feel that this is worthy of special mention, as the Bible distributed among the pupils of these schools is doubtless put into the hands of those that will profit mostly by its teachings during the time that characters are being formed under the influences of these schools. About three hundred copies of Bibles and Testaments were sent to these institutions of learning. All of these schools are located in what is known as the mountain district of the state.

Believing, however, that the "Story of the Work" can be told best by those who have "borne the heat and burden of the day," we will let some of these tell about the work in their own way.

The Rev. Leo Gross

Mr. Gross has been working for us for a number of years. He is patient, painstaking, faithful, and not easily discouraged. He is therefore well fitted for the work, especially in view of his earnest spirit of consecration. The following is Mr. Gross's report of his year's work. It is somewhat comprehensive, but will, no doubt, be read with interest.

The Colporteur Must be Qualified for the Work

"Of course, to carry on the work effectively certain qualifications

are required of the colporteur. Without these he will prove a failure, however sincere a man he otherwise may be. Indeed, the people and conditions and surroundings are constantly changing, as in a moving-picture show, and he has to combat hardships and often privations calling for more than common grit.

His Method of Work

"But I believe to illuminate this best by inviting you to follow me to the next town where I intend to work. Right here I beg to say that I always prefer to enter a new field in the morning or forenoon, chiefly for reason of economy, which, I am sorry to say, plays altogether too great a rôle in the life of a poorly salaried colporteur, who has to support not only himself but also a good sized family. The train having pulled in the station, I alight with thanks to God for his safekeeping, and if the books have been shipped ahead, I immediately hunt up the freight agent, introduce myself, and inquire for my books. Now I consider it of the utmost importance to win the agent's good will, because in many instances the freight-house is almost centrally located, thus affording a chance to leave the box right there and just take out as many books as are needed at a time, and replenishing myself from here as often as occasion demands. While this may look a little risky, yet I never have lost even as much as a two-cent Gospel. Approaching with Christian 'tact' and 'politeness,' I never fail to get the agent's permission. Indeed, I can speak only in the highest terms of praise of the railroad officials; they invariably do for me all they can. Having this matter settled, I beg to locate the respective clergymen of the town, to let them know that I am here, to get, if possible, some information and to 'tune' their hearts to the great importance of the work of the American Bible Society. Next I call on the superintendents of the various Sunday schools and address them in regard to the work I am representing. My inquiries as to a boarding house also being satisfied, I am now ready for real business, which I begin by asking God's blessing for the campaign. Being thus strengthened, the colporteur must be thoroughly 'impregnated' with the idea that for his calling he has divine authority. He must at all times bear in mind that he deals with 'immortal souls,' and thus be ever aware of his responsible position.

Working a Cotton-mill Town

"By inquiry I have found out that there is a cotton mill in or near the town, and all these people belong to the poorer class. I at once start for the mill. Arriving there I seek an introduction with the superintendent of the mill, state my mission to him, and ask politely if I could get permission to see the hands in order to inform them that the Bible-man was here. Sometimes my petition is granted and sometimes not; but the officials seldom refuse to have a notice posted giving the information of my presence. It is

especially the younger people I have in mind in trying to gain admission, in order to prepare them for my evening calls in their respective homes or boarding houses. Now I go back from the mill to begin a house-to-house canvass, finding mostly the mothers and wives at home. Invariably I receive a ready response to my salutation, followed by an invitation to come in. Having done so, I exchange a few pleasant words and then begin to talk 'business.' Finding they have a Bible in their home already, I show my Testaments, and I try to impress upon the mother's heart the great responsibility parents have in giving their children a chance to get acquainted with the Word of God in early youth. I then show a Gospel, with its large and clear print, and in many cases succeed in placing a copy. In this way I canvass all the houses of the mill town. By the end of the week the 'Bible-man' is well known to all of them, and some leading ones will ask me if I could not preach for them on Sunday, which of course I gladly do.

The Cotton-mill People a Class in Themselves

"Working cotton-mill people, the colporteur must bear in mind, are a class in themselves, with some exceptions, and in order to be successful he must become one of them; become 'chummy,' so to say, without losing his Christian dignity. This same rule also applies to the other class of workingmen and people who consider themselves a little better than the 'cotton-millers.' In fact, it takes a great deal of 'Christian tact' in order to deal successfully with the different classes of people the colporteur daily faces in his wanderings. In his ardent desire to serve the Master and help in furthering his kingdom, he must have some of that 'habitude' of St. Paul's, when he says, I. Corinthians 9: 19-22: 'For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. . . . I am made all things to all men, that I might by all means save some.'

The People Must Not be Misjudged

"To believe, however, that the mill people are all 'heathen' would be an unpardonable injustice to them. While in some mills the religious and moral standard is a very low one, yet even in such places we find some very good Christians, representing different denominations and worshiping in their own chapels. The trouble with them is that they are easily captured by sects, partly because of their lack of education, and partly because they are often looked upon by the better class of churchgoers as an inferior caste, and thus, as a natural consequence, fall an easy prey to preachers who claim to push them up on a 'par' with that 'better class.'

Finds Often Much Poverty and Sickness among the People

"Time and again have I entered disease-ridden houses. To ask such poor people if they would like to buy a book would be a

brutality; and so I try to cheer up the 'well ones,' and after prayer or reading Scripture, I place a copy of the Scriptures on the table as a present. This free copy not only is an investment in the interest of the recipient, but also an advertisement for the American Bible Society.

Work among the "Better Class"

"The cotton-mill thoroughly worked, I next turn my attention to the other class of the working element, including the different tradesmen in the town. In starting out to canvass there, I have to fit myself to the new and more refined surroundings, as they naturally arise from better income and better education. These people generally buy the higher priced ones of my books, as also do the merchants and storekeepers, if they purchase any at all.

The Farming Community

"Having thus completely canvassed the town, I wend my way back to the farming community in the neighborhood of the place, which is always a great physical strain, since I have to carry a pack of books for miles. The farmhouses being as a rule rather distant apart and few, as a natural consequence I dispose of only a few books, if any, and thus it often happens that in the evening I find myself still carrying the same heavy pack of books I had loaded myself with in the morning.

The Work of the Society Highly Commended

"All classes, however, poor as well-to-do, are unanimous in their praise of the beautiful work the American Bible Society is doing in this country. Yes, in this verdict they all agree regardless of denominational lines. And then, how sweet and encouraging does it sound when some woman says to me: 'Oh, I have been looking for such a book for some time. God bless you ever so much for your kindness.' In another place I hear someone calling behind me, 'Mister! mister!' and on turning around I see a child running in full speed after me, and who, on coming up with me, says, almost breathless from the run, 'Please, mister, will you come with me; father wants to buy a book from you.' Of course I go, and the sale is made. Indeed, I had people coming after me from quite a distance. They had been informed by some 'happy' neighbor who had bought from me.

"Rather Bashful"

"At first I was rather 'bashful' about addressing people on the street, especially the farmers who had come to town. But one day, as I was going along on the street with my books under my arm, I was addressed by a farmer, who asked me what kind of books I had with me. 'Bibles and Testaments,' I replied, and to my own great surprise I also added, 'Why, perhaps, you would like to buy one.' Whereupon he again said, 'I don't know, but I can look at them.'

'Of course, you can,' I answered, and before I hardly knew it he had selected a fine Testament and paid for it. Thus the good Lord assisted me a little to overcome my natural pride, besides teaching me a twofold lesson, namely, to be aware of the fact that there are plenty of others just as much in need of the Word of God as this farmer, but also just as bashful as I was, and that therefore it is my sacred duty to take the initiative in all such cases. Very particular I am in cases when I find not the least trace of the Scriptures in a home. With all Christian kindness I urge upon them the great need of having the Word of God in the house, and not only to have it, but also really to live by it. Sometimes it takes quite a little persuasion and strong argument on my part to effect the desired results, while in other cases I succeed with hardly any efforts at all. 'Simply carelessness on our part,' they would say.

These are a few of the incidents and experiences of my colporteur's life, and I could add many more; in fact, they repeat themselves so often that they almost become a daily routine.

The Territory Worked

"The beginning of the year of our Lord 1912 found me in Wake County, the southern half of which I had been working in the fall of 1911. Making Raleigh my headquarters, I canvassed this city for some time, and gradually drifted over to Johnson County, then into the eastern part of Harnett County, which territory I had worked three years ago. Following a call from Cumberland County, I had my next box shipped to Hope Mills, where I also had been working three years ago, and I worked all this territory for the second time, thence moving to Sampson County, up into Lee County, and then entered Wake County to finish that part of it which was still untouched. From here I pushed farther north into the County of Franklin, thence into Vance County, and wound up the year's work in Raleigh. During the twelve months of the year I traveled 8,356 miles, visited 5,210 homes, and distributed 4,000 copies of Scriptures. But my report would be incomplete if I omitted giving thanks to God, who has so mercifully granted me his protection."

The Rev. C. P. Snow

After a year spent in the regular pastorate, we are glad to have again the valued services of Mr. Snow, who has done unusually good work during the year. Mr. Snow is truly a "soldier of the cross," and, as such, seems to count it a privilege to "endure hardness" in the service of his Master. We take the following extracts from one of his letters:

"I started on the 31st of May from Long Creek in Pender Co., N. C., to Maysville, canvassing the entire distance of about one hundred miles. Drove by Burgaw, the county seat of Pender, but soon found that they were supplied in that town. I visited the jail

and gave the Gospel of John to a prisoner, who promised to read it, and sold also a large-print Testament to the jailer.

Trying to Find a Place to Spend the Sabbath

"At three o'clock left Burgaw for Maple Hill. As it was Saturday, I was trying to get a good home and rest over Sunday, but missed the road. However, I continued to canvass and sold several Bibles and Testaments. The day was hot and I was in a strange country. Night came, and with the tired horse, I was compelled to stop where I could. I came to a house near a lumber camp and begged for rest for the night. The man was intoxicated and very rough, but his little boys helped me to care for my horse. I soon found I was in the midst of a gambling den, but I made the best of it I could. Men were in the room playing cards and gambling for money. It was awful. I talked to them as kindly as I could, and begged them not to live that manner of life. They quit and said they believed me to be a good man. After spending this unpleasant night, next morning was the Sabbath, but no Sunday school or church to attend. This man said I had to spend the day with him. His log-men came from the camps, and I read the Bible to them and prayed with them. They seemed to be impressed. In the afternoon I felt it best and wise to leave.

At Sunday School

"I drove three miles to the Baptist church and found a little Sunday school in session. I being a stranger, they, of course, paid but little attention to me. When the school was dismissed I gave the children some copies of the Gospels. I was invited then to attend the prayer meeting and conduct it, which I did. I told them of the Bible Society and what it was doing. I spent the night with the deacon of the church, and was treated very pleasantly.

Good Success in Distributing Bibles, Etc.

"On June 2d started through Onslow County, and at Maple Hill sold quite a number of Bibles, etc. This was one of the hottest days I ever experienced. House after house I made sales until I came into the most desolate county I think I ever saw—nothing but sand and pine trees. After disposing of a few books along the road, I met a young man whom I had met four years before, and to whom I had given a Bible. He had come to this part of the county and married. He insisted that I go home with him, which I did, although I was leaving the public road about two miles; but I regard everything as providential when I am out distributing Bibles. This man's wife was sick and paralyzed. He wished me to talk to her on the subject of religion. I did so, and tried as best I could to tell her the simple story of Jesus and his death. I believed that she was helped, and that when I left she had put her faith in Christ as a personal Saviour.

Many Destitutions

"This whole county seems destitute of the Bible. All through this section and at Maple Hill at almost every home I sold Bibles, etc. At Maple Hill on one Saturday I sold almost my entire buggy load of books. I found the people in greater need of Bibles than anywhere I had been. I tried to travel all roads and visit all homes, even far back into the swamps, visiting that section of country for a distance of thirty miles from Northwest River in Pender County. There are but few churches in this district of turpentine forest.

Supplying the Needy

"It is now July, and I am on my way to Maysville in Jones County. On my way I found one farmer, with a good farm and a fine barn—a clever old citizen, who had followed Stonewall Jackson during the Civil War, who could not read, and who had been a householder for fifty years; had reared two families of children, but had never had a Bible in his home. The reason he gave was none of his family could read; but now his boy fifteen years old could read, so I sold him a Bible. I also recorded the ages of his family in the Bible—transferred them from another book that was not a Bible. Not very far from this place I found another large family with no Bible—a large family of young men, but two or three of whom could read. Neither father nor mother could read. I sold them three Bibles.

Lost in the Woods

"In this same community, public roads being difficult to follow, I got lost in the woods and traveled on a long time before I found a house. I at last found a small farmhouse, but several of the children of the family were sick. I donated a Bible to this family. From this desolate neighborhood I drove over into Duplin County, in the region of Chinquapin. I found a book-agent had been there, and had sold some Bibles, but very high.

Greatly Helped and Refreshed by the Preachers He Meets

"At Rose Hill I met two of my dear old friends, the Rev. D. C. Geddie and the Rev. Y. E. Wright, of the Methodist Church. These were the first preachers I had met for many weeks. It was quite refreshing to be with these good brethren after having spent the spring months in the desert. I go next to Magnolia and canvass the homes and distribute the Scriptures.

Work in Sampson County

"I next crossed over into Sampson County, where I found the Rev. Mr. Harrell conducting a meeting at New Hope Baptist Church. Here I found also some of the best people I ever met. I remained there several days and sold about forty dollars' worth of Bibles and large-print Testaments to the old people, and almost every boy and young man purchased a pocket Testament. I will never forget the

kindness of Mr. Harrell and this Christian community. They made me welcome in every home.

Visits Other Communities and Finds Many Without the Scriptures

"My next field of labor is in and around Clinton and Turkey. I traveled all roads; among the poor and the well-to-do. I found Methodist homes, Baptist homes, Holiness people, and people who are members of no church, in need of the Bible. At Garland, in the afternoon I drove out to Mr. Jef. Johnson's large farm, where a large number of workmen were shucking corn. Mr. Johnson commended my work to his laborers, and gave me permission to stand in his barn door and talk about the Bible. I sold several copies to those who had none. The year 1912 has been the busiest of my life."

The Rev. J. J. Adams

Mr. Adams is not a colporteur, but at different times during the past five years labored in the capacity of local correspondent. In distributing our books he has had good success and sanctified enthusiasm, together with earnest consecration or dominant traits of character, as witnessed by his work. In answer to my request for a report of his work he gave us, among other things, the following interesting items of special interest which we copy. What he says regarding the "logging camp" deserves special consideration.

Has Good Success in Territory Already Worked

"The year 1912 passed without any special incident that I can recall, that is, beyond the ordinary every-day experience of the colporteur. All that I have been able to do was to re-cover a territory already gone over, except the trip to Charlotte, which revealed a need for the work in that part of the state worthy of five years of effort.

The People Appreciate the Opportunity to Get the Bible

"The people, the working class, seem to appreciate the opportunity of getting the Bible at a nominal cost, and many of them took advantage of it. I sold some Saturdays as many as two hundred volumes to passers on the streets. I found some homes there without a Bible, but in five years I have never found but two or three out of seven hundred that were without a Bible who did not want one. I have had to leave some not supplied because they were not able to buy, and because I was out of cheap ones at the time that I could give. The people appreciate most of all the splendid print sold by the Society, and the prices that make it possible for them to secure such books.

The Bible Used

"I have found some Bibles I sold, as I have gone back over the field, nearly worn out from use, due, in part I guess, to the cheap

quality purchased. I have in many places sold about double the number I sold on the first trip. Then too the people seem glad to see the colporteur return.

Good Results from Previous Work Done

"I found one village, a logging camp I visited the first time about four years ago, that had little, if any preaching and no house of worship, that now has a good church house and Sunday school, and preaching every time they can find a man passing there; they have also regular services. My first trip there I sold about a trunk full of Bibles in a home. They took every small volume I had. The next time I went the superintendent abused me right much, and said the Bibles would not do the men any good. But they did. The men gathered around me and begged me to stay over night and preach, which I did, and many hands went up for prayer. They had a new bell for the church, but it had never been put up. So they carried it to the church, put it up on the 'saw horses,' and rang up a house full of people in midweek. One Catholic bought a Bible and gave me a nice pair of driving gloves, the best I have ever had.

"I don't know how much my visits had to do with working this great change, but it is the most notable of all my experiences. So I am glad that I went, and that I had prayed for them often. It gives one more faith to 'go on.' I found five homes there without a Bible on my fourth trip and supplied them all.

Work Done During the Five Years

"I visited about 5,000 homes, placing over 17,000 volumes of the Scriptures, reaching some 650 homes without a Bible, driving and going about 7,000 miles."

SOUTH CAROLINA

The history, the present industrial development, and the consequent unprecedented opportunities for Bible distribution, make this state one of the most attractive and inviting fields of this Agency. We have endeavored to realize the importance of these things, and have given much of our best thoughts and efforts to the work there.

Mr. W. E. Wilds

We regret to report that early in the year Mr. W. E. Wilds, one of our colporteurs, was compelled, on account of business obligations, to resign from our work. This was a distinct loss, as during the time that Mr. Wilds labored for us he did good service, distributing several thousand copies of Scriptures of all sorts.

In other portions of this state there had to be some readjustment of the work. This was made necessary by the fact that several of our correspondents, for good and sufficient reason, had to discontinue the work of Bible distribution. Notwithstanding these hindrances,

however, we come to the end of the year with the largest volume of business in South Carolina that we have ever done. Rev. C. P. Snow has been transferred as colporteur to this state, and we have recently engaged the services of several more correspondents, so that the prospects for successful Bible distribution in this state are most encouraging.

Worthy of Special Mention

Many requests for donations of Scriptures for missionary purposes in this state have been received during the year. We have responded to these as far as we could, in view of the insufficient resources for such purposes at our demand. More than three thousand copies of Scriptures of all sorts have been sent into the state by us, as donations to missions, mission Sunday schools, and prisoners. These Scriptures have been chiefly Testaments and portions.

Our Purpose

We expect to continue to push the work in this part of our Agency, and as far as possible supply the needs and overtake the great destitution found to exist among the people in many sections.

GEORGIA

This is a mighty empire, and is now feeling the thrill of a "new life" of progress. We feel, therefore, that with our five colporteurs and six correspondents, we have made but a beginning of Bible distribution in this important state. In the prosecution of the work we have endeavored to carry out plans, as outlined in our report last year, of so distributing our men as to touch, as far as possible, the different parts of the state. Carrying out this policy, work has been done in the northwestern, northeastern, southern, southwestern, southeastern, and central portions of the state. Everywhere that our men have gone they have found needs and destitutions and insistent opportunities for Bible distribution. We feel, therefore, that the whole amount of appropriation made to this Agency could be profitably used in Georgia alone, and would have to be repeated for many years to come before the entire state would be thoroughly canvassed and supplied with Scriptures. This, perhaps, will give some adequate idea of the magnitude of our undertaking. We, however, are not discouraged; but with the assistance of the faithful men who have labored earnestly, enduring all manner of sacrifices, we are distributing the truth, knowing that with the blessing of God it shall accomplish that "which he pleases." What has been accomplished is but the promise, we trust, of the larger things yet to be realized in our work in this state, so that we are confidently expecting the coming year to be the best in the history of our work in this mighty commonwealth.

Bible Distribution among the Foreigners of Atlanta

For some time we had hoped and planned to do some special

work among the foreigners of this important city. We secured therefore for this purpose, during a part of last summer, the services of Mr. Philip Massoud, who was well recommended to us. He did faithful and efficient service, and in spite of many difficulties, by patient and systematic effort, succeeded in placing many copies of God's Truth in the hands of these "strangers within our gates." In connection with his spécial work among the foreigners, Mr. Massoud distributed Scriptures among our own people. The following account which Mr. Massoud gives of his work among the foreigners will serve to show the nature of this phase of our work, and will indicate some of the special difficulties in the prosecution of same. No doubt what Mr. Massoud has to say will be read with interest.

Mr. Philip Massoud

"Regarding the questions you would like to know about the foreigners, the following is the best general information I could get. The Greeks number about seven hundred. Almost always several of them are in partnership in one place of business. Occupations: fruit stands, wholesale fruit dealers, cafés, restaurants, a few saloons, etc. The greatest difficulty I found in my work with them is that they care for business more than anything else, and hardly ever read the Bible, though they may have it. Another important point is the fact that they believe the Gospel ought not to be translated from the old Greek, or if it is, it is not genuine or orthodox. Since my last report I have been to see a young man who has been pretty well educated in Athens, and he made me understand this, that if the Big Priest (the Patriarch) was to see him use this book, he would expel him from church membership. I argued that their local priest had seen the book and said, 'It was good, only translated, and that if we can translate the Gospel into English, we certainly can translate into Modern Greek, as this and Old Greek are two different languages.' All he said was that 'if the priest approved of it, he didn't know a thing.' Another fellow asked to see the name of the Patriarch on it, as guarantee of its being good. The only suggestion I can make for the work among these people is, that one be patient and not try to argue much, and, if possible, to get these books approved by their Patriarch; then it will be easy and pleasant work.

"The Syrians number about one hundred and fifty; mostly grocery men, dry goods dealers, and peddlers. I didn't have any trouble with them, except that so many of them, especially women, are illiterate. They represent various religions and sects: Greek Orthodox, Catholics, Maronites (a Roman sect peculiar to Syria), Moslems, and Druses. I have given the Gospel to almost all of these sects, as the Syrians, to my mind, are becoming in America the most tolerant and receptive of immigrants.

"The Chinese number about seventy. I don't know very much about them, because I could not speak to many of them. I went

to see one a few days ago. 'No,' he said, 'he didn't like these books.' I happened to notice the picture of Sun Yat Sen hanging over his desk. I asked him if that wasn't he. 'Well,' I then said, 'Sun Yat is a Christian and believes in this book, and you ought to know what this great man of your country believes.' 'So,' he answered. 'I am busy now; come othel time.'

"The Italians and Spaniards are very few indeed, may be in all not over fifteen or twenty. They are mostly Catholics and don't care to get our books, although I have sold three or four to them.

"I have also met some Germans, one or two Swedes, and a few Turks. These, with a large number of Jews of all nationalities, make up the foreigners in Atlanta. As a general hint in work among foreigners, I would suggest that a worker know what nationality he is going to see, show the book in the language the man speaks, and tell him what it is, and its price. It is a good point also to make them understand that your work is not limited to their people. Don't talk to them when they are busy, because when they know what you want they are apt to be rough and impolite."

Work among Foreigners Often Difficult

From the foregoing account of Mr. Massoud's work, we may readily see how difficult, often, the work of Bible distribution is among the foreigners of this country. These difficulties seem to arise chiefly from their indifference to the Bible, or their strong prejudice against it. In fact, we are inclined to believe that, compared with similar work abroad, Bible distribution among foreigners in America is, in many respects, much more difficult. Difficulties, however, but emphasize the necessity for the work. In spite of obstacles it must be vigorously prosecuted though the immediate results seem disappointing. What is true of conditions discovered by Mr. Massoud, can be said of conditions found among other groups of foreigners within this Agency. Notwithstanding these hindrances, however, Mr. Massoud, during the weeks he worked for us, succeeded in placing about 300 volumes of Scripture.

FLORIDA

We regard this as one of the most important states in this Agency. There are many reasons for this opinion. Chief among them are the wonderful natural resources, which are inviting large investments of capital, and the opening up of the Panama Canal. These, and other advantages that might be mentioned, would seem to indicate that Florida has a great industrial future before it. This being true, it makes our work of strategic importance. We have tried to realize the importance of the present condition and future outlook in this portion of our territory, and, as far as our resources would permit, have endeavored to push the work here. At different times during the year we have had at work in Florida four colpor-

teurs and five correspondents, and in addition to the Scriptures which these men have distributed, we have sent into the state as donations direct from the depository 15,000 Gospels and about 500 Bibles and Testaments. These have been used chiefly among the prisoners of the state and sailors touching at Tampa and Jacksonville.

The Rev. G. W. Hardaway

The Rev. G. W. Hardaway has labored during the year in this state, with headquarters at Longwood. Mr. Hardaway's work is typical. The following account which he gives of his labors will, therefore, serve to show the nature, the needs, the difficulties, and successes which come under the observation and enter into the experience of a colporteur. He writes as follows:

Working under Difficulties

"Tampa was the starting point, from which I reached out to Winter Park, Orlando, Sanford, Kissimmee, and Palatka. My labors were prosecuted under disadvantages, but I feel that the distributions of the Word made were seed sown that will bear fruit. I sought, as far as possible, to sow beside all waters, 'scattering in the morning and withholding not in the evening, knowing not which shall prosper, either this or that.'

Cordial Co-operation

"My labors began in Tampa in the month of January. Among the first distributions made was the sale of seventy-five 88-cent Bibles to the Y. M. C. A., one of the most active centers of Christian service in the city, located near the prominent commercial and public buildings. I had an opportunity to attend many of their Sunday afternoon meetings, and to see our Bible brought into frequent use. I not only heard visitors from a distance speak, but pastors in the city. The pastors gave a cordial indorsement to my work, and several of them invited me to preach from their pulpits. Because of the pressure I was under to carry on my work, I had to decline several of these invitations. I spoke in as many as eight churches, and preached in six.

Sowing by All Waters

"I made one sale of 284 Bibles and Testaments to the Hillsboro County Jail, paid for by the County Commissioner. For that sale I was indebted to Dr. Sargent, a physician and an Episcopal minister, who for several years had acted as chaplain to the prisoners every Sunday at his own expense, and was intrusted with the authority of giving out the Bibles as they might be needed. Another service that I valued was the privilege of furnishing a lot of Testaments to one of the convict camps in the county, paid for by the superintendent.

"Most of the Bibles purchased for the jail were the 17-cent

edition. It was the first time I have ever had so large a demand for this edition. After this I had a run in several of the churches for this edition. Two churches each bought a dozen, another church bought two dozen, and another bought fifty. Another church in the same group bought two dozen Testaments for Sunday school, and one in another locality bought one dozen 28-cent Bibles. The church that bought fifty of the 17-cent Bible afterward purchased 550 of the 2-cent portions.

"I found a good friend in the captain of the Salvation Army, who made several purchases and spoke in complimentary terms of the great work being done by the Society. Some of the leaders in the Methodist, Presbyterian, and Baptist churches bought several dozen small Testaments for forming 'Pocket Testament Leagues,' about which there was much enthusiasm at the time, and which I hope has worked out good results. It is worthy of note that men everywhere show a disposition to acknowledge the Bible when they can use it to carry out an enterprise which they have in hand. Because of the meeting of some of the fraternal orders in Tampa, I had an urgent call for the two-cent edition of I. Samuel and for the two-cent edition of Luke, sections of the Bible which contain an important part of their ceremonies.

I visited the Children's Home and the Woman's Home and Hospital, which are separate institutions, both supported by city and individual charity. The Children's Home had already been supplied with Bibles, but the Woman's Home and Hospital was practically destitute. At the request of the matron of this institution, I gave her as many of the large-type portions of the Testament as she demanded. Later on, in response to a second request, during Christmas week I made her a donation of half a dozen 38-cent Bibles, which she reported were received by the girls of the Home with unspeakable delight.

Sin's Blight

"I found very sad features connected with both these institutions that I have mentioned. The lady who was in charge told me that most of the inmates of the Children's Home were the offspring of parents who were not living together. Husband and wife had not only lost all interest in each other, but had lost interest in their children. At the Woman's Home and Hospital were some who had been unfortunate in health and purse, and some known as 'fallen girls' who had been rescued after they had gone astray. Upon Tampa, as well as other places, the social evil has cast its terrible blight with a force that can be seen and read. I received a letter from the matron of the home about the first of December, saying that nineteen new girls had come in, all of whom were without the Bible, and that she wanted Bibles. Not only young ladies of good families fall victims to the social evil, but young men of good families now furnish much of the material for the penitentiary. There were

prosecutions in Tampa the past year of both men and women for their connection with the white slave traffic, and some of them convicted.

The Colporteur's Opportunity

"The Bible colporteur who travels much observes something of the moral conditions of all classes from the top to the bottom. Wherever he goes he is face to face with fruits that follow the disturbance of the family relation, with the disorders that attend the social evil and the white slave traffic, with the upheavals that come from dishonesty in business and politics, with all the disadvantages that come from poverty and improvident methods of living, with all appalling forms of murder and suicide, and with all forms of ignorance that create a barrier to human aspiration and development. He sees without being told that the inability of people to buy Bibles and provide means for mental improvement, is largely due to spending their money for amusements and indulgences that demoralize. If anything daily impresses itself upon him it is that no one of either sex who has gone down can rise and go forward in the right direction without the Bible.

Among the Cubans and Italians

"In response to invitations from the ministers living among the Cubans, I visited the location of three Cuban missions in Ybor City: one under the charge of the Methodists, one under the Presbyterians, and one under the charge of the Baptists. On the same trip I visited an Italian Methodist mission under charge of the Rev. Romano, an Italian Methodist minister, who introduced me to the principal of the day school, then in session, to which I was asked to give some attention. The principal, through the pastor, asked for a gift of Testaments because, he said, they were not able to buy them. In response to information communicated by the Rev. Mr. Lewis, a Methodist minister, who had supervision of the field, the Bible House at Richmond donated to the work 125 Italian Testaments. That work had a day school with 150 pupils, and gives promise of improvement in the future. The statement was made by one claiming to know that a colony of several thousand Italians resided in that neighborhood. Those who have noticed the difference between Cubans and Italians, observe that Italians are more proverbial for stability of character and financial management. They are not only more solid and serious in general elements of character, but more disposed to save their earnings and build up for the future.

A Colony of Greeks

"Another nationality entirely distinct from the Cubans and Italians are the Greeks. In Tampa they are generally in the fruit and restaurant business, and at Tarpon Springs, not far from Tampa, they are in the sponge industry. There are reported to be between three thousand and four thousand in that town, most of whom are men. It is said that they make considerable money, send much of

it back to Greece, and count it no task at all to take a trip across the waters to their native land. The sponge industry at that place is said to be the largest in the world, and remarkable for furnishing the finest quality of sponge known in the market.

"I was not able to make any sales of Testaments at the time of my visit to the place, because I only stayed a few hours and did not have any books with me. Another reason was that it was difficult to find any among the Greeks who could express himself with any facility in the English language. The priest, or minister, in charge of the church received me very cordially, but had to be addressed through an interpreter. He gave me to understand that he would be glad for his people to buy Greek Testaments. The church was open the morning I was in town, and I had the privilege of attending a service for the first time in the Greek Church. The men stand, it matters not how long the service may last, and they have more ceremony than the Roman Catholics. The Greeks bear no similarity whatever to the Cubans and Italians, and give all the appearance of being a quiet, peaceable people. The Italians and Greeks practice greater self-denial than Americans, devote themselves with diligence to their business, and readily do work that Americans have ceased to do, or have become too proud to do. They are not above performing menial labor that brings any compensation. If industrial progress and increase of population shall continue to develop along these lines that are now prevailing, it is only a question of time when the foreign element will be the master and the American element will be the servants.

Welcome in Other Towns

"Other towns which I visited, and in which I did some canvassing, were Orlando, Winter Park, Maitland, Altamonte Springs, Kissimmee, Sanford, and Palatka. I was able to distribute some Bibles at all these places. On my return to Sanford I was heartily received and entertained by the Rev. Dr. Wildman, pastor of the Baptist church, who was such a good customer and did so much to help me over two years ago. He was as active in our behalf this time as before. He gave me a place to store my Bibles without cost, had his church make a considerable purchase, did all he could to influence the people of the town to buy Bibles, and sold several Bibles for me in my absence.

"My duties during the year called me to St. Petersburg and Lakeland to attend sessions of St. John's Presbytery, and to DeLand to attend a session of Florida Synod, on all of which occasions the interest of the American Bible Society received some attention. I spent several weeks at Kissimmee a little over two years ago, since which time the town has increased in population, improved in sidewalks and streets, and gained in the number and character of residences.

"Great improvement has taken place in Palatka within the last

three years, and the community now claims about six thousand population. I did not find as large a sale for Bibles as I expected, and less than I generally have in places of the same size.

Religious Development among the Negroes

"There has recently been in this community an era of church building among the colored population. During the past year as many as three churches, representing three different colored denominations, were erected at a cost of \$12,000 each. Some of them are finer and larger than any of the buildings in which the whites worship. I was treated with courtesy by both white and colored ministers. In all of those churches I visited, I had the opportunity of saying something in behalf of the American Bible Society except one, and in that case the pastor made an announcement of my presence and work in the community.

Work Done During the Year

"I did not work in the way of canvassing as many days during 1912 as I did during 1911, but made a larger number of distributions. By consulting my daily record I find that the number of days in which I worked was 171½. The falling off in the number of days engaged was caused by several influences, one of which was the necessity of being more than formerly with my family. Number of families visited, 1,432; families found without Bibles, 57; families without Bibles supplied, 37. How many individuals were supplied is always a question difficult to answer. Number of Bibles distributed by sale, 454, Testaments 577, portions 855; total sales 1,886. Total distributions by donation, 159; total distributions by sale and donation, 2,045. Miles traveled on official duty, 1,556; Sunday schools supplied, 8. Supplied one Y. M. C. A., one hospital, and one jail. During the time of dispensing service I preached eight sermons, made fourteen addresses at different churches, two talks before Presbyteries, and one talk before the Florida Synod. Talks at prayer meetings and services rendered on other occasions were too frequent to be counted. I received a request from a colored Methodist presiding elder to deliver an address at Plant City on the 'True Sabbath' for the benefit of colored ministers, to which I responded with interest. The approval and enthusiasm with which it was received was a full compensation for all I had spent in its preparation.

Some Conclusions

"The developments of 1912 furnish many suggestions with regard to Bible distribution. One is that the growing demand for Bibles in all directions not only makes it imperative for the work of Bible distribution to continue, but for it to be projected and prosecuted on a more extensive scale. We are confronted with more or less destitution in different parts of Florida, and with still greater destitution in some of the states of other agencies.

“According to the teaching of Christ, only he is free who is made free by the truth of the gospel. What the Bible proclaims and seeks to accomplish is not only the freedom and righteousness of one individual, but the freedom and righteousness of every individual. With all individuals made free and righteous, we shall have freedom and righteousness for all nations. ‘Then shall the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea.’ Whether that event be far or near depends on how long we delay or how rapidly we hasten the sending of the Bible to those who have it not.”

The Rev. D. Carrera

Perhaps the most interesting and certainly, in some respects, the most important work done in Florida during the year is that which has been accomplished by the Rev. D. Carrera, who has labored among the Italians, Spaniards, and other foreigners in Ybor City, Tampa, Fla. Mr. Carrera has charge of mission work among these peoples under the direction of the Home Mission Board of the Southern Methodist Church. He has, in connection with his mission work, acted as our correspondent, giving to the work of Bible distribution, under our direction, a part of his time. He has been untiring in his efforts and has endured all kinds of sacrifices, even at times suffering personal indignities from those to whom he was endeavoring to give the Gospel. None of these things, however, has moved him, but with true Christian courage he has labored night and day, and has succeeded in distributing many copies of the Scriptures which, in a number of instances, have produced a complete change in the character and life of those who have received them.

One of the most distressing and alarming conditions found among those people is the vast number who are destitute of the Scriptures. During the year Mr. Carrera visited 6,543 families, 3,062 of whom were without Scriptures of any sort. When we remember that the foreign population in Tampa, made up chiefly of the nationalities just mentioned, is variously estimated at from twenty to thirty thousand, we can realize something of the terrible import of this destitution, provided it obtains to the same extent among all of this foreign population. We hope to enlarge our force, and thereby extend our efforts to reach these foreigners of Tampa with the Word of God.

Field Work of the Secretary and Others

This has occupied a great deal of his time, thought, and energy. He has endeavored by personal effort and through the effort of others, rightly to inform the people concerning our work, and thereby stimulate their interest in and increase their gifts to the Society. The more serious difficulties in regard to this phase of work may be summed up as follows: (1) An erroneous belief in the minds of many that the American Bible Society is so well endowed as not to be dependent on the gifts of the people. (2) A misconception as to the

scope of the Society's work. (3) The failure to realize the present and ever-growing opportunities which the Society has both at home and abroad. That such misapprehensions and failures concerning the Society and its work should still be found in the minds of people is both surprising and discouraging. We have discovered, however, that where these things have been corrected there has been a growing and intelligent appreciation of the Society and its work, and a commendable increase in gifts to the cause.

We have kept in constant touch with each of the Synodical and Presbyterial Committees on the Bible Cause within our Agency, and also with the Bible Boards of the Annual Conferences and the District Conferences. Through these committees and boards the effort has been made to present before these different bodies the claims and needs of the Bible Society. Copies of the reports made by many of these committees and boards have been received at this office. From them one can readily see that our cause is receiving intelligent consideration not only by the committees but by the various church courts. In view of the size of our Agency and the number of church courts meeting within a limited time, it has been a physical impossibility for the Secretary to attend in person very many of them, especially the smaller gatherings. He has, however, traveled more than seventeen thousand miles and been present at fifteen church courts and other religious gatherings, and has spoken in more than forty churches in the interest of the Society. He has also called to his help, after careful thought, a number of interested persons, and through this means the Bible Society has been presented before three other synods, five other annual conferences, and fifteen other district conferences, and eight other religious gatherings.

Literature, Etc., Distributed

We have kept in mind the importance of this, and have distributed many thousand copies of the "Story" and the different "Bulletins" issued during the year, together with fifty thousand copies of collection envelopes sent to ministers and churches on request. Of course, in connection with all of this there has been a large volume of correspondence which has required much of the Secretary's thought and energy.

Conclusion

We come to the end of the year with grateful hearts. God's blessing has been upon and prospered the work. Visible results have in some instances been disappointing. These, however, we have accepted as trials of our faith. Much in the year's work is encouraging. We believe the Society and its work is becoming better known and better loved. What has been accomplished is the assurance of but the greater things yet to be. So we take up the duties of "the to-morrow" with the consciousness of God's guidance, and in the assurance that the knowledge of him "shall cover the earth as the waters cover the channels of the deep."

WESTERN AGENCY

The Western Agency was established in 1907, and was known a year or two as the Central Agency. The field includes the states of Missouri, Kansas, Colorado, Idaho, Montana, Utah, Wyoming, New Mexico, and Arizona. The circulation for the year ending December 31, 1912, was 60,011, making a total circulation of 190,703 copies. One hundred and three persons have been employed in the work of distribution—seventy-two colporteurs and thirty-one correspondents. The Agency Secretary is the Rev. Arthur F. Ragatz, 216-18 Y. M. C. A. Building, Denver, Colo.



WING to the sickness and death of the Rev. Mr. Farnam, the report of the Western Agency for this year was prepared by Miss Edith L. Jones, the assistant, and bookkeeper of the Agency. Her faithful labors have been greatly appreciated. The Rev. Arthur F. Ragatz was appointed Agency Secretary April 1, 1913.

The circulation has gone forward under Miss Jones's careful supervision, and reached a new record mark of over sixty thousand volumes, which Mr. Farnam had set for his goal for this year. This field, one of the most widely extended in area, is sparsely settled in its far distant regions, while it has the problems of crowded cities in the eastern sections. Miss Jones reports as follows:

Another very important and impressive year has transpired in the history of the American Bible Society, and we find the results of our efforts in the Western Agency most gratifying, as the circulation of Scriptures has gone forward very successfully. Our colporteurs have continued faithful and untiring in their efforts to distribute God's Holy Word. While our territory covers a large area, the population so scattered and composed of a large foreign element, our workers have grasped the opportunity, and we find that practically all have accomplished much toward evangelizing the alien. But the foreigners have not been the only ones reached, for our colporteurs have traveled into the distant rural communities and hamlets, through snow, rain, and mud, ministering to our English-speaking peoples, as will be seen by reading this report.

While our Agency shows a greater progress in its circulation of Scriptures, and much progress has been made during the year in various other ways, our work has been greatly hindered because of the death of our Agency Secretary on November 2, 1912.

A Tribute to Our Secretary

The Rev. G. E. Farnam, who so faithfully conducted the work of our Agency during the past year, has been called to his heavenly home. Mr. Farnam was a noble and refined Christian man ; he was conscientious and painstaking in all his work, and was especially anxious to see that the Word of God was placed in the hands of the many who do not know our Master. His gentle, Christian spirit, made for him strong and lasting friends, and inspired in those with whom he co-operated a love for the good work of spreading the Gospel. His influence will live on, though he has passed to his rest, awaiting final results at the great ingathering beyond.

Mr. Farnam made a tour of Arizona and New Mexico, studying the needs and resources of these states, giving personal supervision to colportage work, and presenting the interests of the Society to synods, conferences, conventions, and missions in January, 1912. This tour proved to be, and is still proving to have been, a most profitable one, since we have distributed more Scriptures throughout these states during the year 1912 than in any other preceding year. We have also had contributions from conferences and some of the churches in these states as a result of this visit.

It was our Secretary's one ambition that our distribution statement for the year 1912 might read 60,000, an increase of practically 20,000 over last year. We are most happy to state that our records show our distribution of Scriptures for the year to be 60,011.

Mr. Farnam had many valuable plans in mind for the advancement of the work in this Agency, but because of ill health for many months was not able to put all these plans into operation, and therefore did not accomplish all he had desired.

The Field

Our field of work embraces nine of the western states, *viz.*, Kansas, Missouri, Montana, Idaho, Utah, Arizona, New Mexico, Wyoming, and Colorado, an area of 904,850 square miles, with a population of practically eight millions. We have been at work in every one of these states, increasing our colportage forces in the southern states toward the close of the year, among the Mexicans or Spanish-speaking peoples.

We find it to be anything but an easy task to push out into these isolated places. The foreigners are not the only ones who know nothing about the Christ and his precious Word ; for we find the Americans who have gone into these places to make their homes, have been so long out of a religious atmosphere that they have forgotten all and have become very indifferent. Our workers find it just as hard to reconvert these people as it is to make new converts of the foreign element. We also find it very expensive to reach these out-of-the-way places, but the Master spent hours of his busy life to talk with one woman, and our representatives know this service is Christlike.

We are more and more impressed with this territory's needs, its complexities, and its great possibilities. As it has only been twenty-five or thirty years since our first pioneers found their way into these states to establish their homes, it can readily be seen that the physical development has hardly begun, and we therefore want our work of Bible distribution to grow and develop as our territory grows and develops.

Circulation

Our Western Agency has circulated during the past year 60,011 Scriptures in various languages, which is a gain of 35,896 Scriptures over the yearly distribution of this Agency's first year's work—that of 1906. Another notable fact is the sale of the Bible rather than any portion of it. Though, of course, our missions use a great many of our Testaments and portions, we find the sale of the entire Bible almost to equal the sale of Testaments or portions. For instance, last year out of a distribution of 60,011, 17,963 of these were the entire Bible, 18,933 Testaments, and 23,115 portions.

Financial conditions in this territory have not been very favorable; the price of food and the necessities of life have risen to unprecedented height, and many were without employment; but with all this our efforts have been greatly blessed, since we were enabled to place more Scriptures this year than ever before.

Colporteur Force and Their Work

The Western Agency has had the co-operation of forty-one regular colporteurs and seventeen correspondents during the year, or a total of fifty-eight persons regularly employed in the distribution of the Bible. These workers have visited 912 towns and had to travel 38,269 miles in order to do so. They report having visited 86,661 families, and out of this number 8,223 acknowledged they did not possess a copy of the Bible; 2,434 of these were among the very poor and were given a Bible by our Society. This will give one some idea of the character of missionary effort in this field.

We have sold Scriptures in the following languages in this Agency during the year:

Albanian	English	Latin	Slovak
Arabic	Finnish	Lithuanian	Slovenian
Armenian	French	Navaho	Spanish
Blind	German	Norwegian	Swedish
Bohemian	Greek	Polish	Syriac
Bohemian-Slovak	Hebrew	Portuguese	Turkish
Bulgarian	Hungarian	Roumanian	Welsh
Chinese	Icelandic	Russian	Yiddish
Croatian	Italian	Ruthenian	Zulu
Danish	Japanese	Servian	
Dutch	Korean	Slavic	

or a total of forty-two languages.

Last year considerable attention was given to colportage work in the states of Idaho and Montana, while this year we have given more attention to the Southwest, or the states of Utah, Arizona, and New Mexico, with special emphasis upon the Mormon state. For the coming year we have already made plans for the further development of work in Arizona and New Mexico.

Our regular colportage force has been distributed throughout these states as follows:

Colorado	12	Montana	1
Kansas	11	Utah	9
Wyoming	3	Arizona	2
Missouri.....	15	New Mexico.....	4
Idaho	1		

This, of course, does not take into consideration our sale and distribution people, or pastors who carry a small stock of our Scriptures with authority from us to sell or donate, if need be, and of this class we have some fifty-eight persons scattered throughout the territory.

Colporteurs

The field work has been performed by the following:

Niccolo Accomando	L. R. Greenough
Grace Angell	Thomas Hodge
Rev. J. E. Barbour	B. W. Huckabee
Mrs. M. F. Bourne	Mrs. A. R. James
Mr. and Mrs. C. W. Bowie	Carl Jonson
Eva M. Brooks	Mrs. R. A. Keever
Rev. John Burrous	Rev. and Mrs. Neil Love
J. M. Carlock	C. K. Manchester
E. K. Christensen	Jose Molina
Ottario Ciarletta	Lee Moran
Mrs. Nettie Fike	John Mordy
Mrs. W. E. Ford	Rev. H. F. McChesney
G. W. George	J. L. Nations
Peter George	J. D. Nutting
T. B. Odom	C. H. Starrett
Reva Owen	Sam Van Meter
Rade Pesut	W. Lynn Wood
David Phillips	Rev. E. A. Whitwam
E. S. Robinson	Rev. John L. Young
E. E. Russell	

Eight of these are experienced mission workers and have worked exclusively among the foreigners this year. Two of these men, Ottario Ciarletta and Niccolo Accomando, are colporteur-missionaries, since they co-operate with our Society and some other Christian organization, each organization paying one half their salaries, they to divide their time equally between selling Bibles and their mission work.

Mr. Ciarletta has continued in charge of Central Mission in St. Louis, a work among the Italian people; while Niccolo Accomando has started such a mission in the city of Pueblo, Colo., for these people. Both of these men have found much opposition in their work, especially from the Catholic priests, but they have been most persistent and tactful, and we find their work growing in every detail. We also find that of all Roman Catholic immigrants, the Italians are the most responsive.

Correspondents

In addition to our regular colporteurs, the following persons have acted as correspondents. Some of these receive a small commission, but most of them co-operate for love of the work of Bible distribution without financial remuneration:

Prof. C. H. Bagley	Rev. F. C. Lewis
L. E. Bradley	Rev. C. G. Miller
Elder Bentley Bryant	D. A. McLean
D. E. Carter	Rev. J. A. Shepherd
Rev. Henry Fryer	Rev. J. D. M. Sanchez
Rev. Robert S. Fisher	Rev. H. P. Williams
Rev. T. M. Kenseff	Rev. C. L. Wheeler
Rev. Theo. Lee	

Scarritt Bible and Training School

Our work is also greatly assisted by the schools named below, their students carrying our Scriptures when visiting:

Epworth Evangelistic Institute.
Scarritt Bible and Training School.
Fiske National Training School.

One student of the Scarritt Bible and Training School reports the following incident as having occurred during her work:

"While visiting in my district one afternoon I found a poor woman who was living alone in a little room in a large tenement house; she had had a stroke of paralysis and is quite a cripple. She owned a Bible, but the print was so small that she could not read it, since her eyesight had failed. I gave her the Gospel of St. John in large print, and you can imagine her delight, as it was her favorite Gospel, which she loved to read, and she could read this copy very easily. Several visits have been made to her since she received the Gospel, and she delights in telling how much she has read and how she enjoys it. She loves to talk about what she has read, and quotes passages that have struck her with new force. I think that the gift of the Gospel has done the woman great good and has been a great help in her spiritual life."

The Foreigners

One of the particularly interesting features of our work this year

has been the work among the foreigners. Every day spent in the endeavor to evangelize these people makes it more evident that these alien people, even though they may be members of the Roman Catholic Church, do not possess a Bible, and worse than that, they do not know what sort of a book it is, how it looks, nor what its message is. However, these people, as a rule, will buy and read the book when its true character has been explained, and what a pleasing and happy look comes over their faces when they are presented with such a book in their native tongue; yes, even more surprised are they at the fact that it can be purchased for such a small sum.

"A Croatian protested against buying the Bible, saying, 'The priests are against the Bible,' and I explained why the priests opposed the Bible. The boarding-house 'boss' where this Croatian lives, overhearing the conversation, bought a Bible at once without being asked. He said that if the priest objected to the Bible, it was the book he wanted to have. It sometimes seems to me, as every foreigner has 'changed,' there is a ferment among the nominal Catholics; they are no longer willing to take as final the word of the priest."

Opposition to the Bible

One of the hardest fields among people of foreign speech is New Mexico. The people are densely ignorant and superstitious and completely dominated by the priests. Every device is used to keep the people from taking the Bible, and when any buy it the priests use autocratic methods, which the Mexicans of that region are too ignorant to resent, to seize and destroy this source of enlightenment. Still here and there a poor soul holds to his book.

The following incident has been related by the Rev. M. O. Stockland, of Silver City, who carries a stock of our books on the sale and distribution plan. He says: "Not being able to distribute the Spanish books as I felt they ought to be, I got the Spanish preacher of Silver City to assist me. One day we happened to go into a house where some Mexicans lived, and in a few minutes the priest came also. We had just given the woman a Bible, and when the priest saw it in her hands, he took it away, walked over to the stove, and put it in the fire, saying, 'That is a cursed Protestant Bible and no faithful Catholic must read it.' The woman said: 'These two Protestant ministers are good men. They came in here and prayed with me and talked to me about Jesus, and I am going to read their book. You need not come back here again.'"

Various Kinds of Work

During the year the people of the Congregational churches have given us more support than in years past. We are still hoping for a greater unity of church forces, for only until that time comes can we as a Society do our best work.

Much has been done for missions whose work is to prevent and cure crime, reclaim and restore the criminal, and give relief to the

friendless and distressed. Sunshine Mission of Denver has used in the neighborhood of 2,000 Testaments in their work. W. L. Wagner, of Pueblo, uses many of our books in his mission work in that city. We have assisted the Helping Hand Mission of Kansas City, and recently our Society made a donation to the Society for the Friendless in Kansas City. This society is in charge of the Rev. E. A. Fredenhagen and wife, who were also its founders. We feel this to be a great work, especially since their records show that they actually keep track of sixty per cent of the men whom they assist, and since Kansas City had about 15,000 prison and jail population during the year.

MISSOURI

E. K. Christensen

Mr. Christensen has done considerable traveling with horse and buggy through western Missouri. He reports a great lack of interest in the Bible in southwestern Missouri and gives the following experience: "I called one day on a wealthy farmer. His wife was a member of the Methodist Episcopal Church. They had been married thirty-five years and had never had a Bible of their own in their home. He had promised a daughter one last year, and now she thought it would be a good chance to get one, so she had me wait for him; but I had to labor very hard, and with the help of the girl I finally succeeded in selling a \$1.10 Bible, but I preached him a sermon first and showed him there was something else to live for than money and lands. I left him feeling well pleased.

"I met some people whom I supplied when I was here before, and I am glad to say I have never met with anyone who was dissatisfied with our Bibles. I have seen some books that were worn out, but they would say: 'See how long we have had it and how much it has been used.' One lady remembered me and showed me a 25-cent Bible that I gave her three years ago at Atchison, Kan.; the book had been well read and I have reason to think it had done much good."

Mr. Christensen reports the country around Parkville, Mo., to be fairly well supplied with Bibles, but still there is a lack of interest in things spiritual. He gives this incident: "I called on a lady who had no Bible; I tried to show her the need of one. I learned she was a backslider, and asked her if she was satisfied of her condition, to which she replied that she was not. I told her to get back to her Father like the prodigal did, and I got her to promise to commence to pray at once and tell God all about it. She was going to try and buy a Bible the next day, and I called again, but she could not buy, so I presented her with one, and was glad to learn she had kept her promise; she had begun to seek peace with God. I gave her address to some godly people, that they might help her all they could, as her husband was the cause of her depressed condition."

Mr. Christensen felt that St. Joseph would be a good place to

work during the winter months, and so located there in November. He is working in connection with one of the missions and has taken advantage of every opportunity of advertising his work. He writes:

"The mission is a great help to me in getting before the people, as the church people come here to conduct services each evening, and I trust that I am a help to the mission. I am here every evening and help what I can in pointing sinners to the Lamb of God, and some good work is being done. The ministers of the city bring us some of their best sermons, which is also a great help to me."

Mr. Christensen is one of our most consecrated workers, and we know his efforts will bear fruit wherever the Lord may direct him.

John Burrous

The Rev. John Burrous, of Hannibal, Mo., a dear old man, with the snow of many winters on his head, because of ill health has not been able to do house-to-house canvassing, but because of his great love for the work of distributing God's Word, secured permission to make his display at one of the missions. He is well known in his community, his work is well known, and he reports as great success, or as many sales made at the mission as in canvassing, though he prefers the latter. He says: "It is a reminder that the American Bible Society still lives—the greatest body in the world. It is ready to put the blessed book in the hands of the people, money or no money. Bless God forever. Well, it is not the money I am after, but I am working for the glory of God and the good of souls."

Mr. Burrous gives the following incidents of some slum work which he did during October: "One poor widow washerwoman, with three or four children, one of whom had one of her main toes amputated; the mother could not go to church—she had to rest on Sunday, it being the only time she had for rest. They had no Bible, so I gave her a Testament and Psalms. She thanked me very kindly.

"I visited an old colored man with one leg who had no Bible and was not able to buy one, and he thanked me very kindly for giving him one.

"A lady came by and looked very wishfully at the books and came back presently and stopped and said, 'Have you got a certain kind of a book?' I said that I had only Bibles and Testaments, and she kept turning the leaves and looking through the Bibles. I said, 'Do you wish a Bible?' And she said, 'Not now.' I then said, 'Are you a Christian?' She said, 'Yes, I am a Catholic.' I said, 'I will give you a Bible,' so gave her a 23-cent one, and she thanked me over and over and promised to read it.

"A fine looking young man took some pictures of the mission. He was not a Christian and did not go to church. He said the church people only went to church to show their good clothes, and the preachers went where they got the most money. I invited him to the mission and said, 'We are the old-time people and sing

"Amazing Grace," etc.' He was a traveling man and I saw him no more, but I am praying that the short conversation which we had there will bear fruit in days to come.

"The mission is trying to gather up the neglected around the waste places. Bless the Lord. Well, I like the book business better all the time. If I were younger I would like to spend and be spent in the work. I had the opportunity of making a wonderful display with my books a few weeks ago. A great show came to Hannibal, and as the procession came by I preached them a sermon, as they knew nothing of God and the Sabbath day, to keep it holy. I had my books at the mission door, a Bible in one hand, holding it out toward them. My text was 'Heaven or Hell.' Without uttering a word I pointed up and down, up and down, up and down, as they all passed. I will never forget how they looked; some smiled, others looked sad, and some would not look at all. It was a reminder of gone-by days to some of them at least—the old family Bible that was read at family worship at home, and promises they had made to meet mother and father in Heaven. Who knows? Eternity only will tell the impressions made on some of them at least."

E. A. Whitwam

For years all our colporteurs who have done any work in Springfield, Mo., have reported it to be the most wicked and hardest of all places in which to work. The Rev. E. A. Whitwam, who is well known in this community, though he has been a pastor for years, felt the great need of this work in his locality, and offered his services at a very nominal figure. While all our workers do thorough work, of course, no one of them could do this as Mr. Whitwam could, knowing the situation, people, and territory so well. Mr. Whitwam gives us the following report:

"I seriously doubt if the American Bible Society has ever had a more thorough canvass of any city than the one that I undertook in this city, Springfield, Mo. When I undertook the work here for the Society, I notified the Secretary at Denver that I should do thorough work, and I have endeavored to do this. It required that the local agent should go into the lowest slums and most destitute corners, as well as among those well to do. I have been faithfully carrying out this policy, extending my work away out into the suburbs where the agricultural districts begin. I have not been satisfied with any haphazard canvass, but I have taken street by street and called at every house, taking in the cross streets as I went. Those at headquarters can scarcely realize what such a canvass means, covering a population of more than 50,000.

"Among the incidents to report, I may mention that I went into the police headquarters to leave one of our large Testaments. The Chief of Police, who is a splendid gentleman, was not in the city; and a cheap specimen of a sergeant was in charge of the office. I asked to see him, but when he saw the book in my hand he said he

did not want any book agents, and then turned away with his head so high that it threatened to knock off the plastering from the ceiling. But I stepped in front of him and said: 'I wish to speak to you officially, sir, and I have a right to do so and be heard. I wish to present this Testament to the office, to be placed where your prisoners can have it to read. Will you place it there?' 'I don't want anything to do with it,' was the reply. Just then a gentlemanly roundsman stepped up to me with the remark that he would personally see that the Testament was placed as desired. The next day's paper made note of the fact that the Testament had been given by the Society through its agent, E. A. Whitwam. This the reporter had discovered for himself. I have been told that this book has been permanently taken possession of by the murderer who first got it, and he will not let anyone else read it, while he is constantly reading it.

"Passing by the big brewery recently, I saw one of the employees sitting on the steps. I do not loaf around that kind of establishment; even in this good work, it seems too much like trying to sell Bibles in hell; but I stepped up to the man, thinking that I might sell a Bible or Testament in the doorway at least. To my surprise the man decided to take a small Testament. I heard later that he had either laid himself off or been laid off. It is to be hoped that the little book may keep him off."

It is appalling to note the number of children whom he has found who know nothing of Sunday-school life, or of the families in this day who are without a Bible in their home. Mr. Whitwam has made a special effort to reach the Christian people, hoping that he might stir them up to more thorough work in reaching the Christless masses. We are praying that this work may have a lasting effect upon the entire community. We wish that more such men as Mr. Whitwam, maintaining such an eager desire to reach mankind with God's Word, could be found.

As it was impossible for the Secretary to meet with and speak at one of our Kansas conferences, we asked Rev. Mr. Whitwam to go there and represent us, which he did in a most satisfactory manner.

Ottario Ciarletta

Mr. O. Ciarletta is working jointly with the American Bible Society and the Presbytery of St. Louis, we paying half of his salary and the Presbytery paying the other half. While his sales are not very large each month, we are greatly pleased with the result of his work along missionary lines. He reaches about five hundred people each month in an effort to sell the Bible. He is an Italian worker, and has charge of the Central Mission, where he conducts various classes and studies for his people. He has a class in the English language which is proving a great success, with a monthly attendance of about three hundred. His Bible class is very interesting; the attendance keeps up even in spite of the extreme hot weather

during the summer months. Mr. Ciarletta addressed one of his meetings on "The Mission of the Twelve," and explained to them that just as these early disciples were sent out to testify of the things they had seen and heard, so the Italians who came to Boyle Center Mission and heard of the gospel and learned about Jesus and the Bible, ought to carry what they have heard to their friends and neighbors. At another meeting he addressed them on "Judgment and Mercy." He explained how the people in the time of Jesus were judged because of their rejection of him, and just so we to-day are judged by the attitude we take toward Jesus Christ. What the Italians need most is to see the Light that is in Christ and to know him truly. Think of the amount of good such a worker as this can do among his countrymen! He gives the following in his own language:

"A great difficulty with the work is that the Italians move so easily. They move from house to house, from street to street, from state to state, with almost as great ease as they cross from Italy to America and return again, according to the ebb and flow of industrial conditions. I am not at all certain when I visit an Italian that I shall find him again in the same house on the morrow. Many promise to come to our meetings and classes, and as faithfully fail to keep their promises. I think, however, that they will come if they are persistently and affectionately followed up by a Christian worker.

"I am giving private lessons in Italian to some people, later on they in turn to teach me English. I am eager to learn to write English in proper construction and form. The music teacher has promised to give me some piano lessons in exchange for lessons in Italian. I am trying in these ways to fit myself for better work among my countrymen.

"I have found with surprise that I am unable to visit extensively in the Italian communities after eight o'clock in the evening, because of the reluctance of many of the Italians to open the door to a stranger. The recent 'Black Hand' troubles are partly responsible for their distrust of strangers. In many yards where Italians live I have been threatened by dogs, some families keeping as many as three dogs as a means of protection. I am unable to get into Italian homes in the morning, the men being away and the Italian social customs prevent the women from admitting men into their homes. I must therefore do my visiting in the afternoon and the early evening, when the men are home, and this means that the work of Bible distribution must be limited, for I must read and explain the Bible in almost every home before I can persuade the Italians to buy.

"I found on Wash Street a saloon-keeper who at one time attended a Protestant mission in Chicago, and when I told him that I had an English class evenings on Eleventh Street and a Bible class on Sundays, and invited him to come, he said: 'Yes, I know what good work you are doing. I should like to come, but you see I am

too busy. However, you may come to my saloon and speak to the men there if you wish.' I did so and found ten Italians there. They listened most respectfully as I read to them, but not one would buy. While I was speaking a better educated Italian came in and listened. 'Yes,' he said, as I closed the Bible, 'this is a good man; he is a Protestant, but he is a good man, and he has great patience and love for his people. I would not do the work he is doing for a thousand dollars a day.' He refused to come to the classes, saying he was a business man, but promised to speak of the classes to his friends and send them.

"One evening I went to visit a scholar who was sick, and with him were two other students of our night school. After giving them a word of comfort and correcting a letter for one of them, they invited me to take supper with them, and on that occasion I prayed before and after supper. They did not know anything about prayer before eating, and so they asked me to write the prayer for them, because they wished to learn it. I wrote it and they were very glad, and promised me to become good Christians, to follow Jesus and take part in the Church of Christ.

"So the seed sowing goes on from day to day; sometimes we can see results, and again the work seems in vain, but this we know—that we have the promise of God that 'My word shall not return unto me void,' and sooner or later in St. Louis we shall have a growing company of Italian Christians who shall worship God in spirit and in truth."

I only wish we had space to relate more of this colporteur's experiences. He is persistent, tactful, faithful, and untiring in his efforts. The next step which they (his Italian converts) will take will be to organize a club, with the expectation of fixing up a reading-room; they to have monthly dues, which they turn into a subscription for some Italian papers and magazines, and that they might also have some place to spend their leisure time. At this mission they already have a small orchestra and a singing society, with occasional moving-picture entertainments. Mr. Ciarletta reaches over one thousand Italians at all his gatherings and meetings and visits during the month. Oftentimes when he cannot get the attention of a crowd by reading or talking with them, he recites something which is a favorite and very familiar to all Italians, and then they soon gather around him.

Mrs. M. F. Bourne

Mrs. Maggie F. Bourne is another who has spent several years in colportage work. She has done splendid work in supplying homes for orphan children of the slum districts, and has also assisted in the work of a little mission in St. Louis. While her health during the past year has been a hindrance in the work, we trust she may be fully restored and able to take up her work as before. She relates the following:

"I gave a young woman who was very sick a Testament. She seemed to appreciate it and promised to read it. Two weeks ago I met the same lady after one year and she remembered me and my giving her the Testament. When she told me how constantly she had read it and how she had been benefited, I felt repaid for climbing up to the third story to tell her of Christ. . . . I gave the four Gospels in one book to a man who was afflicted with rheumatism. His people were godly, but he could not get interested in the Bible. His wife tells me that he not only reads it but enjoys it. She is so grateful to me for putting it into his hands."

Mr. G. W. George

Mr. G. W. George has worked in Lamar, Mo., and vicinity during the past year. He says: "I find the books of the American Bible Society sell easily, and I have placed them in many homes that never had a Bible before. In one place I introduced myself to the housewife. She said she did not know about the books, as John was not at home. She said they were not able to buy a book and they could not read one if they had it. Then I proposed to give her a 23-cent Bible. She said if I could get her neighbor to take one I could leave one with her. So I persuaded her to let me leave one, and if it was not all right with John, I would take it back. She was the mother of seven children, and strange to think she took no more interest in their welfare.

"About five miles south of Lamar I found a man who claimed himself and wife had been members of the Methodist Church, South, for years and had never had a Bible in their home. I sold a \$2.15 Bible to them and stayed over night with them. I read that evening from the 23d and 24th Psalms; we had prayer, and they said from that day on they would live differently and read their Bible more since they now had one to read. . . . Then at another place I entered a bachelor's home and he was without the Word of God. He had but fifteen cents, and I gave him a 38-cent Bible. He thanked me very much and said he could learn the ways of the blessed Lord now, for he had the book to learn from.

"It gives me so much pleasure to see the blessed Word of God in the homes. No matter how busy a person is I always find them ready to listen. I can truthfully say that since I began selling the Bible I have put light into hearts that were utterly in darkness. My aim is by the help of God to improve my sales and thereby put light into more hearts this year."

Rade Pesut

One of our most sincere workers is Rade Pesut, working in St. Louis and nearby places. His story this year is of considerable length, but his experiences are so varied and interesting to our readers that it seems most impossible to make it shorter. He is a Bohemian by birth, but works among twenty-one nationalities, as

follows: Russian, Ruthenian, Polish, Servian, Bohemian, Croatian, Bulgarian, Hebrew, English, German, Hungarian, Lithuanian, Greek, Arabic, Turkish, Armenian, Spanish, Portuguese, Albanian, and Roumanian. Below is an account of his year's work in his own words:

"Bible distribution among the so-called Christians, including the sects of Protestantism, presents varying difficulties. I am impressed with the fact that so many of these so-called Christians know so little about what the Bible is or what its teachings are. Of course, we expect this state of ignorance among the members of a church which persistently denies the Bible to its people, as does the Catholic Church; but among the Protestants there are many who confess that their knowledge of the Bible is limited to the teachings they have heard in the Sunday school or in the church. There is a good opportunity for teaching the Bible truths among the Christians, and indeed it is very necessary that this teaching shall be undertaken. Wherever I have an opportunity among such people I try to teach them something of the meaning of the Bible. Men will refuse me, saying, 'We have a Bible,' or 'We know what the Bible teaches,' and then I must challenge their attention, either by asking them to interpret some verse of Scripture, or if they have read a certain passage. It often happens that I am requested to explain a passage of Scripture which has enlisted the interest of the hearer, and then a sale of Bibles or portions is probable. But the sales of the Scriptures are incidental to the more important work of teaching people. The need of the present generation is a better knowledge of the Bible teachings, if the Bible is to regain its authority over their lives. The ignorance of Americans in regard to the Bible is pathetic. I am so often asked, 'Are you selling Baptist Bibles?' 'Are your books Methodist books?' 'Have your books the signature of the archbishop?' To all such questions my reply has been: 'There is but one Bible. It does not belong to any one denomination, but to all denominations. There is but one God, and one Bible, and this is God's Word.' I am not usually disputed on this proposition. If I do not succeed in making a sale, it is because the purchaser already has a Bible or cannot afford to buy the Scriptures. My hope is that this teaching helps the hearers to some understanding of the unity of the great company of Christians, no matter by what sectarian names some of them may be called.

"A colporteur's work must be intensive, and he must visit the same homes again and again and devote a great deal of his time to teaching Bible truths, in order to gain the attention of the city people. Last year I sold the Scriptures pretty generally among the Croats and Servians of this city, but the immigration to St. Louis of these people during the year has been very small, and my sales among them have fallen off. I have been forced to seek to make 'sales' among other nationalities. I have been successful in making the largest number of sales to the poorer classes among the Ameri-

cans, those who do not attend church services and who are practically neglected by the church to-day. The next group of 'buyers' are the Slavic people, and the third group are the Hungarians. The most difficult people I have met are the so-called educated Americans, and then the educated people of any nationality; but by far the most difficult of all are the Hebrews. I can get so little response from the Hebrews, save from the atheists and the Socialists among them. The ordinary Jew refuses me, saying, 'No, no, we don't want the Bible; we know what the Bible teaches;' and they close the door. Whether English or German-speaking Jews, my experiences have been about the same. I don't know what the average Jew thinks about the Bible. So far as I can see, these people are thinking most about money making. A Jew in Pittsburg said to me once, 'I want money; I want more money; I want most money. These are my trinity of holiness.' What can be done for a people of such materialism? Yet once this race was the conservator of the world's best idealism.

"I asked a Jew why he was not a Christian. 'Why do you not believe on Christ?' These questions were only asked after I had won the man's confidence and his friendship. He declared that the Jews have a better religion. They have not so many beggars, they are better educated, and have a religion which teaches them to love one another, and to put this teaching into every-day life. 'We can prove that we do more for charity and for social service than do your Christians. We are temperate, not drunken; we are self-restrained, not licentious; we are God-fearing and your Christians are idolatrous. You Christians are not able to teach us. Your religion is behind the times.' It seems quite impossible to distribute Bibles successfully among a people who think like this.

"The atheists are a numerous company; they are found among Americans, Jews, and foreigners. The foreigners in America seem easily affected by our prevalent liberty of religious thought and of speech. At first they are critical of the clergy of the old-country churches; then they note and criticise the low moral standards of some of the clergy; then social and industrial wrongs lead them to criticise the church, the church members, and finally to question the authority of the Bible itself. Those atheists who are free from Socialism seem more ignorant; they are not so ready of speech, and not so stubborn in their opposition as are the atheist-socialists, who have invited God out of their universe and seated a Socialist ideal upon his throne. These atheists can be won by Christians, or they will be fascinated by the Socialists, but they will not long stand alone. The Christian Church in every community should be alert to this possibility, and endeavor to reach the unchurched classes before Socialism becomes their good and their god.

"The Socialists too are a growing company, and the significance of the growth of Socialism seems unnoted by many loyal Americans. Socialism is growing more rapidly among native Americans than it

is among the immigrants, though the foreigner in America is an apt pupil. He learns readily both good and bad.

"I had a twenty-minute conversation with a German Socialist one day, and was unable to sell him a Bible. I asked him for permission to come to see him another day, and he readily invited me to come. When I visited him the second time he at once purchased a Bible; his attitude toward me and toward society and the church was much more friendly than it had been before. The way to cure Socialism is to live the teachings of Jesus Christ in daily life. Even when a Socialist will not admit the divinity of Jesus, he will claim him as the first Socialist.

"I found a German Catholic who told me that his brother is a priest and his uncle a cardinal in Prussia. I began to teach him about the Bible, and he said he was a Socialist; that his brother, the priest, said that no educated man believes in God. This German insists that priests and preachers are 'foolish men,' because they preach a gospel for the poor man and have no gospel for the rich man. They teach the poor to submit to lawful authority, but there is no lawful authority to restrain the lawless rich. 'Besides,' added my critic, 'if God made the world, as the Bible says, God is able to send a wife and good teacher to the poor man, and not such foolish teachers as my uncle and my brother.' It seems to me that this man's heart was leading in two ways and that it was a struggle with him to decide which path to follow. He insisted that his family life was essentially Christian, but as to society, he is an avowed and incurable Socialist, openly hostile to the Christian Church.

"An interesting example of the way a foreigner's mind works with reference to Bible distribution is shown by the reasoning of a Pole whom I found in the Lead Belt, who declared that the 'Bible is a Protestant book and not a Catholic book, because there is a 'club' in St. Louis that gives the Bible free to Catholic foreigners, and therefore it must be a missionary book, to make Protestants of good Catholics.' This will show how truth becomes mixed with error, and how careful Christians must be not to let their 'Good be evil spoken of.' I have had other experiences with foreigners who would buy the Bible, but if it were offered to them free of charge they looked upon the book with suspicion and feared the giver was an emissary of the evil one.

"The possibilities of evangelization of the foreign populations of the Lead Belt are suggestive of the opportunity of the evangelical church among the foreigners everywhere in America. If the evangelical church will show the enthusiasm for the salvation of souls that is shown by the Salvation Army, if it have a passion for the welfare of men equal to that shown by the Socialists, if its enthusiasm and its passion are illuminated by true education to discern between truth and error, the evangelical church can easily make a conquest of the foreigner by taking his formal Christianity and filling it full of spiritual life. 'I am come,' saith the Saviour, 'not to

destroy but to fulfill'—not to take life away, but to fill it full of spiritual life.

"Looking over the past year, I feel much encouraged in my work. There is an advance in friendliness on the part of the foreigners toward the American churches, and a desire on the part of the newcomers to meet and become acquainted with the better class people among the Americans. The foreigners come eagerly to America bearing their rich gifts of health, enthusiasm, ability, and historic memories. They will gladly cast in their lot with us if the Americans will welcome them—not the Americans who exploit them, but the Americans who believe in the brotherhood of man, in a justice that is a reality, and in an opportunity for life and labor that indeed means 'a square deal.' If, with these blessings, the foreigner can find Jesus Christ in America, he will still be a loyal, patriotic American when human history has come to its close.

"Here also is a suggestion: the evangelical church must be a Bible-honoring, a Bible-studying, a Bible-teaching church if it would win an influence over the lives of foreigners."

The Rev. J. L. Nations

Mr. Nations has continued his work another year in a hard field—that of southern Missouri. The following experience shows how tactful and winsome a colporteur must be:

"I reached a little village near a railroad crossing about 8 a. m. I finished my work about eleven a. m., but my train was not due until five p. m. It was about three miles to the next station, and my luggage consisted of books weighing at least one hundred pounds—too much for an ordinary man to carry that distance, and there were no livery rigs or other means of general conveyance to be had. A 'wood-hauler' accorded me the privilege of riding on a load of wood, 'off-fallings' at a sawmill. To reciprocate his proffered kindness, I divested myself of coats and vest and contributed what I could toward loading the wagon with about three 'ranks' of wood. Climbing to the apex of this huge load, we started. It was a swamp section, but a number of people live on the road. The teamster proved to be a horse jockey. When he stopped to 'make a deal,' I did what I could in the Bible work. We reached our destination about two o'clock. To say I was hungry but inadequately expresses my condition. I at once repaired to a hotel, but finding both guests and landlord absent, simply deposited the greater part of my luggage on the porch and started in hunt of a restaurant. I soon found one, but the door was locked. I could then do no better than go to work. Within an hour or so I came in contact with a 'private boarding-house,' at which I succeeded in procuring ten cents' worth of fresh fish. They were very palatable indeed, but insufficient, yet all that could be obtained. By dark I had worked the town (about two hundred population), when I again visited the hotel. About a dozen young men (boarders) occupied the office. Pandemonium reigned—

dancing and scuffling, 'ornamented' with the vilest sort of expletives. But I believe there is an element of susceptibility to righteousness in every human being. I am in no sense a performer, but in the hope of appealing to these rowdies I yielded to an invitation to 'play the organ.' An effort (only an effort) to play and sing, 'We're Going Home To-morrow,' had the desired effect. The result was electrical, and an opportunity to present 'the Bible business' came. The effort thus to introduce the Book elicited keen interest, and when, about nine o'clock, my much belated train arrived, the boys appeared loath to see me depart."

KANSAS

Peter George

Mr. Peter George, an Albanian by birth, labored in Kansas City, Kan., among the Bulgarians, Croats, Albanians, Greeks, Servians, Bohemians, Italians, Roumanians, and Turks in an effort to show them the light. He found the work exceptionally difficult among the Bulgarians and Greeks, as these people were greatly excited over the Balkan war. He writes that he is the only Christian worker among 3,500 Greeks, and the only man that carries the Word of God among 6,000 Slavs and about 8,000 Italians. Since other territories were calling for so much help from us, we were only able to give Mr. George employment in this field a few months and then on but a small salary. The following extract was taken from one of his letters which will show his interest in the work:

"The amount of my salary is enough to convince anybody that it is not love of money that made me take up the work. I love to do it. I enjoy selling a Bible or Testament to these Catholic people, and every sale I consider a victory over superstition and Roman Catholic darkness. This is a peculiar field and the Balkan war had its effect contrary to our work, yet the sales have been better and better. It was just like clearing the rubbish and dirt for a quarry."

Mr. L. R. Greenough

Mr. L. R. Greenough has continued his work among the Americans of central Kansas. It seems from his reports that in this section he does not find such destitute families as do other workers, but makes most of his sales among people who of late years have become negligent as to religious duties. He says:

"In visiting the cities and towns in this work we find the Bible more generally used now than before, although there is much need of it in every home and church or Sunday school as yet; also in institutions, as jails, asylums and missions, where the Bible should be, and be read by every person. I have called at these places the past year and distributed the Bible to them, also to the Salvation Army, in their mission work and services, giving many Bibles to people not converted as yet, but who were interested in reading the Bible, with a prayer that reading might lead them to a better life and to accept Jesus Christ as their Saviour. . . . One man said by reading

the first three chapters of the Book of Proverbs the Lord would convert people as speaking directly to them.

"I trust the Lord will again use us this year in the great work of distributing the Bible where much needed, and his blessings will be upon every one of us who are engaged in the work of the American Bible Society."

Miss Grace Angell

Miss Grace Angell, of Independence, Kan., worked for us during the summer months in southeastern Kansas. She did splendid work while with us and proved herself to be a most consecrated worker. She resumed her school duties again in the fall.

The Rev. J. E. Barbour

The Rev. J. E. Barbour is an evangelistic worker in Missouri. His plan for work is somewhat different from that of other men handling our books. He has outlined his work as follows:

"I go into a neighborhood and start a revival meeting, and while I am canvassing the country I hold a meeting there, and when I am through canvassing, and the interest of the meeting demands it, I go on with the meeting, and sometimes we have great revivals; in fact, we usually do. One place in Missouri I sold about forty dollars' worth of Bibles and had ten conversions and a great awakening in general. Another place in Missouri I sold about twenty dollars' worth of Bibles, had thirty professions of faith, and the country awakened for miles around. . . . I give a short missionary talk in behalf of the American Bible Society, which takes well."

The Rev. and Mrs. Neil Love

We are glad to report that for another year we have had the co-operation of the Rev. Neil Love and his wife. They have met with splendid results this year, as they have in the past. Mr. Love describes their year's work as follows:

"We commenced our work for the year 1912 in Joplin, Mo. That was one of the places which in my five years' experience I considered the most destitute in many sections of what contributed most to the welfare of humanity than any place we visited. Vice in all its nastiness was revealing itself in the most unlooked-for places. We left the rooms we first occupied there, partly because the rooming house had not the right kind of a reputation, something we learned after we located. We contributed a quantity of Scriptures to the Rescue Home, an institution whose work received the approbation of the churches.

"We crossed the Missouri and Kansas state line in the month of January and did our first work on the Kansas side in Galena. Like Joplin, this is a mining town. We sold a quantity of Scriptures there." [These people canvass the country through which they go thoroughly, stopping at each and every little town]. "The next stop of importance was at Pittsburg. We found the Y. M. C. A. officials

a great help here. We also met a returned missionary from the Holy Land, Miss Rose Lee, who assisted us in distributing the Word. . . In Parsons, Kan., we placed a number of Bibles in the State Hospital for Epileptics and here found opportunity of supplying Scriptures for the Blind. . . . At another little town I called at the home of a Bible-hater who met me at the door and commenced a course of abuse and raillery on the Bible Society and its methods, the like of which I never heard. He accused its management of employing in its binding establishment girls who were hired at starvation wages, and attributed to that their ability to sell Bibles so cheap. He also accused me of supporting myself by 'sponging' my living. It was then I remonstrated, and informed him that I paid my way as I worked from town to town just as honestly as he did. His rage then exceeded all bounds and he ordered me out on the street, and before I could turn around struck me in the face. I thought first of arresting him, but on second thought I concluded not to do so. He had a family of young people, one or two of whom had recently started in the Christian life. For their sake and considering the Scriptural injunction, 'Render to no man evil for evil,' I let the matter drop. I do not think I ever met such a demon-like man. One of the city officials later informed me that one of his boys was very bad. Is it to be wondered at?

"One who has had no experience in the work that a Bible colporteur is engaged in day after day, can imagine what misgivings fills his mind as he calls hour after hour at homes whose occupants he knows nothing of, or whether he will find a friend or foe there. My most unpleasant experiences, however (I am speaking now in a general way, not of exceptional cases, such as the one just mentioned), are with those from whom I should expect more sympathy. I do not wonder at the attitude of a large percentage of the non-church-going element toward the church. When I contemplate the fact that I am representing an institution that has always been an adjunct to the church in its work, and a valuable one at that, and an institution that has always received the approbation of the missionary at home and abroad, and all people whose Christianity was a real, practical, and living principle, and when I contemplate how often I have been met at the door of the man who assumes the responsibility of being a pastor of souls, and whose attitude was anything but encouraging to me, I do not wonder that a man of the type of the Bible-hater above mentioned finds many excuses and justifications in his attitude toward the church. Let me give you one of my experiences: While in Springfield, Mo., I called at the home of one of the pastors. His wife met me at the door and I informed her what my work was. She reluctantly allowed me to step in, and at my request she called her husband. He suddenly appeared on the scene from an up-stairs room and, like the Bible-hater of whom I have told you, carried his temper with him. He introduced himself with the remark, 'Now, if you have anything to sell I have no time to talk to you.' He was painting

the up-stairs floor and his clothes and hands were begrimed with paint. That paint to me was very suggestive. Paint! paint! paint! everywhere, on people as well as on woodwork, and I left his home disgusted. This man had informed me that he knew what my work was.

"From the beginning of the year 1912 to the beginning of 1913 my wife has stood nobly by me in my work. Her want of bodily strength hindered her from doing constant work with me in Bible distribution, but she has been generally successful each time she took a part in the work. Often when I was discouraged she encouraged me, not only by words of sympathy, but by taking a part in what constitutes my every-day duties. She has a special interest in the foreigners, and in Pittsburg secured an order for several high-priced Bibles from the Syrians of that city. One place she called on two Mexican families, who were greatly interested in her work, and of whom she often speaks. Having no money, the first time she called they urged her to promise to come back again, and on her return they were all eagerly waiting for their Bibles. Every element in human nature can be appealed to for better or for worse, and a woman's influence is often telling where a man's is not."

"One of our pleasant experiences was our trip to the Soldiers' Home at Fort Dodge, Kan. We had dinner and supper with the old soldiers at Uncle Sam's expense. All in charge received us graciously, and the old veterans of the Civil War seemed to be greatly pleased that we should call on them to supply them with Scriptures. We sold a great many large-type books, and as we left Fort Dodge it was with peculiar feelings, as we knew that life's battle, in which we all must take a part, was nearly at an end for most of the occupants of the home.

"We often speak about our first and last meeting with the Rev. Mr. Farnam. It was in Pittsburg, Kan., and we little thought it would be our last meeting. We do not know God's great plans and do not always measure success by the proper standard."

C. H. Starrett

Mr. Starrett, of Clayton, Kan., has quite a stock of our books on hand, but for various reasons has not been in position to carry on the work as he had hoped to do. He says, however, that within a short time he will be able to devote his entire time to the work. We feel such work as ours must be carried on in this place. There isn't a pastor in the town, but after Mr. Starrett's Bible display at one of the fairs last fall, a pastor from a nearby town consented to preach for them once in two weeks. We feel that this was a good step, as they have not had regular preaching there for years.

Northwestern Kansas is occupied by a farming people who support good schools, but circumstances and habits have led to the feeling that religious work is a luxury, not a necessity, and comes after houses, barns, and other improvements have been acquired. These people generally assume a tolerant attitude toward the Bible,

and many of them seem to think they are commendable for their goodness in doing so. "Patient effort, in plenty of time, will achieve satisfactory results in this as in other beneficent undertakings."

UTAH

G. W. Longenecker

The Rev. Longenecker and his wife combined pleasure and duty and traveled from Vernal, Utah, to their old home in Wisconsin by wagon, stopping at many neglected homes on their way. They tell us they were treated very cordially in every little town, and practically all exclaimed over the cheapness of our books. Several families were found without Bibles—many of them did not want any. One woman was very bitter, said she had no use for such books, and she knew if she bought one her husband would burn it. She said they were born Mormons, but had no use for any religion. She thought the Mormons were the only ones who believed in the whole Bible. She had a well-kept home and several children. One boy about ten brought a 5-cent piece of his own money and bought a Testament, in spite of his mother laughing at him. I showed him where some of the choice chapters were, and he sat down and tried to read it. His younger brother, seeing his pride in the book, wanted to buy one too, but he had no money, and his mother wouldn't give him any, so I gave him one of the Gospels, and he too was happy. I couldn't help wondering what it might mean in that home to have those boys become interested in the Gospel story, and sent up a prayer that it might be the little leaven needed."

C. W. Bowie

Mr. C. W. Bowie, with his wife, have traveled hundreds of miles and reached hundreds of homes during the past year. While they have been with our Society several years, their work the first of January, 1912, was in Montana; from there they thoroughly covered eastern Ohio, and landed in Salt Lake City, Utah, for the winter months, where they are at the present time. Their work among the Mormons has been interesting, though not very encouraging at times. Mr. Bowie writes:

"We have found some very clever people among the Mormons, but so in the dark in religious matters. We do not feel as though we could help them any by argument, so we simply tell them we are not representing any denomination, but trying to get the Bible into everyone's hands and let God lead them. We meet some that say the Bible is all right as far as it is translated right, but they think the Book of Mormon is far ahead of the Bible. Well, if we can only get it in their hands, God's Holy Spirit will lead them into the truth if they will be led."

Mr. Bowie, learning of a great gathering of Mormon people at Salt Lake, thought he might be able to reach them at this time, and drove forty-one miles in one day in order to be on time. His efforts

at this convention were not successful, however. They have visited the Gentile churches, as the Mormons call them, and found them well supplied with the Bible. Mr. and Mrs. Bowie are to be congratulated upon the success they have had in placing so many Bibles in this Mormon state. They relate the following experiences:

"We were working in the suburbs of a town one day and were about to quit for the day, when we noticed a couple of houses quite a distance from the rest. We turned our horses and drove over to them. At the smallest house a woman came to the door and said, 'Yes, she would like to have a Bible, as she had none and no money to buy it with. We gave her one. She then told us she had been praying that morning for a Bible. We thank the Lord for the privilege of taking her a Bible in answer to her prayer. . . . At another place a woman met us at the door and said, 'No, she did not want a Bible, and would not read it if she had one.' After talking with her and telling her some of the beautiful stories in the New Testament, she said: 'Is that in that book? Well, I will take one and read it.'

"We were talking with a woman the other day who had no Bible in the house and did not think she needed one. While we were talking her little boy came up smiling. I asked his name, and she said, 'Wesley.' I told her of the Wesley brothers, the great preachers, and how their mother had taught them the Bible from their youth. She said, 'I do want my boy to grow up a good man, so I will take one and read it.' She then borrowed the money to pay for one. . . . We had been traveling fully half a day through sagebrush and had not seen a house. We came to a very neat place near a beautiful stream; everything looked comfortable, and we thought how happy they must be; but instead we found them very sorrowful because of a recent death in the family. We talked with them and tried to comfort them the best we could, and found they had no Bible in the home. They were very glad for the opportunity to buy one.

"We are glad this work is interdenominational, as most of the Mormons ask the first thing what denomination we represent. We tell them none. We have the Bible, the Word of God. They have peculiar ideas of the Bible. Some say it is a Presbyterian or a Baptist Bible. One woman said she had a Masonic Bible, another a Christian Science Bible, and so on. We try to avoid all arguments and tell them to read God's Word prayerfully and God's Spirit will lead them into all truth. Many think the Book of Mormon is all they need, but we tell them nothing can take the place of the Word of God. We have sold the Bible and Testaments in ten different languages the past year."

Thomas Hodge

We have this report from Thomas Hodge:

"Am again working among the Mormons in Gila Valley. One

young Mormon said he could write a better book than the Bible. He did not look as though he would be competent to write anything, but such is Mormon assumption. There is quite a good deal of illiteracy among the older people, but the young people have school advantages the older ones did not have. . . . My tent has been stoned several times since I have been in this place. Last Sunday I had an old drunken Mormon come into the tent to argue his religion. I spoke to him about his condition; it offended him. He left soon, and in about an hour he came again and gave me a good cussing, calling me a fraud. I paid no attention to him and he left me. Young saints came at twelve p. m. one night, both drunk, and wanted to argue their religion. I had been talking all evening to two other young men, so I told the drunkards I was going to bed, as it was Sunday morning now. They came again on Sunday sobered up, so I then talked with them. They have been wanting to buy Scriptures on Sunday, but I have not been selling to them. I don't feel it is right to do so."

COLORADO

Mrs. Nettie Fike

Mrs. Nettie Fike, living in the mountainous districts and realizing that the Word of God was not known to many in her community, felt the call that she should do something to place them on this higher plane of living; so she applied to her district superintendent concerning a place where she might get materials for such work, and he referred her to our Society. Mrs. Fike met with much success during the summer, and the Lord had so greatly blessed her family, that during the cold weather her husband felt it his duty to continue this work during the winter months, when Mrs. Fike could not go.

Miss Reva Owen

Miss Owen has spent another year with us in this great work. She is employed jointly by our Society and the Methodist Church of Pueblo. She has been very successful in this work during the past year. She has found she could work to great advantage in presenting her work near the close of evangelistic services, and has therefore followed the evangelistic services of Messrs. Pratt and Sutherland in several nearby towns in this state. Miss Owen had charge of a booth for the American Bible Society at the Colorado State Fair in Pueblo last fall, from which we have had a number of returns. She says: "One man at the fair, on seeing the sign, came up, shook hands and said, 'I am proud to be a member of your Society.'"

Mr. Carl Jonson

We are glad to state that Carl Jonson is again back in the work. We find him just as enthusiastic over the distribution of Bibles and Testaments as ever, and his monthly distribution continues to range around the hundred mark. He has spent all his time with us in the

state of Colorado. One splendid characteristic of this man's work is that when he visits a place, whether he sells anything or not, in nine cases out of ten upon his return he can make more sales. He has a very pleasing personality. As we have reported in previous reports, this colporteur sells Bibles in twenty-three languages, and therefore has no hesitancy in approaching any of the foreigners. He has a method of distributing Bibles which is a little unusual, in that he secures a street location on Saturdays, which is the busiest day of the week, because of the farmers coming to town. He gets splendid returns for his efforts in this manner. He has reached many foreigners at mines, oftentimes carrying his grip of books up a mountain a distance of two or three miles. Only one devoting his time and energy to such work as ours would find these out-of-the-way places. The following incident will give you some idea of this man's work and success:

"I visited one of the mines and found the superintendent and all very cordial toward me. We set a time for a service in the evening. I stepped into one bunk and found a bunch playing cards. I told them what I had to sell, but they said they did not want any. I gave them a 2-cent Gospel, which they passed from one to the other, when one of them stopped for an instant and said he would like one of our 17-cent Bibles. Then I reminded the others it was nearing Christmas time, and showed the 17-cent man a nicer one, so he exchanged for the better one. Another asked for an 85-cent Bible, another for one at \$1, and another for a still better one at \$1.45, one for one at \$1.55, and still another for one of my \$2 Bibles. I returned to the place where the meeting was to be held, but no one was there. The cook said he would go and round them up, so about twenty-five came of various nationalities, and four ladies from the four families living there. The superintendent told me he had been raised by a good Christian family. We had a good meeting and much interest was shown. Next day I thought I would go to the Atlas mine, still much higher up, so decided to go in the tram-car, going several hundred feet in the air and running close to a stone cliff; but as I had to sign a release on my life to do so, I decided I'd better walk up and let my grip of books go in the car. I got up there in time for dinner, and had a good time telling of God's wonderful promises and scattering His Holy Word."

Since taking up active work with us this time Mr. Jonson has taken unto himself a helpmate. At Montrose, after several years' correspondence, he met an old friend, who is also in the missionary work, and they were married. Mr. and Mrs. Jonson will now make this Bible tour together.

Niccolo Accomando

The work among the Italians which the Rev. Niccolo Accomando began last year in Pueblo has made splendid progress during the year. Mr. Accomando's work grew from colporteur work among his

people (Italians) to the establishing of a mission. Even though he has met with great opposition from the priest, our prayers were being answered, and in but a few months the harvest was beginning to be reaped and souls were pouring into the Kingdom, thirty to forty at a meeting. About a year ago we made an agreement with the Methodist Church that we would co-operate with them in this work, we furnishing half of Mr. Accomando's salary for a year, if at the end of that time they would take it off our hands, that we might give our help to some other field. This church now has complete charge of the mission and the field is a very promising one. Mr. Accomando says:

"My work among the Italians has not been an easy one. On one side we have indifference to religious things among many of our people, who, knowing the wrong and superstitions of their native church, believe that all other churches are the same. On the other hand, we have the opposition of their priests, who forbid their people reading the Bible. But God protects his true Word, and I am glad to say that I have had splendid success during the entire year. I have started three missions which are very prosperous. On one occasion I sold a Bible to a young married couple; after reading in it some time they came to our mission and testified, 'Oh, Lord, we are sorry that we didn't know this people before,' and they became members of our mission. . . . The priest is acting very badly; he preaches to his people against the Methodists and the Bible colporteur. He said to the Italian people regarding me: 'Let him get out of the city. Call a policeman if you see him and let him be arrested. Do not buy his Bible because it is not the true Bible; it's not a Catholic Bible, and such a book will poison your mind and hearts. If you want to read the true Bible come to me every Sunday and I will read for you; if you want a Bible I can sell you one.' Most of the Italians are ignorant and are not among the thinking people, so they believe the priest, and in many cases when I go to a house, as soon as the woman sees me, she shuts the door in my face or runs away from me. This makes it most impossible to make sales."

The Rev. John L. Young

Mr. Young, one of our colporteurs in Denver, is a tireless and faithful worker. He does not make so many sales, but we feel sure that the seed sown by his visits to these needy homes will in due season bear fruit.

"On one of my calls I met a lady who was a Catholic. She said she had a Bible and inquired if ours were like hers. I told her we had one issued with the approval of the Vatican. She said her husband was a Mason and has become acquainted with the Bible, and that they no longer believed there were no Christians outside of the Roman Church. . . . There is a Jew who always welcomes me when I call. He has a Bible and admits the value of Christian doctrine, but finds the divinity of Jesus an insurmountable obstacle. He quotes

Moses, 'Hear oh Israel; the Lord thy God is one God.' And though claiming Jesus as a Jew and his doctrine in line with Scripture, cannot believe him divine. Last year he invited me to eat the passover with himself and wife. I was surprised, and supposing they were very exclusive, and fearing I might be intruding, declined. They gave me passover bread, which we used that evening for supper with many interesting thoughts. He is an Odd Fellow, which has caused his liberality. . . . I have conversed with two Jews who admitted the non-fulfillment of their expectations of the coming of Messiah. I said, 'How sad if he had come and you failed to recognize him.' I enlarged on the benevolence of Christianity and asked him to read the prophecies of Isaiah, especially chapter 53, and see if Messiah was not fulfilled in Jesus. They each very pleasantly promised to do so."

Mr. Young finds great interest in working among the Jewish people of this city. He reports that these people maintain a very kindly feeling toward our churches, and says that "Christian effort to secure freedom from persecution for all Jews may be a factor in removing 'the veil' which has so long obscured the truth."

The Rev. W. H. Stamp

This dear old man, now up into the eighties, although in ill health, still has that great desire to do for mankind all he can. He has done much toward reviving an interest in the Great Book, for so many have promised to read it according to his request. He too has had experiences among the Catholic people, and many have declared to him that they would read his book in spite of what the priest might tell them. He says:

"After preaching the Word of God for more than forty years I have the opportunity to preach a good many short sermons every day as I go. I met an infidel in a hotel who was cursing and swearing and denying the Bible, and I then began to preach Christ to him, and he freely acknowledged I was right and he was wrong."

This dear old man is right in saying the only way we can get people to read the Bible is to take it to them. He labors in Wal-senburg, Colo.

Miss Irene Cummings

Miss Irene Cummings handled our books in connection with her work in Kit Carson, Colo., but she was last summer given work in the slums of Denver in establishing what is known as our Deaconess Settlement. Note her story:

"Last summer when the cloudburst caused Cherry Creek to overflow its banks, it brought devastation and ruin to many families in what is known as the 'The Bottoms' in Denver. People lost many things, swept away by the rushing, muddy torrent. Some lost nearly everything, and among the many losses were in some instances the family Bible or individual Bibles, and they were not able to replace them. I am glad that our Lord and Master has permitted the dea-

coness of the settlement work to replace some of the lost Bibles through our Bible Society. . . . Two little children, brother and sister, were so delighted with small Testaments given them that they hugged them to their hearts and kissed them and said they would read in them every day. The deaconess also has the privilege and pleasure of placing Spanish and Italian Bibles in some of the homes here."

Italian Evangelical Church, Denver, Colo.

Readers of our report for the year 1911 will recall an account of the work which our Society was doing in Denver among the Italians, in co-operation with the Methodist Church, through Mr. Paoli Sibilio. Mr. Sibilio went to New York City and the Rev. F. P. Sulmonetti, an Italian minister, took charge of the work here. He soon gained favor with these people, and in less than a year's time was erecting a fine church building. A number of Mr. Sulmonetti's converts have co-operated with us in the distribution of the Bible, and during the latter part of the year this minister brought to us Mr. Theodore Serefini, one of his converts, asking our co-operation with them in establishing a mission in Louisville, about twenty-five miles from Denver. After investigating this field, we agreed to help them in supplying part of this man's salary. Mr. Serefini was well acquainted with the most prominent Italians of the city, and his conversion was a shock to many. He says:

"While I know I shall lose the friendship of many, shall suffer and be persecuted, I pray the Lord will help me to lead some of them to himself. I learned the tailor business when in Italy and have been working at it ever since. I do not know why, but ever since I was converted Mr. Sulmonetti has insisted that I should be something for the Lord. In the month of November my pastor came to me and said something ought to be done among the multitude of Italian miners in northern Colorado, and seemed to think the Lord was calling me for that work. After praying over the matter, I consented to take it up and do all I could. Our first meeting was a great success, with forty-six present. The work is very difficult but very hopeful. I had been at work only a month when I sold about \$10 worth of books, most of them among the Roman Catholics. After a very hot discussion with a man, mad like a dog and cursing like a demon, because my answer was not satisfactory concerning where Cain took his wife, I succeeded in selling him a Bible. While the opposition is fierce, the Holy Spirit has been working, and we have already a nucleus of five families in Louisville that come and hear the Word of God every Sunday, and a promise from many others who say, if I keep coming and preaching, they will come."

IDAHO

Lee Moran

Mr. Moran has been working the state of Idaho, having thoroughly canvassed the western and northern parts. He reports:

"The old time settlers who came here in a very early day scarcely know what a Bible means. They do not seem to care for a Bible, even if I should make them a present of one. They have spent most of their lives with sheep and cattle, away from society. They are rough and profane and I find it very difficult to make any impression upon them. They seem perfectly satisfied with their rough career, but with all this I find so many encouraging features in my work, so many opportunities of helping people. . . . The mighty dollar is the god that the greater majority of people worship in Idaho. I am encouraged in my work every day, as I have good talks with the people. I do all I can to stir up the people to study their Bibles. Hundreds of people tell me they have no time to read their Bibles. They say they scarcely have time to eat. It seems the Devil has the people of this world so eager to make money they have no time to think of or meditate upon those things that pertain to their eternal welfare."

During the month of December Mr. Moran labored in Lewiston, Idaho, with a report as follows:

"During the past month I have worked very hard, but my work has been very encouraging to me in very many ways. I have found this place a very wicked city. In some parts of the city the people, women as well as men, are about as low down in sin as man can get. I have wondered if Sodom and Gomorra could have been any worse. Many times on presenting my work at the door the people would curse the Bible and sometimes use the most vulgar language respecting the Word of God. Nevertheless I find good kernels of wheat among the chaff. During the past month I have placed many Bibles in homes that have never had one or have been without for many years. The people in this section are not poor financially. They are amply able to afford good books and school their children, but many parents are void of responsibility regarding the proper training of their children. . . . I found on coming to Lewiston that in the county jail there were over thirty prisoners. I asked the jailer the privilege of holding some Bible studies. He gladly gave me the privilege, and I have given studies there almost every night for over three weeks. It is wonderful the interest manifested. Several have told me that with God's help from this on they were going to be Christians. I feel pleased with my work the past month."

NEW MEXICO

John L. Molina

Mr. J. L. Molina is another faithful worker on that hard-baked soil of New Mexico. So few know anything of the good message which he carries, so few even receive him respectfully, that one would ordinarily become discouraged, but Mr. Molina realizes the Master had trials and his patience was tried, yet he kept on working and pleading and praying. He says:

"Wherever I go to give out tracts and Bibles, I try to get an entrance into any home I can to speak a word for our Lord and Master. In one case the owner of the house met me at the door, and when he saw what I was there for he told me he didn't care to talk with me, as he didn't believe in the Bible and didn't want to know about it. However, I managed to gain entrance. I tried to show him some of the precious verses in the book and thus point him to Christ; but just then his little infant son came into the room, and taking him in his arms, he told me that the child was the only Christ he believed in or would ever want. When I saw that he was determined not to listen to me, I left with heavy heart, and went on my way to find others who would welcome me and give heed to the words of life in the Sacred Book. And so I go on from day to day, doing all I can for my Master—listened to by some and rejected by many."

B. W. Huckabee

The Rev. B. W. Huckabee is an evangelistic worker in New Mexico who carried a stock of our books. He reports as follows:

"This country is poverty-stricken. There have been three years of continuous drought and hundreds of people have been compelled to leave, some to work in order to get support for their families whom they leave behind, and others go, never to return. In the five days we have worked in this place (Portales) we have visited about one hundred families; besides we have held services every night where many have been saved. We have urged the sale of Bibles at every service. . . . Many people who came out here a few years ago and took up claims have been compelled to abandon them. Others, many of them, who have suffered through and secured titles to their property, are leaving just as fast as they can secure such title. We found many of these people had let their church membership lapse and had become indifferent to things religious to a serious degree. We had the pleasure of seeing some of them restored to favor with God. We found quite a number who had not been to any sort of a religious service for times ranging from one to fifteen years. . . . I find the need in this country very great, and I could give away almost all I have in one day, but being new at the business, I am at a loss to know how much of free distribution the Society will stand for."

Because of personal reasons Mr. Huckabee was compelled to give up his work with us in this great field of opportunity and go back east, though he hopes to return in a few months to resume this work in New Mexico.

The Rev. John Mordy

We are happy to report that so many of our workers are with us another year. God has given them health and strength and wonderfully blessed their efforts to win souls for the Kingdom. Another whose report is to be found in our "Story" year after year is the Rev. John Mordy. We feel he does more for the salvation of the

Mexicans than any other man in that territory. He travels from town to town in all kinds of weather, usually with a Mexican boy as helper, though it seems hard to keep efficient workers, as he can give them but a small wage; still he works on as best he can. He relates the following experiences:

"At Chilili, a town of nearly four hundred inhabitants, we were continually asked the question, 'Is that a Protestant Bible?' I determined to find out how many Catholic Bibles there were in the town. After a good deal of inquiry I found one old Bible, which had lost its cover, with part of Genesis and Revelation. I then got the woman who owned it, in the presence of a few interested spectators, to join me in a comparison of the Catholic Bible with the Protestant. Considerable time was spent in this comparison, and I convinced them that there was no difference in the sense. Finding the two Bibles so identical, the simple people began to wonder why the priest was opposed to their reading the Protestant Bible. I pointed out to them that this Protestant Bible was the only one which was to be secured in Spanish in New Mexico. 'The priest can afford to allow you to read the Catholic Bible when he knows that there is not one to be had in all the bookstores of the state. He will allow you to read it in Greek, or Latin, or Hebrew, but not in your own tongue.' After spending some time reading from the old Catholic Bible things which the priest did not want them to know, I sold a Testament to the woman's son. That old Catholic Bible, with two or three Protestant ones which I left in the town on a former visit, and a dozen Gospels which I distributed gratis, is all the light which that town possesses. When we ask them if they have a Bible they often answer, 'Yes,' when further developments show plainly that they are not telling the truth."

Note one of his misfortunes and hindrances:

"An absurd law and a prejudiced magistrate enabled a Mexican to take away from me a very good mare which I had driven for fifteen months, claiming she had been stolen from him before she was sold to me, and to get another I had to drive (the new one) 215 miles over a sandy road, which killed much time and really almost killed man and beast. The helper I was expecting disappointed me on account of getting a job with more money. I have a brother now who is canvassing a Mexican settlement five miles distant. It seems a little easier to get into the houses than formerly. I have arranged with a good woman to canvass Albuquerque to sell Bibles. I am trying to get some Roman Catholics to canvass some small places for pay. I do not know how it will work; the experiment is on a small scale.

"*Hard to keep helpers.*—Nothing but a sincere desire to do good will keep a man in the work. We often have to camp in the cold. It is hard to visit when you fail to interest the people in nine houses out of ten. I am learning something about the patience of the Lord. 'Behold I stand at the door and knock!' If you have ever gone from house to house for a whole day knocking at doors where you

knew you were not welcome, you will begin to know something of the fellowship which a lonely colporteur has with him who was 'despised and rejected of men.' But many doors are open, and there is nothing which opens it like the Word of God."

The Rev. Thomas Harwood, M.A., D.D.

Dr. Harwood has given us, as but few can give us except from hearsay, an account of the first Protestant Mexican in New Mexico, which is very interesting. He is now eighty-four years of age and has had a varied experience as farmer, school-teacher, surveyor, soldier, and preacher, every one of which contributed something to fit him for the work of starting the evangelical work of the Methodist Church in New Mexico. He went to New Mexico in 1869, when there was scarcely an evangelical Mexican to be found in all the territory. The whole land was given up to Romish superstition, and he seldom met with a man who could read even in his own language. It required studious habits to begin a new language, and the courage of a soldier to preach among a people who gave him no encouragement at a time when persecution was in a very brutal stage. There was needed the meekness of a Moses to stay with a job which promised nothing but poverty and persecution, and was apt to yield little but criticism from the Church in the east. But Dr. Harwood had the courage which won distinction in the Civil War, and raised him in the estimation of his comrades so that he was elected chaplain of the G. A. R. He has the staying quality, for at this present time, after having served the church in every capacity, he is teaching a school in Harwood Home. He has certainly had his reward, for besides establishing a number of thriving congregations, he has erected for himself a splendid monument in the form of two fine educational institutions, one for boys and another for girls, which are destined to become an unspeakable blessing to unborn generations. The Methodist people already have begun a grand sanatorium which bears Dr. Harwood's name. In all his work he has made prominent the importance of the Bible, and it is a curious circumstance that nearly every Mexican convert points to the Bible as the instrument of his conversion.

The First Protestant Mexican in New Mexico

"I asked Don Ambrosio Gonzales when he became a Protestant. In answer to the question he gave me the following interesting story: 'Brother Nicholson, the Methodist minister, came down from Santa Fe and spent a few days at my house and gave me this Bible. It was the first Bible of any kind I had ever seen. I think it was in 1853. The book was a charm to me. When the rest retired I sat up and read the good book. I read nearly the whole Book of Genesis. I then turned to the New Testament and read several chapters in St. John. One chapter was the fourteenth—'Let not your heart be troubled, etc.' It was to me a new book. I read until the chick-

ens were crowing for day. I lay down on a lounge in the same room and fell asleep. When I awoke the sun was shining through the window on my face. The Sun of Righteousness was shining brightly in my soul. I have been a Christian and a Protestant ever since,' said he. Brother Ambrosio has long since passed away, but he was always a decided Christian, and became a strong and faithful minister of the gospel. Brother Nicholson, I presume, died before he knew anything of the interest clinging around the Peralto Bible. . . . That was the starting point of the Protestant work in Peralto, if not in the entire territory."

Rev. J. H. Heald, D.D.

Rev. J. H. Heald, D.D., has carried a stock of our books for some time in connection with his missionary work in Arizona and New Mexico. He reports the following:

"A supply of Bibles was donated by the Bible Society for the use of the mission schools of the Congregational Education Society among the Mexicans of New Mexico. These have been used with good effect in the schools. It has also been the custom to present Bibles to pupils as a reward of attainment in cases where it was apparent that the good book would be used and appreciated. In some cases the Bible has been God's messenger to the family as well as to the pupil. . . . A young girl in the village of S—— had received a Bible as a present from her teacher, and took great pleasure in reading it. After a time her father became interested in reading the book. One day he said, 'How is it that I don't find anything about mass or purgatory or any of the things the priest talks about in the Bible?' A relative who was present replied, 'Oh, that is the Protestant Bible, and for that reason there is nothing in it about the Catholic faith.' But the little girl was equal to the occasion. She said: 'Why, there's the old Catholic Bible of grandpa's. You might see what that says.' So they hunted up the old Bible. The old man had torn out a good many of its leaves to use for cigarette papers, but there was enough of it left to make the test. They compared it verse for verse with the so-called Protestant Bible and found that, except for slight differences in phraseology, it said identically the same things. Thus were they started on a line of thought that can lead only to him of whom the Scripture testifies."

ARIZONA

Miss Katherine Bassett

During the year we made quite a grant of Scriptures to the Methodist Episcopal Navaho Mission of Talcahaco and Leupp, Ariz., which is in charge of Miss Katherine H. Bassett. We will all read with interest her account of how the early missionaries sacrificed their time and lives for these Indians:

"Earnest and faithful missionary women have carried on this work for the past twenty-one years. The first missionaries on the

field were two women. One expects missionaries to undergo hardships on the field; it seems naturally to be a part of the life of those who follow closely in the footsteps of him who was a Man of Sorrows and acquainted with grief, so we are not surprised to learn that the first missionaries to this great tribe of Indians pitched their rude tent on the desert seventy miles from a railroad, and watched the stage-driver depart, leaving them alone with the Indians. These brave women were not long in forming the acquaintance of the people whom they had come to help, as they showed clearly they had come to stay; for the first year they built a one-room house, and the second year added another, and the Indians who looked upon this new type of dwelling with approval, were taught by the missionaries to make log houses for themselves. Of course, the home of these missionaries was the school, or mission, and in 1907 they were able to build three other rooms on to their school-house—a laundry, tool-room, and what afterward became the bakery. . . . The last Christmas which the children had at the mission was the greatest success of all. From far and near the Navahos came together to hear the programme given by their children and enjoy the beauty of the tree, to mingle around the loaded Christmas tables, and hear in the school-house for the first time the story of the manger cradle at Bethlehem.

“Just as the mission was about to be completed a great flood came and destroyed all. Yes, their beautiful building was gone—beautiful not in outward appearance, but because of the presence of Christ in their midst and the blessing of his healing touch. The details are harrowing, but our hearts were quiet and strong, as we humbly said: ‘Behind all things is God. We will await his purpose. The question came to us then: ‘Was he dissatisfied with the small scope of the work? Does he call on us for something larger and better?’ But after having put our hands to the plow we were determined not to turn back, for the Navahos are now reaching the place where they want mission schools for their children.”

So the American Bible Society had a part in getting this mission school started again by furnishing them with a grant of Scriptures.

Miss R. S. Evans

Miss R. S. Evans also has charge of a mission in Old Glory, Ariz. She is another who is willing to sacrifice her life for the salvation of souls. We were glad of the opportunity of assisting her in her great work. The following is an extract taken from one of her letters to us:

“After school to-night I have to ride a trail most people would shudder at for about four or five miles and see a dying man whose wife too is sick. Some time ago the whole village was sick and I nursed them all, fed them all, doing all the actual cooking myself, visiting them all once every day and sometimes twice, and providing all medicines, etc., necessary out of my own pocket, and some I

clothed as well. I am up at five a.m., and at work until dark and later; sometimes early morning. What a pity it is more people don't branch out and do the work. 'So little done, so much to do.'"

Conclusion

It may seem strange that we have reported no work done by colporteurs in the states of Montana, Wyoming, and Arizona. Each of these states have several persons carrying stock on the sale and distribution plan, though they do not come among our regular colportage force. They do not, as a rule, meet with such unusual experiences as do our workers who travel from town to town, though of course their work is very valuable. However, it can be seen by our former reports that much effort has been given the work in Montana in previous years, also considerable attention to Wyoming; and according to our statement in the forepart of this report, our colportage forces have rather been working toward the south this year, with the thought of spending much time during 1913 in the states where we have heretofore had so very few men at work, viz., Arizona and New Mexico.

And now in taking a quiet survey of the past and a glance into the future, our efforts this year have been thoroughly educational; we have reached many isolated hamlets that have never before been reached nor anyone spoken to them of their souls' salvation. Again, in looking toward our foreign populated states, we can see a million opportunities lying before us, where the distribution of God's Word will give them their first step toward Christianity. As one of our colporteurs has said: "The American Bible Society still lives—the greatest body in the world—always ready to put the blessed Book into the hands of the people, money or no money."

PACIFIC AGENCY

This Agency was established in 1907, and includes the states of California, Nevada, Washington, and Oregon. The circulation for the year 1912 was 78,975 volumes, bringing the aggregate to 225,500 volumes. Twenty-four persons have been employed in this distribution. The Agency Secretary is the Rev. A. Wesley Mell, 216 Pacific Building, Fourth and Market Streets, San Francisco, Cal.



R. MELL'S story is again one of very great variety. All sorts and conditions of people are making their home on the Pacific Coast, and the forces of righteousness are face to face with the power of evil. It is a formative period, and the effort to evangelize the great cities and to reach out into the sparsely settled mountain and valley regions is one that will appeal to all who give this report a careful reading. The polyglot nature of the population is most picturesque and unusual. Mr. Mell's table of languages will surprise many of our readers.

A Foreword

As we have given special attention in previous reports to statistics, strategic situations, and prospects, we have confined this report more to the actual work of the Agency. We desire to give full credit to the splendid band of colporteurs whose faithful work has made the year one of increase and progress. Their interesting stories speak for themselves, but do not tell of all the difficulties and hardships that have been endured. For the Agency Secretary the work has been the usual office duties and general supervision, attending conferences, conventions, synods, sessions, camp-meetings, church and Sunday-school gatherings, and the visiting of different sections of the Agency with a view to meeting by colportage work their need of Scriptures. We have not only had the joy of public service, but personal dealings with men, and have seen the marvelous soul-saving power of the Word of God. A brief summary will be interesting.

The Year's Work

Persons employed in Bible distribution.....	24
Days spent in this service.....	1,774
Miles traveled.....	86,806
Towns and villages visited.....	442
Sunday schools supplied with Scriptures.....	108
Jails, institutions, etc., supplied.....	44
Families found without Bibles and supplied.....	2,560

Individuals without Bibles supplied.....	3,503
Families visited.....	23,325
Languages and dialects in which Scriptures were sold and distributed on the coast.....	57
Volumes sold and distributed.....	78,975
Total value of books sold and distributed.....	\$14,394.40

Tongues

The Bible work in the Pacific Agency has been in the following fifty-seven languages:

Albanian	German	Punjabi
Arabic	Greek (Ancient)	Portuguese
Armenian (Ancient)	Greek (Modern)	Roumanian
Armenian (Modern)	Hawaiian	Russian
Bohemian	Hebrew	Ruthenian
Bohemian-Slovak	Hindi	Servian
Bengali	Icelandic	Slavic
Bulgarian	Italian	Slovak
Chinese (Canton Colloquial)	Irish	Slovenian
Chinese Classical	Japanese	Spanish
Chinese Mandarin	Japanese (Roman)	Swedish
Croatian	Korean	Syriac (Ancient)
Danish	Lettish	Syriac (Modern)
Dutch	Latin	Sanakrit
Ethiopian	Lithuanian	Telugu
English	Malay	Turkish
Finnish	Marathi	Urdu
Flemish	Norwegian	Welsh
French	Polish	Yiddish
Gaelic		

Appeals

As our Agency has become better known, there has been an increasing number of appeals for help in Bible work among sailors and soldiers, lumbermen and miners, and especially for missionary work in jails and reformatories, rescue and orphan homes, hospitals and almshouses, among children, the blind, and the dependent. These appeals for those with meager funds and those without funds, for the unfortunate and the fallen, have been pathetic and heart moving. We have helped to the limit of our appropriation, but we have longed to do more. To help wisely, and to make our funds go as far as possible, we have sought as much self-help as possible.

Far-reaching

The work has not only been on ships sailing all seas, but through the co-operation of outgoing missionaries Scriptures have been sent on the main ocean steamers for home-going Asiatics who were not otherwise supplied. Scriptures were also sent to Africa and South America. Arabic and English Scriptures were paid for by friends and sent with outgoing missionaries to the Mohammedan islands of the Philippines. The work has again reached into Alaska, where several correspondents did Bible work for our Agency. Among them the Rev. H. W. Michener did special Bible work in connection with his mission in the Federal Jail, where, he writes, he "met a great conglomeration of all people—people from every nation under the sun." He built a boat called "Chee-Chaco," to reach camps in the summer season.

Intensive

The work of the year has been more intensive than in former

years. The colporteurs, with better experience, have made this their very best year. We have not covered as large a territory as last year, but we have canvassed the field with greater thoroughness and with better results. Yet no part of the Agency has been neglected. Long and successful colportage tours have been made in Washington, Oregon, and Nevada, and throughout the length of California. The large foreign centers in all of these states have received special attention, while as many of the outlying and neglected sections have been reached as time and resources have permitted.

Co-operation

The year has been a notable one in organization and co-operation of the religious forces at work on the Pacific Coast. The Home Mission Council and the organization of the American Workers among the Orientals on the Pacific Coast are evidences of a better understanding and closer co-operation of the forces in this field, and in no work can there be such unquestioned co-operation as in the distribution of the Scriptures. Already for the Chinese, Japanese, and Hindus plans are made to secure this definite and effective co-operation.

Among "Chinatowns"

On behalf of these united boards and the American Bible Society, Dr. C. R. Hager, a returned missionary, made during last year an evangelizing and Bible-distributing tour among the "Chinatowns" of the large cities and the fourteen thousand scattered Chinese in the interior of California. Dr. Hager's long and successful missionary career in China, his evangelistic spirit, and his linguistic gifts, and the fact that he had baptized Dr. Sun Yat Sen, China's first President, all gave him special access to the Chinese. Dr. Hager reports as follows:

"In California as a rule the Chinese receive the Word of Life without expense from mission teachers or those who believe in the free distribution of the Scriptures, so that the Chinese are not always ready to purchase the Scriptures even at cost price. Having had considerable experience in distributing the Gospel in China during a period of twenty-seven years, first as a colporteur and afterward in superintending Chinese colporteurs, I was glad to engage in this good work in California, and especially as the Rev. A. W. Mell desired me to visit the more needy places. I chose for my books the Gospels in English and in Chinese, because as a rule the Chinese are all anxious to learn English, and I hope by this method to get the truth into their hearts.

Quick Action Needed

"Now is the most opportune time to present the Gospel to the Chinese. They are breaking with the past. Idolatry is losing its hold upon the people. Soon all idols will be put aside, either for Christianity or the agnosticism of many of the Japanese. What we do for the Chinese ought to be done quickly.

"I visited some forty-two missions, conducted by ten different societies, and wherever they had not these books, supplied them with the same. The Chinese are very apt to read secular books without any Scriptural teaching, and the teachers feel that something else is needed. Hence, our Chinese and English Gospels are not only read, but are actually made the text-book in many schools.

One Hundred and Thirty "Chinatowns"

"I visited one hundred and thirty places during the several months' tour and sold six hundred and fifty volumes. Sometimes the books were received and paid for across a gambling table. At other times even Chinese women would purchase them for their children. I sold books to shopkeepers who had known me in China. Very often I was asked how I could dispose of the books so cheaply. Some of the Chinese were so kindly disposed toward me and my work that they asked me to eat with them, and even offered to give me money so that I could procure a meal. Naturally our conversation was all in Chinese. In many places I would select some central place in Chinatown and preach on the street the Gospel Message as contained in the Book.

Applauding Chinese

"Occasionally during my preaching the Chinese would applaud, which shows that their stoicism is breaking up and that they are ready not only for the new in politics, but also for the new in religion. Here and there I found some Chinese especially interested in the truth, although their friends were opposed to the truth, and quietly they would tell me that they wanted to be Christians. I think more places were reached with the Scriptures than ever before, but there are still many places where Chinese live which ought to be visited, and I believe it would be possible to visit the thirty-six thousand Chinese in California every two or three years with the Scriptures and with great spiritual profit to these people. As the Gospel seed is being sown in China, so we must sow the seed here in America among these Orientals."

Mr. David Jones, whose son made the tour of Chinatown last year, also assisted us in reaching a number of Chinese with the Scriptures and did some effective work in bringing the Word to the Chinese in prison.

The Chinese in the other states were, as far as possible, reached by the regular colporteurs, church, and volunteer missionaries. Scriptures have been kept at the port of entrance for the incoming Chinese, and every effort has been made to do our full share in bringing the written word to these sons of the world's newest and greatest republic. There are ten thousand less Chinese than were in California in 1900, and now only half as many as in 1890. Of the thirty-six thousand now here, thirty-three thousand are men. Fourteen thousand of these are married. If thousands are ever to be reached before they return, now is the time.

Koreans

There are about a thousand Koreans on the Coast, centering about San Francisco, with three hundred and fifty in Southern California. They are chiefly cared for by the Methodist Episcopal Church, South, and the Presbyterian Church, but a number are scattered afar. During this last year, for the first time, we received the entire Bible in the Korean language. At once we made a special effort to reach the Korean community and were fortunate in securing the Rev. Mr. Lee of the Presbyterian Seminary for this work. Mr. Lee made a Bible tour of the Korean community in San Francisco, Sacramento, Stockton, Alameda, and San Jose, and by correspondence reached practically all of the Koreans on the Coast. We have had also the kind co-operation of the missionary workers in bringing the Scriptures to these Koreans. Of all the foreigners on the Coast, perhaps none are more religious than these people. They have strongly appealed to our sympathy and efforts.

Filipinos

There are about a thousand Filipinos on the Coast. Most of these are unmarried young men who spend their summers on the salmon ships in Alaskan waters. A few of them are in the high schools and universities. The Young Men's Christian Association has begun definite work among these young men, and our colporteurs have been able to reach a number of them with the Scriptures. Through the work of the Rev. J. L. McLaughlin, the Agent for our Society in the Philippine Islands, we have been able to come in closer touch with these bright, eager young men. Mr. McLaughlin is spending his year on furlough in California and has done splendid work in correcting the wrong impression which many people have of the Philippine Islands and the Filipino people. A few of these young men have purchased the Scriptures in Spanish, but most of them prefer the Scriptures in English, though nearly all of them have been raised as Catholics. There is no strong church relationship here in America, and but little prejudice against reading the Bible is found among them. They make a fruitful soil for the sowing of the Word.

The Rev. John Telfer

This indefatigable and successful Bible missionary did a notable year's work. He traveled 8,185 miles throughout the length of Nevada and California, visiting 6,100 families in cities and camps, and selling and distributing 6,236 volumes in fifteen languages. He writes as follows:

Imperial Valley

"Our Bible campaign in Imperial Valley was intensely interesting. Imperial is one of the largest valleys in California, capable of supporting a very large population. A few years ago it was a barren desert, with few inhabitants and thought by many to be uninhabitable.

To-day the population is rapidly increasing. Splendid school and church buildings are being erected and banks and other business enterprises are being established. The soil is very fertile. The Colorado River furnishes an abundant supply of water for irrigation purposes. Cotton, alfalfa, fruit, and vegetables are raised in great abundance. The whole valley lies below the sea level and the weather is exceedingly hot during a portion of the year.

Fifty Calls a Day

“We spent nearly two months in this great valley, frequently making as many as fifty calls a day from house-to house, carrying a heavy grip full of Bibles. We met many people from all over the world who had recently come into the valley. Some of them had no Bibles. Others had left theirs in their houses back east or down south. The people were very responsive to our work and the pastors of all churches co-operated heartily.

Difficulties

“Nevada and northern California were fruitful fields for my Bible work, but very difficult to cultivate. The towns are generally small and widely separated, and the country districts are sparsely settled. Roman Catholicism has the predominant influence in Nevada. Nevertheless there was great interest manifest in our work. The far scattered pastors of the evangelical churches were deeply interested, and in various ways helped to make our work pleasant and successful. Where there were churches we were cordially invited by the pastors to present our work at their church services. Some of the pastors accompanied us in our house-to-house visitation. Among the people in the country one pastor furnished a team and spent a week with us in our Bible campaign. This meant hard work for both of us. One day I opened and shut sixteen heavy farm gates. Some of these large gates did not swing readily on their hinges, but had to be lifted almost bodily before they could be opened. Many of the people, however, gladly bought Bibles. Here we did not find many cases of destitution, so that our grants were not heavy.

Mountainous Land

“In covering this territory we crossed high mountain ranges and traversed valleys from forty to eighty-five miles in length. We traveled on foot, in buggy, stage, auto, and on railways. In traveling we did not always follow the line of least resistance, but the least expensive if possible. This campaign covered a period of four months. We closed this strenuous campaign at Quincy, Plumas County, Cal., where we attended the annual meeting of the Nevada Mission and presented our work.

Polyglot Los Angeles

“In Los Angeles we find a pressing need for Bible work. Among the foreign-speaking people forty different nationalities are repre-

sented in Los Angeles' population, and this population is being augmented at the rate of six thousand a month. When the gates of the Panama Canal are opened Los Angeles and all of California will be more easily accessible to all the people of Europe.

A Coming Deluge

"The whole Pacific coast will be deluged with immigrants seeking home sites. These multiplied thousands of foreign-speaking peoples within our gates present a great missionary problem, in the solution of which the American Bible Society is doing a work of paramount importance by furnishing these people with the Scriptures in their own language."

Our German Colporteur

Our German colporteur, the Rev. A. F. Brauns, has this past year celebrated his thirtieth year of Christian life and the thirtieth year of joyous, successful colportage work. During the year he has traveled 5,845 miles, visited 77 towns and 4,681 families in Oregon, Washington and California, selling and distributing \$1,041.14 worth of Scriptures in fourteen languages. Mr. Brauns has been especially interested in the prisons. This year he supplied thirteen more jails with Scriptures. In his jail work he has had the generous co-operation of the German churches. He reports:

"The first three months in 1912 I was working in eastern Washington, where I spent my time selling and distributing the Word from house to house, in the shop and in the downtown district, among the people where I felt the need was the greatest. If I could write of all my experiences I would be able to write a book. A few incidents will suffice. One day a minister asked me to go with him to a man who proclaimed himself an unbeliever, a free-thinker. After a good heart-to-heart talk with the man about his soul's salvation, I sold him a Bible. One day I came to a baker shop. I spoke to the lady and said, 'I see you are selling bread; now I come to see if you will not buy the Bread of Life.' She bought over three dollars' worth of Scriptures. In another town I was standing by an automobile shop and heard a young man take the name of Christ in vain. I said to him: 'My dear friend, I see you know about Christ, and I am the man who sells his book. You should get one so that you will not only know him better but love him.' I sold to this young man, and to several others who joined the crowd, several New Testaments. One day I passed a fire-engine room, saw the firemen at the door, and said to them: 'Gentlemen, you are in a position where your life is in danger. I have a book here which will tell you how to insure it against the fire which will destroy the wicked.' I sold three New Testaments to them.

Ignorance

"I found people who did not even know what the Bible was—had never read a line of it. I sold the Scriptures not only on the

streets, but on the trains, along the highway, to bootblacks, newspaper boys, and wherever I met men. In going from house to house I often met the sign, 'Peddlers and agents not wanted,' but I tell the people I am no peddler, and no agent, but a Bible missionary, and often sell Bibles and Testaments even where such signs are found. In the Italian settlements the children helped me to sell the Scriptures. I visited poolrooms to sell the Word, and in one poolroom they put up the money and bought some Testaments for their City Councilmen, whom they said needed them. It has been a great joy to bring the Book of Life to the foreign-speaking people, and especially to those of my own countrymen, seventy-six thousand of whom are in California."

From the eastern border of Washington to San Diego, the northern European people have had reason to rejoice in this Bible missionary's worth and work.

Our Auto Colporteurs

Mr. and Mrs. Ole Johnson, with their automobile, have again a year's good report of their work. During the early months they were engaged in Bible distribution in the counties just north of San Francisco Bay. From May they worked among the immigrants from northern Europe in the Northwest with Tacoma, Seattle, and Everett as their headquarters. They traveled 4,310 miles and sold and distributed 5,908 volumes in eight different languages. In one month alone in Seattle, in the Scandinavian community, they sold and distributed over three hundred dollars' worth of Scriptures in six different tongues. They carried on their machine a complete camping outfit, a stereopticon with slides, showing the Bible Society's work around the world, and from six hundred to one thousand pounds of Scriptures. Of some of their experiences they write:

In the Northwest

"When we got to Tacoma we made our headquarters near the Salvation Army. The captain, Mr. Anderson, was a great help in our reaching the Scandinavian people, and as we had opportunity we returned the favor, sometimes by helping to beat the big drum and assisting in the street routing. In one evening I sold seven Bibles in the Swedish language after the evening service. We stayed seven weeks in Tacoma, working in and out of that city, visiting also island communities, where we had to use the boats, giving our auto a rest. In Seattle we pitched our tent on the ground of the Children's Home, which is located in the center of the Scandinavian community. We found the work in and about Seattle very delightful. The pastors gave us their assistance in bringing the Word of God to the people. We reached many of the scattered and outlying Scandinavian communities. We gave a number of stereopticon addresses. Sometimes we spoke in Swedish, sometimes in Scandinavian, and again in English. The people were always delighted with the pictures and interested in the story of

our Bible work. In a number of places they gave us collections for the Society.

Personal Work

"Everywhere we endeavored to do personal work, and sometimes we saw the fruit of our labor. While in Seattle next to our room was a Swedish man. In the evening he would come to us and talk about the religious life. He kept his store open and worked on Sundays, but he said he knew that it was wrong. His mother told him when he was a boy the way he should go, but like many others, he drifted. One evening he said: 'I am very unhappy. I want you to pray for me.' We had a prayer meeting, and with tears streaming down his face, this dear man gave himself to God. Next Sunday he and his wife went to church. The store was closed. We sold him a Bible in Swedish.

"We were able to supply several missions and homes for children with Scriptures. It was a great joy to have the Word in whatever language a man might speak. One day a man came to us and asked if we had the Swedish Bible, and when we said yes, he bought one and kissed it. Tears were in his eyes as he walked away."

In Oregon

Our Bible missionary, James R. Ewing, has made Portland his headquarters. His report is so complete it will speak for itself:

"My work has covered a very wide field, both as to the classes of people reached, native and foreign, the well-to-do and the very poor, those cultured and Christianized, and those ignorant and strangers to the Bible, and also as to the area of territory. I have worked in the cities, in the valleys, along the rivers, and in the mountains. As a rule the people have been respectful and willing to listen to the appeal, and 'I wish you much success' and 'God bless the work' have often been said. It has been my effort to get the Scriptures into the homes of the people of foreign tongue. In the work of the year we have been able to reach a number of these, but, compared with the large field, we have but made a beginning. The Italian population is especially large and to a considerable extent ready to buy Scriptures. Cases of absolute destitution are very infrequent, though they are found, and, to the colporteur's joy, a real satisfaction that these Scriptures could be supplied at so small a price or without cost, was manifest.

"The rank and file of the common people are hungry for, or at least open to the reception of, the words of the Bible. This case is typical. I met a stonemason, who concluded he ought to begin to read and study the Bible, as his years were getting pretty high and he knew very little of its teachings. Later I met him, and he asked what I could do or offer to him that he might get some better understanding of its teachings. He bought a four-volume edition. . . . In an eastern Oregon town I found a very feeble old woman, smoking her pipe. She had come from Kentucky, living with her

son in a very miserably kept and little old house. She could not any longer read her ragged Bible and her son would not. She was pleased and affected to tears to have a chapter read. No minister had found her. Many of us who have the Bible and give it occasionally a slight reading have no idea what joy it will often bring to the neglected, the old, and infirm. . . . A visit to a string of boat-houses, moored along the river bank, resulted in supplying some needy homes.

With the Prisoners

"One day, traveling on a car going out into the suburbs of Portland, a deputy sheriff came on board with three pairs of handcuffed men and two single men, who had only one free leg between them. The officer readily consented to my request to give the men a copy each of the Gospels. They took them with apparent appreciation. Acting on the suggestion, a few days later I visited the prison and distributed a large number of single Gospels. I traveled 5,846 miles, visited 3,578 families in twenty-six different towns and villages, selling and distributing 1,591 volumes, giving away but 85 volumes."

Among the Hindus

We have had the co-operation of some of the pastors and returned missionaries in our work among the Hindus. There are but about three thousand of them left on the Coast, and this number is decreasing every week. Some twenty-four Hindus are at the Berkeley University. It will be but several years when there will be but few Hindus. This is the time of opportunity if we are to reach these people. The Rev. J. B. Thomas has done some local work among them, and by correspondence. Some Scriptures have been sold and distributed in four languages of India. Besides the work which Dr. C. R. Hager did for the Chinese, he also co-operated with us in our effort to reach the Hindu, especially where they have gathered in larger number in Southern California. Dr. Hager writes:

Hindu Sunday School

"During the year 1911 a few Hindus were taught by a number of ladies in Claremont, but after a few weeks of study the work was given up and not reopened until the beginning of the present year, when all the Hindus in the vicinity were invited to meet the Rev. J. B. Thomas, a former missionary from India, who speaks Hindustani. On this occasion some seventy-five Hindus were present, to whom Mr. Thomas preached the gospel. A Sunday school was organized. In the same Sunday school we have from one to three Chinese, and we may be able soon to add a Japanese department to our cosmopolitan school. In the Sunday school we also taught the Hindus English. The attendance is varied, but when it is remembered the men come from three to five miles, it is a cause for gratitude that we have an attendance of from twenty to thirty, who come from every community around Claremont.

Christian Ranchers

"Indeed, we have some of the ranchers, who occasionally bring the Hindus that work for them to our school. As far as possible each pupil has a teacher, except the beginners. These are taught in one class by a young lady who speaks their language. At the close of each study period a little religious talk is given them which is interpreted in their own language. During the week some of the friends of the work visit the Hindus in their camp, or in the fields where they are at work. Gospels are sold or given to those who can read. In this way some portion of the New Testament has been scattered wherever the Hindus have been found. Some are quite well disposed toward the truth, and two, at least, have already made confession of their faith and joined the church. Some, however, of the Hindus are not well disposed toward Christianity and openly speak against it.

"Two Hindus were beaten up by some white men and others have been browbeaten and robbed and many unjustly dealt with. The work has had its difficulties because the Hindus shift from place to place.

Duty of the Churches

"There ought to be a great many Sunday schools all along the coast in the camps of the Hindus, conducted by the churches. We owe them the Gospel. We ought to meet these strangers in a helpful and Christian way, not only for their own eternal good and for the salvation of their own country, for these men could be made missionaries to their own land, but for our own sake. Some of these Hindus had been on the Hongkong police force and are able to talk Chinese. It is no easy matter to win them to Christ, but with the aid of the American Bible Society Scriptures, we feel that much good has been accomplished."

We have sent Scriptures to the various Hindu camps, and an appeal which touched us most deeply came from such a camp at Portola, near the Nevada line. The young Hindu who wrote the letter said: "Please send me some Hindu Gospels. I will read it to the other Hindus. I am not yet saved, but I long to be. I hope to find the Saviour."

On Shipboard

On a number of steamers we have distributed Gospels or given them to outgoing missionaries for personal work and distribution, particularly among the home-going foreigners. On one occasion a hundred Hindus left on one ship, and before their sailing I took the Panjabi Scriptures and saw that each man was supplied with a Gospel. I also took some large pictures, illustrated texts, which are used in primary Sunday schools, and the Hindus were as pleased as children to receive these. One day a Hindu came into the depository to buy a Bible and said that he was leaving America now for India, and desired to spend the six weeks it would take for his journey study-

ing the Bible. "I hope to find the light," he said, and we had earnest prayer together.

An Awakening

We are glad to know that the churches are awakening to their obligation to bring the Gospel to these East Indians, and united efforts are being made to co-operate more fully with each other and with the American Bible Society to evangelize these brothers from afar.

Washington Workers

During the first half of 1912 Mr. and Mrs. F. E. Smith served as colporteurs in the Northwest, with headquarters at Seattle. During this time they traveled 4,220 miles, visited 3,016 families, and supplied 86 Sunday schools with the Scriptures, working in more than a score of languages. This work represents faithful service in many needy communities. During their last tour Mr. and Mrs. Smith reached the farthestmost western point in the state. This journey was made almost entirely by boat. Remote and isolated communities were reached. Mr. Smith writes:

"In some places we have found families without Scriptures who positively refused to have anything to do with the Bible, but again we found young people making great sacrifices to get the Scriptures, even in some cases where the parents were indifferent. At Neah Bay we found the Indians who could read were interested, and I sent for Scriptures to be shipped to them. I found the Indians a very intelligent class of people. The younger ones are making strides forward. Some of them are adherents of the Shaker religion. I furnished the lighthouse at Cape Flattery with the Scriptures. We have given the country to the west of the Olympic range of mountains a thorough canvassing.

Druses

"One night in the street-car, returning from Green Lake, several Druses got on the car. Knowing me, they immediately surrounded me and visited. They read Arabic Scriptures, which I secured for some of them. A Druse sat up all night as a guard over Mrs. Smith and me while we were on the Hood Canal trip, and at a hotel where the barroom was filled with drunken men. I have had some interesting experiences with these and Mohammedans. We have again found people full grown who have lived such an isolated life that they have never seen a railroad or a steamboat. At one hotel where I stopped the landlord said, 'It was no use for me to come there as nobody would buy Bibles.' But when I left he found my heavy box empty, and could hardly believe that I had sold and distributed all my stock. He said, 'I suppose women and children bought them;' but I told him that a great many men had bought Bibles, and then I sat down with him and had a talk about the Bible and his soul, and with tears in his eyes he told me of his life, how he had a praying mother, had come West prospecting for gold, but that he was sure

the prayers of his mother had followed him, and at least on one occasion had saved his life.

"Surely the Bible has gift of tongues. I have been working this week among the Japanese, Italians, Bohemians, Greeks, Servians, Syrians, Norwegians, Polish, Swedish, Germans, and Russians. In one Sunday school I found thirty-six out of forty-eight children without Bibles. If I could fill a dozen places at once, I could find enough to do. We meet Buddhists, Mohammedans, Jews, Orthodox Greeks, besides so many other cults, that it is a satisfaction to be able to say to the poor hungry soul, 'You can find the way to God by reading the Book.' There is joy in placing the Bible and to know that in all cases it is sufficient unto salvation."

Other Washington Workers

Notwithstanding the many languages in which Mr. and Mrs. Smith were working, the field was so vast, the incoming tide of immigrants so great, that it was impossible to reach all communities effectively. Thus, Mr. and Mrs. Ole Johnson last summer entered the field to work especially among the Scandinavian people. Mr. Brauns worked among the Germans and the Rev. Mr. Ojala made a special tour among the Finnish communities. Among the correspondents, Mr. Dobson of Anacortes gave us signal help.

The population of Washington in ten years represents an increase of one hundred and twenty-four per cent. During this period the total population in the United States increased but twenty-one per cent. The immigrants are of the virile northern Europe type, a most fruitful soil for our work.

Greek and Roman Catholics

The Rev. James T. Houston has given our Society a remarkable year of colportage work. He is able to speak Spanish and Portuguese, and has been unusually successful in the sale and distribution of Scriptures among Greek and Roman Catholics. He has traveled throughout the central part of California, east into the foothills of the Sierras, and north into the coast counties, everywhere on the trail of the immigrant. He has traveled 2,520 miles, visited 66 towns, and has found and supplied 590 individuals and 1,000 families who were without Scriptures. He has sold Scriptures in twelve different languages.

Byways

The trail of the immigrant has led him not only to the ranches and road houses, mines and logging camps, but to the slaughter and packing-houses, dance halls and saloons. His weekly letters have been a series of fascinating and dramatic incidents. He caused even the waste places of religious effort to yield fruitage for the kingdom. He writes:

"Owing to a shortage of water at Angel Camp most of the mines were shut down for several weeks, and though some of the men were

gone, nevertheless I was able to meet a large number who, being idle, were the more eager to find some reading matter in their own language. The response they gave was very encouraging indeed. I sold a number of Bibles to the Slavs and Croatians. As a rule both Croatians and Servians are nice fellows and take kindly to religious books. I met not a few Spaniards and some Mexicans and French. At Calaveras I found five Slav families and twenty single Slavs and four Spaniards and some Italians, and had the opportunity of meeting and addressing a number of them in a dance hall which was placed at my disposal. I canvassed for a couple of days, selling some copies of Scripture. Once in a while I would meet a man who said he already had a Bible or Testament that he had received in New York on his landing there from the old country. One Portuguese, with his present wife, was interested in my books. He bought first a Testament and then came to my lodging place to get a Bible. I met one Portuguese family there and found the wife regretting very much that her husband was a saloon-keeper. This wife wanted a Bible even if it were Protestant; but wishing her husband to get it for her, I stopped at the saloon, and after a pleasant talk with him, he bought a Testament for himself and a good Bible for his wife.

Higher Altitudes

"I am on the higher slopes of the Sierras. I find a splendid response to the Sacred Scriptures among the many Slavonians, and some response among the Italians. I had met and sold some Scriptures to the Montenegrins. . . . I have been among the men at work in the tunnel. I sold to this group eleven Testaments and gave away nineteen Gospels. . . . At one of the lumber camps in the foothills the Italians abound, but I also met a goodly number of Swedes and Finns. There are thirty saloons in this town. I met about all the Portuguese. I have found the farmers quite responsive and have had the co-operation of some Christians. . . . To-day was my opportunity; the saloons were closed. The Portuguese were in this place all responsive, all that could read purchasing copies of Scripture, and one who could not read purchased a New Testament to send as a present to a relative in the home land—Azore Islands. These Portuguese had never had a Bible before. . . . I have been spending the noon hour at the slaughter and packing-houses and the rest of the day at the residences, meeting Portuguese, Greeks, Irish, Italians, French, and other nationalities. I also found forty Maltese, all single and all Roman Catholic.

Opposition

"In places I have found that we have greatly angered the Catholic authorities by our sale of a Protestant book among their people, and in one place the priest demanded that all his people who had purchased Scriptures should burn them. Some did, but I found out that others thought that the priest was afraid that if they read the Scriptures for themselves they would know as much as himself. There is a growing

independence among the Roman Catholics. I have found in places that some of the Portuguese are referred to as Protestants already by some of their own people. Hence, I do not believe that many will burn their Bible. The sad thing is that so many, who are breaking away from the Roman Catholic Church, are drifting into atheism. The churches ought to pay especial attention to the winning of these wandering souls. . . . I have been visiting the stone quarry and met many workmen of different nationality, mostly Italian and Portuguese; sold some Scriptures, but some pleaded poverty. Others, who are Socialists, and there are many of them, say they have no use for the Bible nor the churches, as these do not try to make industrial conditions better. I find many infidels and atheists. Yet among the rocks I find good soil."

Finnish Colporteur

With Oregon and Washington as a field, the Rev. Andrew Ojala has worked among the Finnish people, and no colporteur has reached more nationalities than this versatile Bible missionary, speaking twelve languages sufficiently to interest people and sell the Scriptures. He has been pre-eminently the colporteur of the highways and low ways of human life. He has searched diligently with untiring zeal for men without the Book. The communities he visited were the more neglected fields, and so far scattered that he traveled 4,175 miles and sold 2,528 volumes in some twenty-five different languages. He says:

"Wherever I see very old and bad looking houses, they immediately interest me; there is my field. 'The Lord preserveth the strangers,' thank God! He uses the American Bible Society to reach the strangers, the fatherless, and widows. But the devil slayeth the strangers. I find very often the people playing cards and drinking intoxicating liquor. Once I sold three Croatian Bibles to the card players. One of them said, 'Now let us put up the playing cards and start to read the Bible,' and this does sometimes happen in saloons and card-playing parlors.

Roosevelt's Address

"Some time ago I met a man at a railway station waiting for the train. He was without a Bible and was not willing to buy one, but I read to him from Mr. Roosevelt's address on the Bible, and he got interested and bought a Bible. Some time later he found in the woods a family without a Bible, and he gave this Bible to them. He then wrote to me and said that he had given his Bible away and now wanted another Bible with leather cover.

Indians and Fishermen

"I have been among the fishermen along the Columbia River down at Astoria and along the coast. I sold a number of family Bibles and many small Bibles and some Hindu Testaments. The Hindus seem to be hungry for God's message. I have found Greeks willing to buy the Bible. . . . This last journey was one of difficulty, traveling with horses about sixty-five miles, by boat twenty miles, and by

trail over the mountains. Here I walked, carrying my Bibles on my back. The people said that I was the first Bible man that ever came to see them. I met many Indians. I was able to sell New Testaments even to poor Catholic Indians as well as to Americans and Finns. A number of these had been without Bibles for years. To some who had no money I gave the Scripture."

Among the Sailors

More Seamen's Institutes, Sailor Homes, Seamen's Missions have helped us than ever before in reaching the ships with the Scriptures. To some of these we have made one-half grant, and with their superintendents and volunteer workers we have co-operated in a systematic effort to reach those who go on ship. Mr. Lewis Thompson, our sailor colporteur, gave us his whole service during the first part of last year. During the latter part of the year he opened a seamen's mission in Oakland, but still continued to visit ships for our Society. He has been working in some six different languages. Some of the Scriptures have been purchased, but most of them had to be given away, as often the sailors have not the money to purchase. This is especially true on European ships, whose sailors receive but one dollar for spending at a port of call. The Mariner's Reading Room, through its missionary, Mr. Henry T. Eden, distributed 665 Bibles, Testaments, and Gospels, in various languages. Coast vessels and those to all parts of the world received Scriptures. "Cast thy bread upon the waters, for thou shalt find it after many days."

A. C. Deckelman

After working in the depository of our Society he took up a few months' work among the 130,892 foreign born in San Francisco. His chief work was among the Russians, Germans, Italians, Norwegians, Bulgarians, Chinese, Japanese, Swedish, and English. He thoroughly canvassed the Russian community, and in his work of reaching the other foreigners, secured the co-operation of pastors and Christian workers, who gave assistance in Bible distribution. He personally sold and distributed in the three months' campaign 1,083 volumes of Scripture. He sold a Croatian Bible to a Roman Catholic priest. He also did good work in selling Bibles to the soldiers at the big forts and presented our work before a number of Sunday schools and Young Peoples' Societies.

Japanese

The Japanese Christian community have formed a Japanese missionary society, which is interdenominational and unites all the Christian churches together in the effort to reach the unevangelized Japanese communities on the Pacific Coast. Of the 60,000 Japanese in the Pacific Agency (the number is annually decreasing), there are over 55,000 who are not identified with the Christian missions.

"Dendo Dan"

To reach all of the Japanese community, however far scattered

and isolated they may be, the "Dendo Dan," the Japanese missionary society, was organized. They plan to have several workers traveling from place to place, from camp to camp, selling Scriptures and evangelizing their own countrymen. The Pacific Agency made arrangements actively to co-operate with them in this Bible work, although our own colporteurs will also endeavor, as far as possible, to see that no part of the field along the entire coast is neglected. Mr. Osaki, our colporteur of former years, still continues as a correspondent, and is doing good home missionary work among the Japanese in Oakland. Japanese Scriptures have been distributed to incoming Japanese at Angel Island and also to the outgoing on board the ship. The five-cent Japanese Testaments and the one-cent Japanese Gospels have been purchased and distributed by a number of volunteer missionary workers. Several thousand of these have been thus scattered.

Prisoners

Through the efforts of one of the officers of Alcatraz Island, and the co-operation of some Christian workers and the American Bible Society, 600 Bibles were placed, one in each cell, in the government prison on this island. The Bibles belong to the prison and cannot be destroyed or misused, and we have had personal testimonies of the salutary and uplifting influence these books have had upon the prisoners. Bibles have been again sent this year to Walla Walla, Salem, San Quentin, Folsom, and Carson City, the state penitentiaries of Washington, Oregon, California, and Nevada. Scriptures were also distributed in forty other jails and reformatories. These Scriptures have been in different languages. The time must soon come when the Bible will be in every cell, that the men in their leisure hours will be able to read the Word of God. The chaplains have heartily co-operated in seeing that the men who were desirous of Scriptures were supplied with them. At San Quentin there has been a special Bible class, and several hundred men have been interested in a devotional study of the Scriptures.

Jacob Oppenheimer

On a visit to Folsom Penitentiary the Secretary met this famous prisoner, a young Jew of some thirty-two years. He occupies a dungeon cell. For sixteen years he has been in prison, much of the time shut up in darkness. He has no light in the day, and sleeps during the day that he may read at night. On his expressing a desire for the Old and New Testament in large type, and for the Confucian analects, the Koran, and the works of Buddha, that he might compare the teachings of Scripture with these other sacred books, the volumes were sent and the following reply received:

"FOLSOM PRISON, November, 1912.

"REV. A. WESLEY MELL,
SAN FRANCISCO.

"Dear Sir: I have received your favor of the 7th, likewise the

volumes, and believe me, my dear sir, that I am very much pleased that you secured them for me, so please accept my warmest thanks. I shall read the volumes you sent me with the utmost care and pleasure. Doubtless the search for the volumes caused you some inconvenience and trouble, but the reflection of the good action done is its own reward.

"I have been thinking of how I could best show my appreciation of your kindness, and am sending you some selections from the book which I finished writing some months ago. With best regards, I remain,

Yours respectfully,

"JACOB OPPENHEIMER."

We wish that we might here copy all of the epigrams which this condemned man sent out from the darkness of his cell, but lack of space forbids.

May the Christ, who so closely identified himself with those "in prison," not only lead this young man, but all others "in bonds," into the glorious light and liberty of the sons of God.

Interesting Incidents

The Rev. E. C. Hamilton, a missionary-colporteur of Southern California, relates the following experience showing the effect of the Word of God in leading men to Christ:

"I found a family in the mountains without a Bible or any religious books. The family consisted of the husband, wife, and two children. They had never read the Bible and were poor, so I gave them a Bible which was donated by the American Bible Society. I called again in three months. They told me that they had never read such an interesting book, and that they could no longer waste their time reading the newspapers, the Bible was so much more interesting. I found both husband and wife had given their hearts to God and were born of the Holy Spirit into the new light. They established a family altar in their home, and came down from the mountains forty miles to be baptized and united with the church.

An Infidel!

"On another occasion I became greatly interested in a man who was an infidel. For three years I called at his home and tried to lead him into the light. On my third visit I gave him a Gospel according to John, and extracted from him a promise to read it through within a week. On my fourth visit a year later he related to me the following story:

"Mr. Hamilton, I have had quite an experience since you were here last. After you went away I was greatly annoyed with myself for promising you that I would read the Gospel of John through in a week. I had no interest in the Gospel and did not wish to take the time to read it, but every night when I came in from the farm work the little Gospel on the table faced me, and the promise I made annoyed me. The week had nearly passed when I said that

I ought to be man enough to keep my promise to the missionary, so I set to work earnestly to fulfil the promise. I had not read far when it came to me that Jesus must be the Christ, the Son of God, and if so he had a claim upon me. By the time I had finished the book my heart was changed and the light of God came into my soul. I united with the church of which my wife was a member, and now we have daily family worship. We go to the house of God together regularly, and we are both very happy in our new life of love and worship.' ”

Russian Jew

There is now employed as shipping clerk in the depository of the Pacific Agency a Russian Jew, Mr. Greenbaum, whose conversion last year was remarkable and wholly due to the saving power of the Blessed Book. He writes:

“ I was born in Poland. My parents were very religious and strict in the observance of the Jewish rites. They knew only Greek Catholics as Christians. They believed that Christians ‘ would go to hell, and when the Messiah would come they will be the servants of the Jews.’ I grew up to be afraid and to hate Christians. I was taught not to look at the cross on a church, but if I should I was to repeat a verse from the Old Testament three times and after each time to spit out. My years passed in darkness and fear. We suffered many persecutions. I joined the Russian army, compelled by the law of Russia. I was treated like a dog because I was a Jew. Many a time I prayed to God to send death over me and make me free from the abuse of the Catholics, the Christians, and yet I did not feel like giving up before I got revenge on the Christians.

Seeking Wealth

“ I came to New York, married, then last year, with my wife and two little children, came to San Francisco, seeking gold and riches. One Sunday morning I passed a building and saw a number of people passing in, and nobody taking tickets. So I went inside. It was a Christian church, and for the first time I attended a Christian service and heard the gospel. After the service some young men greeted me, calling me ‘ brother.’ This seemed strange. I told them I was a Russian Jew, but yet they welcomed me as their brother. I went back to my room and thought of my childhood, of my parents, and the stories they told me about Christians, but now I was among real Christians, and instead of bitterness and cruelty I found love and happiness.

Gift of a Testament

“ I went back in the evening to the church and there met Miss Gedalius, a missionary to the Jews. She gave me a New Testament in Hebrew and talked kindly to me about Jesus as our Messiah. I went back to my room very much troubled and confused. Yet I yearned to know the truth, but was determined to know it only from

God. After two days reading the New Testament, I found out that I needed the Old Testament for comparison. So after inquiry I went to the depository of the American Bible Society and bought a Hebrew Old Testament and a Yiddish New Testament. There I met Mr. Mell, the Secretary. I told him I was a Russian Jew and would like to learn the truth about Jesus, and he was very much interested in me, and invited me to sit near his desk. He asked me if I knew how the Jews obtained forgiveness for sin. I said, 'No, I do not,' for we have no temple, no high priest, no lamb, and no blood for atonement.' 'Yes,' he said, 'but God has provided now the Priest, the Lamb, and the Blood.' I said, 'How is that?' So he showed me from the Bible, first in the Old Testament and then in the New Testament, the story of the Lamb of God.

Conversion by Revolution

"Oh, friends, I cannot tell you how I felt. I wanted to believe, but it seemed I could not believe. Yet my heart was all broken up and I felt that a revolution was taking place in my heart. That night, after my day's work was done, in my cheap room I was sitting reading my Testament—the Yiddish and English New Testaments, and the Hebrew Old Testament—until long after midnight. I then prayed earnestly that Jehovah might reveal it to me if Jesus was the 'Messiah.' I then retired, and as I fell asleep something happened to me. Jesus stood near me in the form of an angel, dressed in white, radiant and beautiful. He held his hand over me and talked to me, 'If you will, you can believe.' And he called me and said, 'Come to me and you will believe.' I said, 'Lord, I will believe.' I woke up, got out of bed and lighted the gas, and looked around for Jesus. The vision was gone, but I felt a strange joy in my heart. I felt that I had found my fortune.

"Oh, friends, the same Jesus, whom I was afraid to look in the face, is in my heart now. The same Cross, that I used to close my eyes before, is my only hope now, and I lift my eyes to the Cross of Jesus in all my troubles. Yes, friends, when Jesus comes into a man's heart, there is revolution, a breaking away, and you become free from all misery and suffering. In the Blessed Book I found this story, and now I love the New Testament and only now understand the Old Testament. I was looking for riches. I am now rich in Jesus. I was looking for revenge on Christians. I now find love for everybody."

Lumberjacks in Oregon

Among our correspondents is the Rev. Fred W. Davis, an evangelist to the lumbermen of Oregon. In writing for another thousand Gospels to be used in his work he told the following interesting story:

"Four months ago I was in one of Mr. Smith's lumber camps. I met a lumberjack that was down and out. He had been drinking, and begged me for the price of a meal.

Needed S. S. S.

"I sized the man up and saw that he was in need of the three S's—soup, soap, and salvation. Soup to fill him up, soap to clean him up, and salvation to keep him up. I tried to have him supplied with all three. On leaving him I gave him a little Gospel of John, and marked eleven verses in it. I did not see him again until four months after. One Sunday morning in one of the lumber camps I was rounding up my congregation from the shacks. I found this man in one of the shacks reading the very same Gospel that I had given him four months ago. He seemed changed, and told me that he had memorized every one of the eleven verses that I had marked in the Gospel.

"Say, Parson!"

"He went to the service with me, and at the close he got up and said, 'Say, Parson, I would like to say a word.' He came forward and said: 'Boys, you know what I was four months ago—a drunken bum, down and out. This man met me and gave me a meal, but best of all, he gave me a little Gospel of John. He marked some verses in these which I memorized, and through the little book I have found light. And this is what it has done for me.' And he drew out of his pocket a bank book and showed the boys his account of \$165 in the bank, his savings for the past four months.

"At the close of that service, thirty-eight lumberjacks came forward for Gospels of St. John."

There has been the co-operation of our Society with the Rev. Oscar H. McGill, working among the lumbermen in Washington, and with other church missionaries and independent workers among the lumbermen.

Grateful

The following is from a lumbermen's sky pilot, and is one of many similar letters received where Bible help has been given :

"ABERDEEN, WASH.

"THE AMERICAN BIBLE SOCIETY,

SAN FRANCISCO, CAL.

"*Dear Brother:* The Testaments arrived and will prove a great boon in the work. Especially I am grateful for the Italian, Swedish, and Danish, etc. I was unable to meet the need of these speechless souls, but now I can give them the message of salvation in their own tongue. I will visit twenty-four camps, with an average of sixty-five men in each camp, and I am anxious that every soul shall have a copy of the Gospel placed in his hand and hear a prayer for his salvation.

"Sincerely,

"REV. T. H. SIMPSON."

Mr. and Mrs. Roland Smith

During the summer Mr. and Mrs. Smith traveled through northern California into southern Oregon with their wagon load of Scriptures.

They were able to reach many isolated villages and communities, and did a splendid missionary work. At their own expense they secured their outfit for this campaign. Of one of the northern towns they write:

"The people had not had a religious service in six years, so we stayed several days. We found many indifferent to the Gospel. Some ridiculed our work and said that Bibles were not fit to have in a home. Sunday was a day of revelry. A great many cowboys and miners came in and spent the day drinking, gambling, horse-racing. We sold Bibles to four homes and a large Bible to the saloon-keeper.

Indians and Free-thinkers

"We passed through the Indian reservation and found that the Gospel work was greatly hindered by the bad influence of the white people in the neighboring towns. In the Bohemian settlement we found that nearly all the inhabitants were free-thinkers, and could only give away a few Gospels to those who would have them. A missionary from Porto Rico whom we met here said that he had never found such indifference and antagonism to the things of God in Porto Rico as here. In one town we sold only one 17-cent Bible, as the people were so unfriendly to the Bible that they wouldn't even look at the books.

Off the Road

"Going over a mountain, we got off the road and on to a road that led to a lonely ranch. But we found here a number of farm-hands and sold Scriptures to five of them, so we felt that our mistake was ordered of the Lord. We passed over a toll road and paid \$1.50 toll, but we sold the tollhouse keeper a \$2 Bible.

"At one place where the people were destitute of religious services, yet seemed ready for such, we stayed and held meetings and sold quite a number of Scriptures.

One "Crazy Woman"

"In one town, which had no church or religious services, a young woman said there were 'not any Christians in town, but one crazy woman.' We found that this was an enthusiastic Methodist, an earnest, godly woman, who was letting her light shine in this wicked place. True Christianity is madness to those who love evil. We sold Scriptures in many stony places, but some doubtless fell in good ground. We feel that our time was well spent."

At the Golden Gate

Miss Katharine R. Maurer, deaconess, has been a visiting missionary to the immigrants arriving at Angel Island, just within the Golden Gate. She writes:

"The Bible has been distributed among many nationalities. During the last month we had nineteen different nationalities. I find out where they come from and what language they can read by the little book of specimen verses. When one man saw his own

language his face lighted up and he said, 'Oh, yes, I want a book.' One Hindu preferred the book of St. John in English. Very often the Chinese ask me for the English-Chinese Gospel, so that they can learn English while reading the gospel story.

An Eager Throng

"When I go to the men's quarters the boys and men, especially the Chinese, of whom there are always a large number, perhaps two or three hundred, crowd about me and eagerly take the Gospels. Sometimes there are Christian men among them, and they seem glad to tell me that they are Christians. Oftentimes men who have never heard the gospel story take a book and go back in some quiet corner and there read aloud, earnestly and attentively, the strange, new, and wonderful story.

Japanese Sailors

"At one time thirty-five Japanese sailors, who had come in on a Japanese merchantman, were taken over to the immigration station, lest they desert while the vessel was in port. We gave each a Gospel. They were uncultured men, yet a few could speak a little English. They had doubtless never seen a Gospel nor come in touch with the missionary. They seemed very much interested and appreciative. They were soon to go to sea and to foreign ports; but we felt that the promise was sure, 'My word shall not return unto me void.'

Deported Hindus

"Once we gave twenty-five Hindus the Gospels. They were to be deported. I shall never forget the strange, beautiful light that came over the face of one Hindu as he sat on the window ledge reading about 'I am the light of the world.' The man who sat beside him listened attentively, for he could not read himself. The missionary prayed that the Holy Spirit might teach them, 'The entrance of thy word giveth light.'

"An English family, refugees from Mexico, were held at the island until work had been secured for them. The Gospels were also given to them. The mother wrote to the missionary, saying, 'I read to the children every evening out of the little Gospel you gave us at the island.'

Picture Brides

"Missionary work is done among the women, Japanese picture brides, Chinese passengers, white slave girls. As a rule these are very responsive, and there are many opportunities for personal work. When the Gospel is given the story is explained through an interpreter if they cannot understand English. Their faces light up, they smile and express their appreciation. Many opportunities are also given for service at the station hospital."

A Prison Worker

Deaconess Mrs. E. A. Walker has continued throughout the year

in co-operation with our Society in the distribution of Scriptures to those in prison. Among her many experiences she relates the following:

"Going into the jail one day I met a young Italian who spoke scarcely a word of English, but finding I was a missionary and giving out Bibles he got his cell-mate to ask if I had any Italian Testaments. I had none, but promised to bring him one in a few days, which I did; and I shall never forget the joy with which he received it. He reached out for it eagerly, with eyes shining, and grasped it with joy. The next day I returned to the jail and saw him reading the volume. Several of the boys told me that he did not stop reading it, only when he had to eat and sleep. He thanked me over and over for it, and seemed to enjoy it more than anything that could have been given to him. It was all new to him, as he had never had one before.

"One day I gave a Testament to a young man who was in a cell with four or five others. They were all anxious to see it, and one of them took the Testament, and as I passed the cell afterward one was sitting on the floor reading aloud and the others were grouped around him listening with close attention, all seeming to enjoy it greatly.

A Prodigal

"One young man, who had once been a Christian, but had wandered away from God, told me the sad story, and asked me if I would bring him a copy of the New Testament. I did so, and he rejoiced to get it, and said with tears that had he remained true to its teachings he would never have gotten into the trouble that weighed so heavily upon him. As he read it comfort came back to him, and he was able to trust again in the Lord Jesus.

"Another young man, acknowledging his guilt, felt that there was nothing for him but to do some desperate deed. After talking earnestly and praying with him I gave him a Testament, marking places that I thought he needed most. He received it gladly and promised to read it. He thanked me earnestly for having come to him in the hour of his need, and since then, while he is at times sad, disheartened, and discouraged, faith is beginning to grow, in confidence that God will help him through his trouble.

"The Bible is Untrue"

"One afternoon, passing through one of the parks, giving out Gospels, I handed one to a man sitting on a bench. Instantly he flamed up with anger and began to abuse me, telling me I had no right to try to change people's religion. He said: 'There is no God! The Bible is untrue!' After speaking a few words to him I began giving Gospels to others near. This seemed to make him still more angry, and he tried to prevent others from taking them. He talked so loud that quite a lot of men gathered, and he assured me that if he had the power he would put me in jail. 'Yes, friend,' I

replied, 'I am sure you would; and I expect you would cut my head off if you could.' 'Yes,' he screamed, 'I would! I would!' By this time quite a number had gathered, and I had an opportunity to preach Christ and give out more Gospels."

A Court Missionary

Mrs. Cora Humphrey of San Francisco seeks to save the slave girls, and in her work in the courts on Barbary Coast and red-light district she has ever carried with her the little red-covered gospels. "These," she says, "I found were more appreciated than tracts. Tracts are received more carelessly, but the little red books are more of a gift, and often was I met with 'How much is it?' Often has the one receiving it taken the time then and there to read in it, even when their companions endeavored to dissuade them. I found the little Gospels a great aid in personal work. It often gave me a right approach, and in leaving it with a young woman I felt that I left the King's messenger to deepen the desire for light and salvation. It is a great privilege to thus bring the Word of God to the underworld."

The Bible Property

The work of securing the new Civic Center property in San Francisco free of incumbrance for the American Bible Society in its work on the Pacific Coast, was actively begun last year. The Rev. T. Davis Acheson, of Tacoma, Wash., was secured for this special work, and a good beginning was made. Eight thousand dollars in cash and pledges was secured. Dr. Acheson returns this year again to take up his work at Whitworth College. The Rev. Geo. A. Blair was appointed his successor, and has taken up the work with his characteristic zeal and energy. The following letter has been sent explanatory of the purpose and promise of this movement.

An Appeal

DEAR FRIEND: The American Bible Society comes to you with a special appeal. The Pacific Coast Agency, now located at Fourth and Market Streets, San Francisco, owns an interest in a lot and building on McAllister Street on the new Civic Center. But on this property, 97½ x 137½ feet, with a two-story brick building, is a mortgage of \$62,000 which we want very much to be paid off, so that the money now paid as interest may go to the distribution of the Bible on the Pacific Coast in the states served by this Agency: *viz.*, California, Oregon, Washington, and Nevada.

Recognizing as you do, the worth and necessity of the Bible in our common civilization, we very respectfully and earnestly ask you to help us in clearing our property of this debt, and so enable us to put this money into the distribution of Bibles instead of sinking nearly \$5,000 annually in interest on above named debt.

Will you not help stop this leakage—\$5,000 each year—money that should be used in placing the Bible in every home and in the mother tongue.

Any further information you may wish please address this office or send check to Pacific Agency, American Bible Society, 216 Pacific Building, Fourth and Market Streets, San Francisco, Cal.

Very gratefully yours,

Signed for the Advisory Committee,

BENJAMIN ROMAINE, *President*.

J. E. SQUIRES, *Secretary*.

SOUTHWESTERN AGENCY

The Southwestern Agency was established in 1907. Its field includes the states of Texas, Louisiana, Arkansas, and Oklahoma. The circulation for the year ending December 31, 1912, was 56,658, making a total circulation of 165,475 copies. Fifty-six persons have been employed in Bible distribution, of whom sixteen were colporteurs and forty correspondents. The Agency Secretary is the Rev. J. J. Morgan, 1815½ Main Street, Dallas, Texas.



NE of the unusual features of this story of the Southwest is the statement as to immigration which is here presented. No small part of the burden resting upon Mr. Morgan in his responsibilities in this region comes from the fact that he has to deal with many different races and many different languages. He has once more advanced the circulation, but more important than this story of circulation, are the graphic pictures here given of the power of the Scriptures to lead these many peoples to Jesus Christ our Lord.

In submitting the story of the Southwestern Agency for 1912, we can but turn to God in grateful recognition of his gracious providence and blessing which have made possible a year of splendid advance in every phase of our work. We would also pay tribute to the men on the field, the faithful colporteurs, who in rain and sunshine, cold and heat, have borne the real burden of the day. With apostolic faith and courage they have gone forth into the darkest and most neglected portions of the great Southwest, not only distributing the Word of God, but opening many effectual doors for the extension of Christ's kingdom in districts where churches have not yet been organized. In the truest sense the colporteur is a pioneer in all missionary effort, both for the Society and for the churches that support the Society, and he should be so recognized and honored. Indeed, without him there would be very little story to tell.

Distribution

We had set our mark at 50,000 volumes as the distribution for 1912, but are glad to announce a total distribution of 56,658 volumes of Scripture, a gain of 13,922 volumes over the year preceding. The increase may be attributed to a number of causes, but more especially to efficient colportage, cheaper and more attractive forms in which the Scriptures are now being printed, and the fact that the Society is becoming more widely and favorably known throughout the Southwest. On the other hand, we are encouraged to believe that there is coming among us a revival of the old first love for the Bible and a re-

building of the family altars. It is to this end that we are working, and it is this that must save our nation from the evils of Romanism and infidelity, threatened by the class of immigrants now coming to our country.

How It Was Done

To tell just *how* the work was done and *what* has been accomplished is an impossible task; we can only give you a general idea and a smattering conception. Better than these figures and printed incidents (which are to follow) would be a look into our letter files at the Dallas headquarters—see the many calls for Bibles as they come from every section of our territory, and read the letters of gratitude for the gift of the Word in homes of the ignorant and needy, in jails, orphanages, reform schools, rescue homes, soldiers, sailors, etc.

A Summary

The whole number of persons employed in distribution was fifty-six, sixteen being salaried colporteurs and forty being correspondents. By correspondents we mean those working on the commission basis, some giving their entire time to the work and proving very effective in sections where we have no colporteur. From the daily records of the colporteurs we gather the following results from the sixteen salaried men, a few of whom worked only part of the year:

Days spent in service.....	2,587
Miles traveled.....	34,787
Homes visited.....	68,472
Homes found without a Bible.....	24,087
Scripture distributed (volumes).....	18,960

Our New Depository

During the year we moved across the street to larger and better rooms, occupying the entire second floor over a well-known book concern. Here we have ample room for our stock, which now is about 50,000 volumes, in thirty-five different languages. We also boast of a freight elevator, good light for our work, and every convenience necessary.

Unusual Calls for Donations of Scripture

The thousands of Mexicans crossing the border into Texas, driven from their native land by the Mexican revolution; the results of a three-year drought in Oklahoma; the floods from the overflow of the Mississippi in Arkansas and Louisiana; and the cerebro-spinal-meningitis scourge in Texas, all resulted in unusual demands for large donations of Scripture. Our appropriation for this cause was stretched to the limit, and in many worthy claims the donations were necessarily cut in half. The total volumes donated during the year were 9,581.

The Meningitis Scourge

At first thought one may fail to see how the meningitis epidemic would affect the demand for Bibles; but it did. Especially in Dallas (the city of our headquarters, where the scourge was most deadly) business for a while was almost paralyzed, schools and churches were

closed, and all social functions canceled. Even the moving picture shows were closed.

One can imagine the fright which spread throughout the country when strong men were suddenly struck unconscious while about their business, and death (or perhaps worse than death) was most sure to follow. In such times the most natural thing in the world for man to do is to turn with penitent soul to God and the Bible of his fathers.

The Problem of the Foreigner

The ever-increasing problem of the Southwestern Agency is the foreigner. The Bureau of Immigration at Washington, D. C., informs us that the close of their fiscal year shows a slight decrease in immigration to the United States, the exact number received at all ports being 838,587. This is encouraging news for our country at large, and it is hoped the million mark will not be reached again soon. But what about the Southwest? The same bulletin tells that here there is a decided increase, especially in Texas, which received last year 22,885, against 19,902 the year previous, and the entire Southwestern Agency received 23,250 foreign-born immigrants. This notable increase comports with the report that there is now an organized effort being put forth to turn the tide of immigration to the inviting expanse of our great undeveloped Southwest, and especially the prairies and fields of Texas.

A Million in the Southwest

Already there are a million foreigners in the Southwest, represented about as follows: In Louisiana, 240,000 French and 60,000 Italians; in Arkansas, 80,000 of widely varying nationalities; in Oklahoma, 100,000 American Indians and 25,000 foreigners; in Texas, 100,000 Bohemians, 300,000 Germans, 400,000 Mexicans, 60,000 Scandinavians, besides many others of various nationalities. Save the foreigner to save America, and save America to save the world, must be the cry of the Church, and it must be sounded out like a bugle blast by all our missionary leaders. We would not recall one foreign missionary, nor retrench one step in the foreign field; but we would so earnestly and prayerfully lay this home mission call on the hearts and minds of Christian people that men and money may be volunteered for the evangelization of the foreigner within our own borders.

With the Colporteurs

We now introduce to you our colporteurs, giving some of their experiences. Nothing will put one so in touch with the Society's work as to read these accounts of actual happenings on the field. During the year we have employed four Bohemian, three Mexican, one French, one Italian, one Indian, and six American colporteurs.

F. K. Ringsmuth

Mr. Ringsmuth worked first as correspondent in Oklahoma City and then, May 1st, became a salaried colporteur. His story is full of interest, and I trust will be read entire by all. Mr. Ringsmuth speaks

seven languages, and, more than that, has the gracious tact and perseverance to win his way into all homes. We therefore sent him to our most difficult fields in Oklahoma and Arkansas, especially the mining districts, where so many nationalities are represented. He traveled 2,621 miles, visited 5,521 families, and distributed 3,105 volumes of Scripture, as follows: 732 Bibles, 1,663 Testaments, and 710 portions. He found 1,546 homes without any portion of Scripture, and supplied 2,224 homes. His work was first in Oklahoma and then in Arkansas, with special effort to reach the much-neglected homes of the mining districts. We have culled from Mr. Ringsmuth's letter the incidents most vital to our cause, and will now let these speak for themselves in Mr. Ringsmuth's own words.

Bibles and Booze

"Upon arriving at Prairie Creek Camp I had to wait for over an hour. It was night and chilly. The next train unloaded eleven barrels of bottled beer and several boxes. There is no station, no agent, and no light. There were two Italians with a conveyance to attend to the delivery of this freight under cover of the darkness. My quarters had to be somewhere beyond the woods. I had two satchels and a big bundle of Bibles, weighing about one hundred and fifty pounds, as my hand baggage. There was a little Italian boy who attended his father's horse while he was busy finding those barrels to load. From him I had the cheerful news that he knew my stopping place and that father would take me. After about an hour the final load was made, and my Bibles went in with four barrels of beer and some boxes. The horse had a hard job because the road was muddy. The mile and a half to my destination was over and beyond a sharp hill. We all followed the wagon, and when the horse failed to pull we had to push. Of course I did not push the booze, but only my Bibles.

Many Nationalities

"Among some fifty families there were these nationalities represented: American, Irish, Swede, Finlanders, Lithuanians, Slavonians, German, French, Italian, Slovak, Polish, Hungarian, Scotch, Spanish, and English. Besides these there were unmixed foreigners and American families of these nationalities. Since I came the list was increased by a representative from Bohemia. Strangely glorious, they were all friendly to me, and in three days I sold among them thirty dollars' worth of Bibles.

"In camp number three, about a mile in the woods, I found many people destitute of any sense of responsibility to God, and besides few of these who could buy. No church, no Sunday school, no services at home, and these were all *Americans*!

"In camp number four I found similar conditions, but somehow a keen sense of their lost condition was upon them. While they had no money, they bought freely with the understanding that they would send the money after me. Eighteen Bibles were placed in as many homes. Out of twenty-six homes there were twenty-one without Scrip-

tures. To some I gave free all that I could. The children were especially eager to get a portion of the blessed Gospel of Jesus Christ.

Much-needed Visits

"In one little shanty, eight by ten, I found two old men, one sitting at the stove on a box, the other lying on a miserable bed. Their dark faces gave a lucid account of the many barrels they had emptied in the course of many years. 'Have you a Bible?' I asked. 'Yes,' said the one lying in the bed. 'Do you read it?' 'Yes.' 'Do you believe it?' 'Yes.' 'Are you a Christian?' 'Yes.' 'Are you, really?' 'Well, I do not belong to any church,' he added. 'Then you are not a Christian,' I said. 'A Christian, by the very nature of things, is and must be a member of a church.' I soon had him to confess that his life had been a continual sinning. It was about eight o'clock in the morning. The other man at the stove smoked as if in a race with the stove. He ran out when I started to preach the gospel to them. The other man got up and was staring at me, and I saw the power of the gospel of Jesus Christ manifesting itself in him. He began to shake and tremble. Then I went on my knees and prayed. He buried his face in his hands and wept. I gave him a large-type Testament. What a pity that there is *no church and no minister within eighteen miles to care for a penitent sinner.*

An Italian Home Supplied

"In another house an Italian woman listened to me for a while and then decided to buy one Bible; but after that she bought two more Bibles and three Testaments, so that all her household were provided for.

No Bible

"In one miner's home there were six children and no Bible. The father had been without work for six weeks. He said to me: 'We ought to have a Bible, I know. Some years ago we were burned out and lost our Bible. My wife is a Baptist and I am a Catholic, but I believe in the Bible. We have not a penny in the house and have a forty-dollar debt at the company store.' I invited him to make his selection from my Bibles and assured him that I would let him have time to pay for it at some later day. He took the best I had and I assure you there was a smile upon all their faces, as beautiful as God can make it.

Among the Croatians

"Among the Croatians I found opposition. Beer, not Bibles, was their passport; but still some bought. I tried to gather them together on Sunday afternoon for a discourse, and I tramped five miles through the woods to meet them, but only three men and a few children were in evidence. One young Pole was captured for the Sunday school, and one Servian family hailed my coming with joy. They bought Bibles and Testaments and wished me to stay with them a few days.

In Oklahoma City

"Many nationalities were served besides the Americans—Germans,

Italians, French, Mexican, Welsh, Jew-Yiddish and Hebrew-Bohemian, Russian, Croatians, Slovaks, Hungarians, Slavonians, Poles, Lithuanians, Greeks, Roumanians, Arabs, and Indians. I have labored and provided the Holy Scriptures in twenty languages. I have also had some very interesting and exciting experiences with the many religious cults and sects. I have worshiped and preached in the Episcopalian, Lutheran, Presbyterian, Methodist, Congregational, Christian, United Brethren, the Holiness, the Nazarene, German Evangelical, Free Methodist, and Baptist churches. These mentioned are the most numerous in the fields in which I have labored. The gracious Lord gave me the knowledge of many tongues and of many cults and religions before my conversion, and that enables me to meet many errorists upon their own ground and defeat them with their own weapons.

Winning a Way through Difficulties

"In my daily pilgrimage I am meeting with all kinds of experiences, some very touching and some bordering on persecution. The most inimically inclined are the Socialists and Catholics among the foreigners. In Oklahoma City I was expelled from several homes of the Bohemian infidels because I persisted in pressing upon them the Bible, which they hate. In one case a young woman, when I reminded her of ultimate retribution, made me go, and threw after me the New Testament which I had left behind for her mother. A week after I was led to the same house and found the young woman much changed and kind. Evidently she had repented. She bought a Bible of me and promised to read it, saying, 'I will see whether this book will save me.' She was saved, and proved a helper to me in my efforts to organize a regular worship with the Bohemians of this city. . . . In another Bohemian Catholic family I started cottage meetings and soon had a congregation of nearly twenty people. The lady of the house then went to the priest, telling him, in her confession, what was going on in her home. The result was that I was expelled and the congregation scared away. They were all Catholics. But the Bibles were scattered with them. . . . In one Methodist church a miner was converted by the grace of God through my instrumentality; a week after that a protracted Baptist meeting was held in the same town, and there his wife was converted. . . . In the Sunday school in Fort Smith I found but three volumes of Scripture. The following Sunday, as a result of my presence, 167 Bibles and Testaments were in evidence.

In the Mining Camps of Arkansas

"In one of the mining camps in Arkansas I found a young German whose wife had died, his house burned down, his four children in an orphanage, and he himself as bitter as wormwood. He had turned from a formal Lutheran religion to Socialism, and displayed a really anarchistic spirit. I spent with him about two hours and left him a new man, with a Bible in one hand and a New Testament in the other. . . . Among the miners are some very devout Christian people, but the majority of them give preference to the brewer and whiskey dealer.

The intoxicating spirit keeps the Holy Spirit away. It banishes the Bible also. For that reason I found many of the homes of the miners without a Bible, and the gracious Lord used me to circulate among them some three thousand volumes in the last seven months. The women are usually the buyers, the husbands being willing to meet the bill, but remaining indifferent.

Among the Railroad Men

"The railroad men are much the same as the miners. Most of them are on the drift away from the church. I spent fully two months among them and had many precious incidents to recount. In one family I found only the six children at home. I found that there was neither Bible nor Sunday school and church connections. I promised to come the next day, and I did. The mother was at home, but sent me word she did not want anything. This was not satisfactory to me, so I went boldly in. To my astonishment, I found in the room three men sitting and talking. I asked who was the house lord, and turned to him with my supply of Bibles. Meanwhile the room was filled with children, four of them of school age. The father looked at some of the books, asked prices, and then said, 'Oh, we were so long without it we can stand it a little while longer.' 'Whose are these children?' I asked him. 'Mine,' said he. 'Oh, man,' said I to him, 'God has intrusted you with a responsibility of great consequence. What are you going to turn out—beasts or human beings with immortal souls?' He did not answer, but I was ready for the occasion. 'If you don't lead these children to God, the devil will lead them to hell.'

"The man grasped one of the Bibles laying on the floor before him. 'What did you say this one costs?' I named the price and he paid me promptly. 'And what of these children?' I asked him. 'I have not the money,' said he. 'Well,' said I, 'if you will provide for the two girls, I will provide for the rest free,' and he entered into the bargain. But that was not all. Next Sunday all the children were found in the Sunday school. And that is still not all. *He was with them.*

A Catholic Bible

"One dear elderly Catholic woman bought a Bible and paid me a part of the price. Coming the second time she returned me the Bible, saying, 'I find nothing about the Blessed Virgin, so this is not a Catholic Bible.' I took the book, opened it, and read to her the second chapter according to Luke. She was amazed, took the book back, and paid the price with a broad smile.

The Bible Brings Joy

"In Fort Smith I found a family of three: a widowed mother, a son, and daughter, both of whom were deaf and dumb. They had no Bible in the house. They had been burned out recently and lost their book and were thrown into hardship. The boy had no work at the present time. The girl when she saw the Bible fell into a sort of ecstasy and cried aloud. I could not understand her gesticulations

with her mother, but upon my request the mother explained that the girl persisted in having the Bible; but the mother could not pay the price. I saw the tears in the eyes of the girl, and gave her the Bible without money and without price. There was a glimpse of heavenly joy in that home when I left it.

Prairie Creek Mining Camp

"In the Prairie Creek Mining Camp I sold a grip full of Bibles in the morning between seven and eight o'clock. At Hartford, a city filled with miners of six nationalities, I circulated in one day thirty-three volumes of Scripture. In one mining town, Huntington, Ark., 585 volumes of Scripture were sold in about five weeks. There is a market for the Bible still. In the same city I preached one Sunday in English, German, and Slavonian. The attendance at the last meeting named were mostly drunken men. I had difficulty in keeping order, but at the close of the meeting the men shook my hand heartily and insisted that I should come again to preach. I sold them everything I had in their language.

July in Arkansas

"I have finished another month of experience in Bible work, and rejoice at the results. It was a burning month. People everywhere were indisposed and apathetic in their attitude toward an intruder, but some yielded to persuasion, and not less than 370 volumes of the Scriptures were sold or given away in July to people of seven languages and nine nationalities. I visited the mining camps of Bonanza, Huntington, and Hartford, and met with success at each place. . . . I made in all 623 visits, found 211 families without Bibles, and provided 222 with Scriptures. My best work was done at Hartford, where I spent three weeks. I left there over two hundred volumes of Scripture, and turned some of the men from evil ways. Two Italians, one German, and one Lithuanian Socialist foresook the part of error and took to the Bible. Also several Americans, infidel in spirit, gave way to the Gospel.

A Record Day

"One day, July 15th, I made a remarkable record, beginning at 7.30 a.m. and ending at 8.30 p.m., changing my underwear three times. The heat was 101 above for two hours in the afternoon. I visited that day eighty families of five nationalities and provided thirty families with the Holy Book. I came home almost voiceless, my neck badly scorched, but such success healed all my wounds.

Winning by the Power of the Word

"I met in one of the yards a group of Italians, all unbelievers and Socialists. They began to jest at me when I spoke to them of Lord Jesus. They were too many—just like dogs, encouraging one another to attack me. I soon found that I could not prevail with them, so I opened an Italian Testament and read to them from John 3: 16, down to the end of the chapter. The result was wonderful. Two immediately bought Testaments, while the others were silenced.

Three Languages in One Home

"In one family I sold three Bibles—Lithuanian to the husband, English to his wife, and Bohemian to her mother. All three were devout Catholics."

The reader will see that Mr. Ringsmuth's ability to speak seven languages, coupled with his tact and religious spirit, adapt him to this most difficult, and many times discouraging, work among foreigners.

In the Mining Districts of Oklahoma

"In submitting to you my report, I cannot but turn to God in grateful thanksgiving and prayer for all he has done through me, his unworthy servant. He has certainly blessed my work in Wilburton. This place seems to be a 'sample copy' of some Pittsburg mining suburb, a mixture of races, tongues, and religions seldom seen in the West. I found upon every turn Italians, Lithuanians, Arabs, Russians, Jews, Slovenians, Poles, Ruthenians; Germans mixed with American people of Irish, Scotch, and Welsh blood; Indians, negroes and whites mingling together. The Missionary, Freewill, and the regular Baptists are almost as strong as the Catholics. There are quite a number of Methodists, South, some Methodist Episcopal, also Christians, Latter Day Saints, Pentecostals, and Presbyterians. These all have churches. I found individual Unitarians, Episcopalians, Dowieists, Christian Scientists (so-called), Millennial Dawnists, Tongues, Jews, Armenians, Greek Orthodox, agnostics, atheists, and sheer infidels. You can imagine that the work was very interesting to me. To tell you all about it is well nigh impossible, but suffer me to record here just a few of those incidents which left an imprint on my memory.

The Bible Welcomed in a Motherless Home

"I entered one small house and found the family assembled at the supper table. At first glance I realized that there was no mother in that destitute home. Five children and a father greeted me, and soon I found that they had no Bible. Directly I had them all around me, preaching to them the gospel of Jesus Christ. They did not have money to buy a book, said the father; so, after my 'sermon,' I gave the oldest boy a small Bible and each of the five children either a Testament or a portion. The father was moved and handed me half a dollar. I gave also to him a bound Bible, receiving from him a promise that he would send his children to the Sunday school and would read the Bible with them at home.

In a Destitute Home

"In another very poor home I found three generations of women at home washing clothes. They claimed to be Christians, but had no Bible at all. They could not buy either. The mother said she would, if she could, buy shoes for her children first. I gave the girl a small Bible after she promised to go to Sunday school. They all were now much interested. At that time a younger girl entered the door. When she learned how the Bible had come to the home she earnestly begged her mother to buy one for her, but mother could not. I could not help but

give to her also a small Bible; but the same moment a third girl entered the room, and when she learned the situation she too begged her mother for a Bible. The mother again refused, saying she had not a penny of money in the house until she should have the washing finished. The youngest girl then began to cry. It was hard for me not to cry with her, so I turned her tears into bright smiles by giving her too a Bible similar to the other two. The impression of these gifts upon those five persons was worth the cost. Oh, may the gracious Father bring them all to Jesus these days.

Prejudice Overcome

"A middle-aged woman, nearly totally deaf, and a mother of several children, refused to consider a Bible a book worth having. She said in her home the Bible was not used at all. I had to speak at the top of my voice to make her understand the great importance of the Bible for her and her home. Four of her girls were present. She would not give in. I had no peace next day. I went to her again, to roar in her ears. I offered to her a nice book free if she would promise me to read it. That won her heart. I also gave portions to all her children, and in parting she was completely changed. I won a friend for the Lord Jesus.

The Bible a Fishing Hook

"In tramping the rural road for a small settlement, I found on the banks of a mountain stream a man and his wife fishing in the shade of the mighty oaks. I took a seat near them. 'Are you coming to fish?' asked the man after my greeting. 'Yes,' said I, smilingly. 'Where is your hook?' 'Right here,' pointing to my satchel. They both became interested. I opened the grip and took out a Bible. They were amazed and then they laughed; but soon they changed their faces. I learned that they had just lost their child, that they were not Christians in any good sense of the word, and that they were preparing to leave for another state. It was an easy thing for me to persuade them to buy and read and believe and live the Bible. I love that kind of fishing exceedingly.

Many Sects

"I had very interesting discussions with three Jewish women and gave them all the German reading I had on hand and the book of Psalms. They all were very kind and obliging to me, but they would not believe that Jesus is the Christ. . . . With the Latter Day Saints, of which there is a goodly number here, I had many disputations, which revealed to me the astonishing fact that each one has a different view of his creed. They are united as a church organization, but spiritually they are a 'confusion.' The majority of them are ardent believers in Jesus Christ, but they are erring as to the Truth and the Way. . . . The Russelites are sown into all the churches here. I found several in various stages of apostasy from the Truth. God gave me the grace to lead out one soul, a Presbyterian woman, who was saturated with this abominable heresy, but gave it up when she was shown her error. . . . With the Socialists is a hard and unfruitful labor. They insist

that even Jesus was a Socialist, and they are receiving him as such, but these are few in numbers. The majority reject God and the Bible and the Church, and are determined to go the way of Satan.

An Infidel Socialist Converted

"A Scotch miner was found sitting in the afternoon breeze on the porch of his hillside home. We soon engaged in a warm conversation. He laughed at me when I offered him a Bible. 'I have no use for that book,' he said; 'I am a Socialist.' I told him that I was a Socialist for twenty years, and a lecturer, writer, and journalist before my conversion, and did believe in Socialism until I was found in Christ Jesus. I proved to him by knowledge of the theory and convinced him that Socialism is not, in any particle, Christianity, but a clever counterfeit of the devil. The man to my great joy yielded to my argument and bought a Bible. Just then his wife returned home, and he said joyfully, 'Here, Maggie, I have bought a Bible for you.' She blushed and became uneasy; then she went inside and returned with a similar Bible in her hand. She had bought it from me in her friend's house, hiding it from her husband for fear he would not tolerate it. Of course I took back one of the books and left the couple in a happy mood.

The Italian, a Difficult Problem

"I had very poor success among the Italians. Many of the women are clinging to the superstitions of their race and religion, and are very illiterate. The men, with rare exceptions, are poisoned with anarchism. They are very ungodly at best. Oh, what danger lurks in this class of foreigners; our American people have no idea of it. They hate everything religious and all things preserved by religion. The only reason why the public has no knowledge of this danger is the fact that they know little English and are keeping quiet, just like snakes in the grass.

"Much better are Lithuanians, who are known here under the name of Poles. While there are also some irreligious people among them, there is no hatred in them, and so far not even opposition. I had a beautiful experience in one of their homes. One family I visited five times in order that I might sell them a Bible. I could not talk with the woman, for she spoke only Lithuanian. The man was seldom at home; he spoke also Polish. I brought him a Polish Bible. He said that he could not read Polish; so I brought him a Lithuanian Bible. Then he told me that he could not read at all. 'Can your wife read?' I asked him, while sitting with him on the porch one evening. 'She can,' he said. 'Will she not read for you?' I asked. 'I do not know.' 'Go and ask her,' I replied. He went, and I prayed God to help that case. Presently he came back. 'She did not want to read this book,' he said, and returned it to me. But I was far from giving up. I thought of some other way. A thought came to me. 'Let the Lord Jesus speak to him,' I said to myself, and opened the Bible, finding the fourteenth chapter of John. Now up to that moment I never read as much as a word in Lithuanian, but knowing Polish I began to read. Reading the first verse I stopped, and looking at the

man, asked him, 'Do you understand?' 'Yes,' he answered. 'Well, listen,' and I began to read with fervency, as if I would read in some well-known tongue. Before I was half through he jumped up, and tenderly pulling the Bible out of my hands, he ran into the house again, and with a face sparkling with joy, he brought me the money. Subsequently he helped me to sell another Bible in the neighborhood.

"I could go on *ad infinitum* with stories of this sort, but this must suffice. In Wilburton I have delivered the Lord's message in 798 homes and localities: in the woods, fields, streets, etc. I circulated 398 volumes of the Word of God, representing the value of \$78.90. I have assisted twenty-two evenings in the revival meetings held during this month in the Methodist and Baptist churches, and made twenty public addresses. The Lord was exceedingly gracious to me, for which I thank him and praise him.

In the Mining Camps of Arkansas

"I am now the second month in the Huntington fields among coal miners, of which a large percentage are foreigners both to this country and to God's Truth. In Huntington alone I have approached 1,202 persons and placed 672 volumes of the Scriptures in their hands and homes—over 200 whole Bibles, 350 Testaments, and 120 Gospels and Psalms. The books were in six languages, English, German, French, Spanish, Slavonian, and Croatian. I have also preached in Huntington and Mansfield twenty-seven times in three different languages, English, German, Slavonian. The Austrians were glad to see me, though not one of them was a true believer. They bought all the Scriptures I had in their language, but unbelief is prevalent among them and the majority are already poisoned with Socialism. The American people were very friendly; even the unbelieving treated me courteously, though they were in decided opposition to the gospel of our Lord Jesus Christ.

Homes Divided

"In a great many homes there is a seemingly hopeless division between husband and wife—the wife struggling to keep up the faith, the husband drifting away from God, or an enemy to the Church and the Bible; the wife chained to the husband and dragged from light to darkness.

Whiskey Drinking

"Most of the coal diggers drink whiskey. A monument to this folly is being built at Arbole, a mining camp two miles west of Huntington, where a pile of empty beer kegs can be seen amounting to several hundred.

Luther's Name a Bugbear

"In the principal hotel in this place I repeatedly visited the office, where I found groups of boarders ungodly and vicious. I could not succeed even in giving some of them a Gospel. I went also to the dining-room and the kitchen. Two young women laughed at me when I spoke to them about the need of a Bible. I warmed up and spoke to them fervently. One said: 'We are all Catholics. We have our books

and do not need the Bible.' An old lady came out and listened to my words of reproof and pleading, and then she said, 'Go bring me one large-letter copy.' Indeed, I was very prompt. She took the Bible with joy, saying that she would pay for it to-morrow. Next day I went to the hotel again, and the daughter of the old lady and the mother of the girls met me and returned the Bible, saying, 'Sir, this is not a Catholic book; it is Protestant; it is by Luther. We do not want this book at all.' All my arguments did not move her. The contents of the book she did not know, but she knew Martin Luther as an enemy of the Roman Church. I have lost many sales and suffered many attacks from Roman Catholics because our German Bibles are the Martin Luther version.

Bread for the Soul as Well as the Body

"About the noon hour, on a vacant corner lot, a young man encamped with his team for dinner. He had just made a fire and was slicing a piece of salt pork to fry in a pan, when I went to him with my satchel and sold him a Bible. He had bread for the soul and food for the body.

Bibles Exchanged for Nuts

"On the edge of the forest two of those cross-country 'schooners' were stopping, filled with humanity. I preached to them for a little while, but they had no money to buy Bibles. The oldest girl in the two groups said to me in a sad voice, 'If I could only sell these nuts,' pointing to a gunny sack containing about a bushel of hickory nuts, 'I would buy one of those beautiful Bibles.' 'At how much do you value your nuts?' I asked. 'I should get a dollar for them,' she replied. So I bought the nuts and she paid for the Bible, and a great rejoicing was in the camp. I divided among them several nickel Testaments for the children, and dragging the satchel in one hand and the nuts in the other, I was happy, though burdened above measure.

Selling to the French

"A French madam, not able to speak ten words in English, bought a large French Bible mainly because it was so cheap. As I passed by one day later she came out with a beaming face, asking if I had any more such books. I brought her a New Testament and an English-and-French New Testament, and she bought at once both the books. Subsequently I sold Bibles and Testaments to all the French families in this place.

Preaching to the Slavonians

"I cannot close without mentioning a Sunday afternoon meeting with the Slavonians. They came in, about twenty men and three women, the men mostly half drunk. Some of them resisted my preaching and some protested because it was in their hall. But after I concluded they turned very friendly and offered me money for the preaching and wanted me to dance with them. Some prayed that I should come next Sunday and preach to them again. I sold to them

every Slavonian Scripture I had in stock. There is a crying need for these people to be instructed and led into the light of the gospel.

Homes Supplied with the Bible

"Here in Huntington among the miners I found nearly a hundred homes without the Bible, and in many of them only a Testament. To my best knowledge, only three homes now in this place are not provided, and in one home neither husband nor wife can read. This kind of house-to-house canvassing with the Bible, the face-to-face personal work, is needed in every community, town, and city. What an opportunity for Christian people! The circulation of the Bible could be increased a hundred-fold if only Christian people would take up this work."

The Rev. T. D. Hall

Our colporteur for the mountain districts of North Arkansas is the Rev. T. D. Hall, a most interesting character, and peculiarly fitted for this very needy and yet fruitful field. Although seventy-two years of age, Mr. Hall rarely loses a day from his tramp, tramp up the mountains, from house to house, and village to village, carrying his precious stock of Bibles.

Statistics

In 1912 Mr. Hall traveled 1,721 miles, visited 4,944 families, and supplied 1,120 homes with the Scriptures. These statistics show good work, but speak feebly as to actual results, for we have heard from many sources what power for good this old mountaineer is to every home and town he visits.

The Mountaineers of Arkansas

We are sure that just here is the door of the greatest opportunity for Christian service in our entire Agency. Arkansas is indeed a state of many contrasts: it has its mountains and its swamps, its mines and its sawmills, its intelligent, cultivated, thrifty citizens in beautiful cities and villages, and it has its poverty-stricken, godless homes and towns; it has its splendid colleges and schools and the most extreme ignorance. But again referring to the opportunities in the Arkansas Ozarks, we find these people ignorant, but of sturdy principle and a great hunger for our Bibles and every gospel message, demonstrating the wonderful possibilities bound up in these ignorant, neglected homes. Think of homes of eight and ten in the family with no one able to read or write a word of English, and yet Mr. Hall's letters tell us of many such homes in the mountains of Arkansas.

The Rev. William Sproule

Southeast Arkansas is another type of country altogether from the northeast. Here we have the lumber districts and farm lands, the sawmill and railroad laborers being the chief claimants upon our stock of Bibles. Equipped with a good horse and wagon, Mr. Sproule gave us during 1912 nine months of splendid service, traveling 3,241 miles, visiting 1,981 homes, of which number he found 314 without any por-

tion of Scripture. His total distribution was 2,667 volumes, as follows: 676 Bibles, 1,599 Testaments, 392 portions.

The Bible Wagon Halted with Delight

Mr. Sproule found much poverty, especially in the flood districts of Arkansas, and his Bible wagon was a godsend to many a disheartened family. Mr. Sproule has labored with remarkable success in this field for more than two years, and during that time has traveled the entire section from the Mississippi to Little Rock and Hot Springs on the north to the Texas and Louisiana boundaries on the south.

Among the French in Louisiana

On account of severing his connection with our Agency recently, we regret to say that we have no account of the Rev. George Manotte's valuable services among the French of Louisiana during 1912 other than our statistics. There is no greater need in our Agency for missionary effort than right in this field. The people, especially in the lowlands, are very ignorant and priest-ridden, antagonistic and full of prejudice against all who bring any other than a Roman Catholic religion. New Iberia was Mr. Manotte's headquarters for 1911, but at the beginning of 1912 he moved to New Orleans, where he found great need for his services. He also made a number of towns out from the city, and his story would be full of interest, if obtainable. The following figures give some idea, however, of Mr. Manotte's work. He traveled during the year 5,324 miles, visited 1,792 families, found 825 homes without a Bible, and supplied 1,424 with the Scripture. The total volumes of Scripture distributed by him was 2,807.

The Rev. P. Ph. Briol is one of our most valuable correspondents in Louisiana. He is a Presbyterian missionary to the Roman Catholic French. He has shown much zeal and initiative in his work, and we look for splendid results. Just recently he has equipped himself with a Bible boat, which he is to use up and down the rivers and bayous where the need is greatest. This boat is to be used not only as a transient home for the missionary, but also as a depot for Bibles and other good literature. Mr. Briol's plan is to teach the Bible as well as sell it.

Among the Italians of Louisiana and Texas

There are about 60,000 Italians in Louisiana and 30,000 in Texas. For this vast number of our most ignorant and needy citizens very, very little is being done by evangelical churches. Our faithful colporteur (himself an Italian) has a tremendous task to pioneer for the church among his people in two states. Indeed, he feels almost alone in his effort to present Christ's true message to his 90,000 fellow-countrymen.

Antonino Miccio

"A feature of the work in 1912 especially interesting was going over my last year's territory and seeing the good that the Bibles are doing since I sold them in other days. This year has been a great blessing and real happiness to me, because I have seen more souls are rejoicing

in the saving knowledge of our Lord and Saviour Jesus Christ through His Word.

"I have met very much the same objections, with occasionally some bitter opposition. In January I visited a shoemaker who had been prejudiced by the priest against the Bible. He was told that it was not like the Roman Catholic Bible. I read to him Galatians 1: 8, 9; II. Corinthians 11: 4, and I. Timothy 6: 8. He secured a Catholic Bible from the priest, and we compared them together. He was surprised to find them the same, and bought one. At first he was real mad at me and ordered me away. Now we are good friends.

Labors Blessed

"The Lord blessed my labors very much last March. I labored in New Orleans, Litcher, and Algiers. I sought to put my whole heart in my work, praying for power of God to make the seed grow in the hearts of the hearers. . . . In the month of April I worked in New Orleans, Algiers, Amesville, Gretna, and Chalmette. One man to whom I was reading about the Lord's supper wept as a child. I told him the story of Jesus, and it made him feel so sad that sin is so wicked as to cause the death of God's dear Son. Every day the Lord blessed me in presenting the Saviour to the people. I am preaching much of the time while selling the Bibles. What a wonderful book the Bible is to mankind.

Overcoming Priestly Opposition

"Some come to see by curiosity what I am selling, but often go away with a book. I labored in Algiers, New Orleans, and Havey, La. One man said to me, 'I am a Catholic, and we cannot read the Bible because the priest won't let us read it.' I read to him the words of our Saviour in Matthew 23: 13, 'But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.' After reading other similar Scriptures several bought Bibles.

Roman Catholic Farmers Buy the Book

"In another place I met many farmers going to their work truck gardenig. At first they said that because I was a Protestant evangelist and my book Protestant they could not buy. I read to them in Ephesians 4: 11, 12, and explained many things to them. In a short time they were glad to buy Bibles. Some were very glad and thanked me for the information I gave them. It is very encouraging to see how God's Word will change people's minds by reading it to them.

Among Italians in Texas

"June was an extremely interesting month for me in Bryan, Texas. It was a new field for the introduction of the Bible among the Italians. It took a great deal of speaking, preaching, and visiting to get the people interested in the Bible. After I had some talks with the priests and the people saw that they could not give proof for their statements, but

only make unfair and untrue statements and display great ignorance of the Bible, this set the people to thinking for themselves.

The Simple Story Convinces.

"To sell books all I need to do is to read from it. Even the business men stop and ask me to come again after they hear the simple story from the gospel. Truly the Italians are open to the gospel. All day I speak and teach the Bible truths about the Saviour until I am tired and worn out.

Preaching in the Street

"In Bryan on Sunday the streets are crowded. I get the crowd on the street corner interested and to buy some Bibles, and then I go to another corner and do the same. During the week they talk and read about it, so the next Sunday people come to me to get books. Some say, 'Our priest does not tell us such good things; we must have this man to tell them to us.' The country was most beautiful. I pointed to them the abundance of the crops, proving the infinite goodness of God. By these things from nature I endeavored to lead them to want to know more about God. In a few weeks' time there were many all over the country talking about the Bible and the man who was selling them. On Saturday they came to me for Bibles and to ask many questions. What is needed is teachers to teach them the Bible.

A Priest Put to Rout

"At one place on the street corner there were about seventy-five persons talking to a priest. I came and talked very kindly to the priest, saying that I was real glad to meet him, because the people were looking to him to know if they should buy this book. He said it was not a correct translation because it was Protestant. I read to him from Hebrews 9: 11-18 and 10: 1-18. Under the searching looks of the crowd he could not gainsay anything, so he left beaten in his own statements. Many were disgusted and told him that I was right. This month I sold over one hundred Bibles and many portions of the Bible. I can tell only a few of the many incidents that show the power of the truth and the need of more workers among the Italians.

Desire to Know the Truth

"The months of August and September were spent in the city of New Orleans and vicinity. I visited those who had bought Bibles from me before, and eight or more who had time to read it, said they wanted to be taught the right way. It was so much easier to talk to them than to those who knew nothing of the Bible. One grocer stopped about an hour to hear the Bible read. There is a great change taking place among the Italians. They are anxious to know more about regeneration and how to be true Christians. I am always glad to present this and kindred subjects, as in my own soul I have experienced this precious knowledge.

A Young Man Convinced that Jesus Came to Save Sinners

"In Bogalusa a young man thought that no one could be saved be-

cause man is naturally a sinful creature. After I had presented to him that Jesus came to seek and to save sinners and to make them good, we knelt down in earnest prayer, and he was convinced that he could be saved. The fact that Jesus prayed for all who would believe on him was a powerful argument that he appreciated very much.

Afraid to Read the Family Bible

"One family had bought a large family Bible, but were afraid to read it because they were told that it was a Protestant one. I read out of it to them, and they said that it was good and would read it. They said God had sent me to show them the right way.

"In Gretna I sold a Bible not a long time ago to a shoemaker. He asked me to explain to him the way of salvation. He invited some of his friends to be present, and told them that the priest did not tell the things so plain as I did. They listened with deep earnestness.

Teachers and Pastors Needed

"I love to work for the Lord. I have seen the wonderful change made upon those who have read the Bible. It is wonderful. I have heard the Macedonian cry, 'Come over and help us,' many times. 'Send us teachers' is a frequent cry. . . . In Lutchet are several believers who meet in a private house to study the Bible. A brother, S. G. Ceravelo, who is a good man, leads the meetings and encourages the people to study the Bible. He does it free. . . . In Independence, La., a Mr. George Palermo does the same. These men are asking for a minister to come. The need is very pressing. The people are praying to God to send them a pastor. May the answer soon come."

Among the Bohemians in Texas

It is estimated that there are at least 85,000 Bohemians in Texas and little is being done by Protestant churches to shepherd them. Of course the great majority are of the Roman Catholic faith and a good minority are free-thinkers, or infidels, making a problem very difficult to solve. The efforts of the Presbyterian and Methodist churches to organize among them progress very slowly, and the work is altogether unsatisfactory. The American Bible Society has here a great responsibility and opportunity, for nothing will so overcome the difficulties mentioned as the Word itself scattered among the homes of these people by consecrated Bohemian colporteurs. Thereby the Bohemians are inspired to read the Bible for themselves, and the way is paved for the organized efforts of the churches.

Alois Tejml

Our regular colporteur, serving throughout the entire year among the Bohemians in Texas, was Alois Tejml. He was equipped with a horse and wagon which enabled him to reach the farmers in the country and frontier districts. The Bohemians are colonizing in Texas, building towns and schools almost entirely their own, and they are so industrious and thrifty that prosperity is evident in every Bohemian settlement.

Bohemian and Mexican Vote in Texas

More is the pity and danger to our state. The intelligence and prosperity of the Bohemian gives him the greater influence, and his vote is a menace already to morals of our country. Sabbath desecration and beer drinking go hand in hand with his infidelity and Romanism, and it takes very little of a look into the future to prophesy the result of the Bohemian's influence, unless overcome by the power of God's Word and the Christ of our Gospel.

Mr. Tejml visited 4,092 homes and found 1,019 of these without any portion of the Bible. He traveled 920 miles and distributed 871 volumes of Scripture. He has written very little about his work, but we are sure that what he has written will be appreciated by the reader, and we give a few extracts as follows:

Bible Convicts a Drunkard

"When I was travelling in West Point I met a young man and offered to sell him a Bible or New Testament. During our conversation I saw that he had a bottle with whiskey. He drew the bottle out of his pocket to give me a drink, but I refused and spoke with him about his soul. At last he took the bottle with whiskey, broke it in pieces, gave me his hand and promised to drink no more and to be a good man. 'I will follow Jesus, brother.'

Bread for the Hungry

"In the city of Luling I came one day to a negro home and saw a very old colored man sitting before the door. He seemed to be hungry, and I drew crackers out of my pocket and offered them to him. He accepted them and looked up to heaven and began to pray. 'God, I thank thee for this bread. Thou knowest I had no supper yesterday. Thou hast sent this brother this morning to give me bread. I thank thee.' Then I offered to sell him a Bible, but he had no money. 'If you have no money,' I said, 'I give it to you.' He took the Bible from me, fell down on his knees and thanked God for His Holy Word, and I prayed with him.

A Father's Regret

"In Sublime, in Lavaca County, I visited an old Bohemian man. He asked me what business I had. 'I am selling Holy Bibles,' I said. 'Oh, my son,' he said, 'go in the whole world and tell to all the people that we have a living God who rewards righteousness and punishes unrighteousness, unbelief, and sin. When I was young,' he said, 'I did not believe in God or Jesus and I raised my children in this way. My children became ungodly. A short time ago I was cruelly treated by my own son.' 'My son,' I said, 'God will punish you for this.' But my son made answer, 'You scoundrel, did you ever teach me that there is a God?' 'Oh, my son,' said this old man to me, 'I am a great sinner; I taught my children that there is no God, and now I am reaping the reward. I wish all men to have and to read the Bible because it is the book of God, and this book shows the way for parents and

children.' I left the old man with the promise to pray for him and his son."

J. P. Bartak

Mr. Bartak is a young Bohemian student who worked a short time for us during the vacation months. His work was chiefly among Bohemian farmers in Texas, and from his report we have selected an account of just one day's work among them.

A Day with Bohemian Farmers in Texas

"Yesterday I began my campaign from farm to farm; visited nine farms, addressed sixteen different groups, and sold two Bohemian Bibles to two 'hard-shelled' Roman Catholic Bohemian farmers. The work of this day was quite interesting, so I write you a brief analysis. 1. The first farmer was quite Americanized. He told me he had not seen a Bible before he came to this country. Since then he came under Christian influence. His children attend an American Sunday school. (This is a singular case, not a typical one.) 2. The second was an American farmer, supplied with the Bible. 3. I passed on to the third. This one was a member of the Moravian Church. He had a Bible from me before. He was very kind and hospitable and invited me to dinner. 4. The next one was a renter, Roman Catholic. He had bought a Bible from me before. I asked him whether he was reading in it diligently. He said he read it all. 5. I came to a genuine case of Roman Catholicism. I spoke about twenty minutes to the lady of the house, and about as long to the farmer who then came in. He knew I was Protestant, and had some scruples. I explained to him the work of the Bible Society, the divisions of the Bible, its history, age, distribution over the globe, the number of languages it is printed in, its influence upon civilization, literature, and morality of nations. I told him that this is the Bible from which preachers preached, the Bible which his ancestors treasured more than all other earthly possessions. Finally, I let the Word speak for itself: the voices of love and friendship first, and then the voices of warning and condemnation. The farmer listened attentively, but found it very hard to overcome his scruples, and produced some objections. He wanted to excuse himself by saying that he had no money on hand; but when I told him he could pay me for it later, he finally decided to take the Bible. Thus at last a victory was won. The Roman Catholics are afraid to buy a Bible because they are forbidden, but they are ashamed of saying so, and they usually want to get out of it some other way. 7. The next farmer was a similar case. I spoke to him about one half an hour, but he would not buy, saying he had enough of other reading. Then I explained to him the importance of the Bible and the outweighing influence, when compared with other books. When I finally told him that I had done my duty and that I could not possibly say more and plead with him longer, he suddenly changed his mind and bought the Bible. (He was an ardent member of the Roman Catholic Church.) 8. The next farmer had been supplied by me before. I encouraged him to read his Bible more frequently. 9. The last farmer I visited was a Protestant and had a Bible.

"On the road to Ennis I met two Bohemian farmers who were free-thinkers. They said they didn't care for the Bible. One of them said: 'The Bible points to heaven and I want to go to hell. Heaven lies too far, hell is nearer. Messrs. Bekubek, Jiska, etc.' (representative Bohemian free-thinkers), 'have painted us hell so beautifully that we don't want to go anywhere else.' In my heart I prayed to God for this poor man, and then I said: 'You are what you are because you have never experienced the Love of God.'"

Charles Knizek

Mr. Knizek is another young Bohemian ministerial student whom we were fortunate enough to engage last summer. He did not meet with so much opposition as did Mr. Bartak and others; but his work was valuable and fruitful. We give a few incidents and experiences:

The True Bible

"The Catholics usually asked me whether this book was the 'true' Bible, to which I readily replied in the affirmative, and as a proof of my answer I read some portions from the Gospels and asked those present whether there was anything false in the statements. 'I can swear that it is the "true" Bible and the best translation in the Bohemian language, and I am prepared to prove my assertions.' In this way many were induced to buy, and I feel certain they will read it.

No Time to Read

"Many objected to buying on account of having no time to read. To such I used to give a lesson in psychology: 'How many parts constitutes a man?' 'Three, body, soul, and spirit.' 'Which is the least important?' 'Body' 'Yet you consider it most important. You work from day to day and have many cares and anxieties to satisfy the needs of the body. You find time for business, time for eating, for pleasures, yet you say that you have no time to feed your soul and spirit which are to live for ever, while the body is only for a while.' To such people I used to read from Proverbs about getting wisdom, and many responded to my appeal and bought the Scriptures.

An Infidel Touched

"One night in West I was offering the Scriptures to some people in front of a saloon. Suddenly a notorious infidel, who had been listening, approached nearer and said: 'I like the way you talk, but I hate preachers. If you are not a preacher, come with me and spend the night on my farm.' I replied that I was a student of Polytechnic College, but that I could not accept his invitation, as I might be a preacher one day. Yet he persuaded me to go. I talked religion to him, but when he began to scorn the Bible and God in an ugly way I stopped. 'Do not cast your pearls before swine.' I did not offer him the Scripture at all. The next morning before leaving I said: 'Well Mr. Ridi, I hope you will not hate me if I become a preacher.' 'Oh, hush,' he replied, 'and forgive my ways; for you know we all must be

forgiven and also forgive each other.' His heart was touched, and when I met his daughter the next Sunday she bought a Bible and informed me that her father was looking for me all the week. May God save him.

A Sick Man Comforted

"On another occasion I met a man who asked an alms. As he appeared to be a common tramp I did not heed his entreaty. But soon I felt that I did not do right, so I went back and asked the man, who appeared to be sick, to tell me his troubles. He proved to be sick, wretched, hungry, and moneyless. I first enabled him to procure a ticket to Waco, where he had friends to care for him, then began to talk about the Great Physician. 'Your disease is incurable, but it is a disease of the body only. Would you like to read about the "Man of sorrow and acquainted with grief" with whose stripes you may be healed?' I gave him a Bible. With tears in his eyes he pressed my hand and lisped, 'God bless you.'"

Among the Germans and Bohemians

About the middle of the year we were able to secure another colporteur, Joseph Zimmerman, for the Bohemians, who also is familiar with the German language, and will give considerable time to them. Mr. Zimmerman is not a stranger to Bible work, having served the British and Foreign Society in Europe for some years previous to coming to America. During the months of service in 1912 Mr. Zimmerman traveled 2,178 miles, visited 5,773 homes, and found 718 families without any portion of Scripture. He distributed a total of 1,093 volumes of Scripture as follows: 403 Bibles, 479 Testaments, and 211 portions.

The Germans in Texas

It is estimated that Texas has 300,000 German citizens, and it may appear that more of our service should be given them. But we will easily satisfy our readers when we say that the reason that the Society does so little among the Germans, as a class, is that they are less needy than others of our foreigners. The Germans are quickly Americanized and are reached more effectively by our evangelical churches, so they are not thought of as strictly foreigners and needing the work of missionaries any more than our native Americans. Nevertheless, there is a large class of beer-drinking, Sabbath desecrating Germans (chiefly Roman Catholic in faith), who need Mr. Zimmerman and our Bibles, as well as the interest of all Christian people.

Among the Mexicans in Texas

It is now estimated that 400,000 Mexicans reside in Texas. The recent revolution in Mexico (which is still unsettled) has driven thousands to seek safety and peace across the Rio Grande in Texas. For these people, who live chiefly in southwest Texas, we have only one regular colporteur. We need more, and the churches (Protestant) need to see the day of their opportunity and send workers into this needy field. The Mexicans have great respect for Americans and hear gladly

the gospel message of the missionary. Pastors, teachers are sadly needed.

Preaching the Gospel

Colporteur Louis Rodriguez's headquarters are in San Antonio, where he frequently preaches to large crowds of Mexicans on the market square, but he also travels throughout the entire state. An annual tour is made with a Bible wagon and an assistant colporteur, down the Rio Grande and along the coast line in Texas. In this way the large number of Mexicans employed in clearing land in West Texas and operating the irrigation farms are reached with Bibles. At each settlement meetings are held and the Word of God preached as well as sold to the people.

The Influence of Roman Catholicism

Mr. Rodriguez tells us that he meets with little opposition from Roman Catholics, and yet the Mexican people are so saturated with this doctrine that genuine converts to Protestantism are not numerous. We were fortunate to be present at one of his services in the market square recently, and we were delighted to see with what respect and interest the people heard the gospel. A number of requests were made for prayer, and we are sure the Holy Spirit was there convicting "of sin, of righteousness, and of a judgment to come," and were it not for the priest's influence over these people, we are sure that many more would accept the Christ of our Gospel. Mr. Rodriguez traveled during 1912 8,754 miles, visited 6,640 families and found 5,828 without a Bible, supplying 1,228 families. He distributed a total of 1,283 volumes of Scripture, as follows: 407 Bibles, 254 Testaments, and 602 portions.

The report of our Mexican work would be incomplete without the mention of a three-months' service given this Agency by Mr. Jacobo Walls, a Mexican colporteur belonging to the Mexico Agency, under the supervision of Mrs. F. S. Hamilton. Like a number of workers in Mexico, Mr. Walls came to us by necessity, the revolution in Mexico making colportage in that field practically impossible, as well as dangerous. We are only sorry that our finances are too limited to retain Mr. Walls longer in Texas, for the need among his people is overwhelming. Mr. Walls' daily record shows that he traveled 1,012 miles, visited 449 homes, found 225 homes without the Bible, and distributed 169 volumes of Scripture.

In Northeast Texas

Our colporteur for northeast Texas is the Rev. W. W. Adams, with headquarters at Texarkana. Mr. Adams has given the Society two years of very valuable service in this section, and we are sure that his buggy and gray pony have become a familiar and most welcome sight to many homes up that way. Before the close of the year Mr. Adams resigned his place with us to accept a pastorate in the Texas Conference of the Methodist Episcopal Church, South, of which he is a member, therefore we have no written story of his labors and can give only the statistics taken from his daily record. During the eleven months Mr.

Adams traveled 1,748 miles in Bible work, visited 2,711 families, and found 196 without Bibles. His total distribution was 1,318 volumes, as follows: 317 Bibles, 774 Testaments, and 222 portions. There was nothing of an exciting nature connected with Mr. Adams' experiences. With faithful devotion to the great cause we all love, he gave himself constantly to the one thing of Bible distribution, preaching where the opportunity was offered, praying in the homes of the people, proving a blessing wherever he went.

On the Coast Line of Texas

A veteran in Bible work in Texas is the Rev. C. I. Brown, at Houston, Texas. The past year has been especially successful with him, as the following figures will show: He traveled 6,972 miles (more than any man in our force), visited 9,728 families, and found 542 without any portion of Scripture. His total distribution was 8,684 volumes, as follows: 1,856 Bibles, 1,870 Testaments, and 4,958 portions.

Among Many Nationalities

Although an American himself and speaking only English, yet Mr. Brown's territory brings him in touch with many foreigners, and his long experience as a Bible colporteur, coupled with tact and love for mankind, has enabled him to serve foreigners as well as Americans.

At Galveston

Galveston is the greatest port of entry in Texas and holds the fifth place as an immigrant station. The government is now building extensive quarters for receiving and caring for these new Americans, combining the work formerly done by the Methodist Immigrant Home (which has now been discontinued) with the custom house and other government offices. Here Mr. Brown found abundant opportunity for offering the Word in many tongues, and only God in heaven knows what the harvest will be of the "good seed" sown at this place.

At Corpus Christi, and all along the coast line from that point westward, the Mexican people are found in large numbers, especially in the Kingsville, San Benito, and Brownsville countries, and to these Mr. Brown sold and donated many Scriptures in Spanish.

An Aged Woman Comforted

"On one of my visits I met an old woman more than seventy years of age who had not read a word of the Bible for many years. I handed her a copy of the Psalms, largest type. She read one verse aloud and then began to shed tears of gratitude, declaring she was so glad she could read the Bible again. It is scarcely necessary to add that she was supplied with the book of her choice.

The Prodigal Turns Homeward

"While canvassing one of our best oil towns I met a lad whose appearance and manner appealed to me especially. After a kindly greeting I offered him a copy of Proverbs, which he accepted, inquired

the price, and offered to pay for the same. Upon inquiry I found that he was running away from home and had not enough money to pay for a meal. I advised the modern prodigal to return home, go to school, and not be satisfied to be anything less than a true Christian gentleman. About two months after this interview I met him at his home town school. He was glad to see me and I enjoyed meeting him again, now at home with his mother. The Word and my counsel had turned his feet homeward and away from sin. He seemed very grateful that I had expressed interest in his welfare, declaring it had been a long time since any person had said anything to him about heaven and a home there."

L. D. Phillips

Mr. Phillips is a young ministerial student preparing for the mission field, and a certain Presbyterian church in Houston, Texas, is nobly educating him. As a preparation for work in the foreign field, Mr. Phillips thinks that colportage for the Society is just the thing, and we were glad to have his services for three months last summer. His experience is a splendid example of the value of perseverance in Bible work.

"When I started working for the American Bible Society I thought it the most discouraging work that I had ever undertaken, but after working a few days my work became very interesting.

In an Italian Home

"While out making my usual house-to-house visits I entered an Italian store. It was run by an Italian woman. I made several attempts to explain what my business was, but all in vain. As I was about to leave the store the little daughter of the Italian lady came in, and it was through her as my interpreter that I succeeded in making my business known to the woman and placing a Bible in her home.

The Bible versus Card Playing

"In a town in East Texas I visited a home where the family was engaged in a game of cards. I started to go up to the house, and the man of the house said to me, 'I don't want a thing you have.' I asked him if he had a Bible in his home, and he said no. 'Well, would you like to have one?' 'I don't know whether I would or not. What is your price?' 'I can sell you a Bible for 17 cents, and if you are not able to pay that, I will give you one.' 'Well, come back tomorrow.' He would not quit playing cards to look at my Bibles. I told him I would call the following day. The next day I was there. The man had gone down town and his wife was too busy to look at the Bibles. 'Well,' I said, 'I will call again in the afternoon.' About two o'clock in the afternoon I was there for the third time. The man was eating his dinner. He invited me to have a chair on the porch. While waiting for him to get through with his dinner his little boy came out, and I asked him if he attended Sunday school. He said, 'Yes, I attend the Catholic Church.' The thought at once entered my mind that I might as well go, for I can never hope to sell or give that man a

Bible. But I did not go. When the man had finished his dinner he came out and asked if I was still willing to give him a Bible if he was not able to buy. I replied that I was. After looking over my Bibles he bought a 25-cent one."

City Jail Work—Mrs. Rudolph's Testimony

As chairman of the Committee on Jail Work in Dallas, Mrs. Rudolph has many opportunities to distribute wisely and effectively our Scriptures to the poor women who are down and out. Her work is one of love for mankind, and we are glad to present to our readers a few words from her as she gave them to us.

The Bible Reaches Abused and Neglected Souls

"In sowing beside all waters the Bibles that you have given overtop all agencies for reaching abused and neglected souls. 'Don't you remember me?' asked a fair, golden-haired, blue-eyed Bohemian girl who was brought by a deaconess from the juvenile court to my home to be protected from a brutal, drinking father who wished to sell her into a life of sin. 'Don't you remember giving me a copy of the Testament and Psalms on the street car one day. You said that my sad face touched you, and you wanted to help me. You did help me. When my father would abuse my mother so terribly, that to hide the gashes and bruises she would wear a shawl over her head in summer, the warmest days, my heart would have broken had it not been for this little book.'

Spelling Out the Twenty-third Psalm

"'I can only read by spelling out a word at a time,' said the woman at the county farm, who is considered the worst woman in the city. 'I cannot read, but I have spelled out the twenty-third Psalm and have read it until I know it by heart. I am determined to be a woman. Now I cannot walk the streets of Dallas because no policeman has any confidence in me, but if you will help me I will learn from this little Book what God wants me to be, and I will yet be respected. I have served Satan faithfully for forty-five years, but I now propose to serve God more faithfully than I did Satan.' When she first began to try to read the Bible she felt that she did not need a Saviour. Now she says that every word of the fifty-first Psalm applies to her, and her constant prayer is, 'Create within me a clean heart, oh God.'

Helpful Passages Marked

"I have given copies of the Gospels to Christians to mark helpful passages for the salvation of others, and each one has testified to receiving especial blessing from this work.

Eager for the Gospel

"In talking on the fourteenth chapter of John to a girl who had just been sentenced to the penitentiary for two years, I asked her if she wanted the Gospel of John to take with her. With streaming eyes she held out her hand and said, 'Oh, yes, please.' I promised to send her

a Testament and Psalms, and now in her letter from the penitentiary she writes: 'I want to be a good woman. I have quit the morphine habit and want to quit sin and be a good woman.'

Sent Out with Prayer

"On the border of the reservation is a woman who has a restaurant. She is not a Christian woman, but through the deaconess' (Miss Dragoo's) influence she has the utmost respect for Christianity. She gave out one of the marked Testaments and asked for several more. She has opportunity, for the poor unfortunates from the underworld come to her for food, and many receive the Bread of Life too. I only give copies of the Gospels that have been marked and sent out with a prayer to this woman to distribute.

Lifted Out of the Mire of Sin

"The little, delicate woman that has been in the county jail nearly all summer on account of the fearful drug addiction, said that the Testament and Psalms given her gave her faith and hope to believe she could be lifted out of the mire of sin and degradation. Less than five years ago she was teaching in a high school in one of the leading towns in Texas. Three months ago she was so helpless and hopeless that no physician believed she would ever live without the drug. Now for two months she has had no drug of any kind, and is sound in body and mind.

"My Word Shall Not Return unto Me Void"

"Often there are as many as nine women in the jail. They have no Bibles, and these precious books, accompanied by real sympathy, can, as the prophet says, 'love them out of the pit.' One beautiful little copy that I had bought for my little six-year-old niece I gave to the most pitiful and seemingly most hopeless case I have ever known, and yet a beautiful young woman. In the city jail I listened to her pitiful story of a ruined life. She looked into my eyes with such a sad, hopeless look and said: 'I don't believe there is a God. My father taught me that there is no God, and I believe it.' I put the little morocco, gilt-edged copy into her hands and said: 'Won't you read this? Your father was mistaken. Read this and know that he was.' The words, 'My word shall not return unto me void' was the promise that gave me a glimmer of hope. God's Word is the only bait fishers of men can use.

"May God's richest blessings rest upon the American Bible Society for providing it for those who are not able to have it, and those who know not that they need it, and may he bless you, his faithful agent, is the prayer of your friend and beneficiary."

John T. Barr

One of our very valuable correspondents in the mountains of southwest Arkansas is the Rev. John T. Barr, a Presbyterian minister doing home missionary work, and we are delighted to have the following testimony from him. We take the opportunity right here to say that in our opinion the Society should avail itself of every possible opportunity to work through the credited agencies of the various patronizing

churches. It is good business economy, and at the same time Bible distribution is in this way conserved by permanent church organization.

The Value of the Word in Home Missions

"I am doing home mission work, largely of a pioneer character, in the mountains of southwest Arkansas. Of course, in order to do real lasting good, it is of importance that the people among whom I work should be brought to have a thorough knowledge of, and an intimate acquaintance with, the Word of God. The Holy Spirit uses the written, spoken, preached, and remembered Word to the salvation of souls and to the cultivation of consistent lives.

The Field

"My home is in a village where the principal industries are lumber mills. The men who work in these mills are usually of a nomadic nature, and rove often from place to place, carrying little goods with them. They do not stay in one place long enough to become acquainted and get in touch with the work of the church. Sometimes they do not feel that they are well dressed enough to attend the services at church. Too often they get entirely out of touch with God and the church, and drift into careless and indifferent lives.

Plan of Work

"I make an effort to visit every family that moves to town and to see that each is provided with a Bible. After introducing myself and talking for a few minutes, I ask permission to hold prayers, which is rarely denied. This gives an opportunity to ask for a Bible. If none is forthcoming, I have recourse to my pocket Testament. Then I ask whether they would accept a Bible. If they are not able or willing to pay for it, I have it clearly understood that I make no profit on the Bibles, as I either give the purchaser the benefit of my commission, or remit the whole amount to the Society. This disarms suspicion as to my motives and rarely fails to result in placing a Bible in the home. In this way copies of God's Word are scattered all through the logging camps and mill settlements of the section, and no one can tell the amount of good that is done.

The Bible Convinces of Sin

"One woman told me that she thought that she was a Christian until she began reading the Bible I had left her, but decided then that she was not. She is now a useful member of the church. . . . I also preach in the agricultural districts of the country. Here the same methods are used, and with equal success. The country stores usually do not handle Bibles, and some homes will be without them for years simply because there has never been a good opportunity to obtain a copy.

Tribute to the Society

"The American Bible Society is a great institution. We should thank God for its work, contribute to its support, and use it in such a

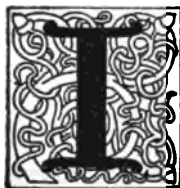
way as to make it a blessing to ourselves and those among whom we labor."

The Indians of Oklahoma

We have long wanted just the right man for work among the Indians of Oklahoma, and we now have him in the person of the Rev. A. S. Williams, himself a full-blooded Choctaw. We have as yet no story to tell about his work for 1912, for he has just begun. It is simply the announcement of good news and a prospect for something definite in the future which we here record. Mr. Williams has been in the field just long enough to verify our judgment as to his success, and we promise our readers something interesting next year about the Indians of Oklahoma, for already our Choctaw New Testament is in great demand.

EASTERN AGENCY

The Eastern Agency was established in June, 1908. Its field embraces New York State so far as it is not supplied by other agencies. During the year ending December 31, 1912, the circulation was 55,728 volumes. Since its establishment the Agency has put into circulation 101,607 volumes. The Rev. W. H. Tower is Agency Secretary, 330 Livingston Street, Brooklyn, N. Y.



INSIGNIFICANT as the area occupied by this Agency may seem to be, its field is important. In the city of New York the boroughs of Brooklyn, Richmond, and Queens, and the shipping in adjacent waters, and in the State of New York large and populous districts depend for the supply of Scriptures to the very poor and to the immigrants upon the alertness and energy of this Agency. The immigrants and the very poor! How these specifications appeal to the Christian sympathy of everyone! Both in the city of New York and in the rural districts these two special classes occupy a large place in the six and a quarter million of souls forming the population of this field.

Twenty-five persons have been employed during the year in Bible distribution. "Employed" does not suggest their activity. In highways and by ways; in the city streets, shops, and tenements; in barges, steamships, and sailing vessels; in the radiant fields of the farming districts; in the dingy cinder-strewn paths of industrial centers; early and late, under fair and foul skies, these devoted searchers have found and fed people of all nations whose hearts were hungry for hearing the Word of God. Finding such people, immigrant or native born, the Bible-men instantly forget all the hours spent and the weariness accumulated in the quest. For they have been used of the Most High to seek out and lead home his wandering ones. In the light of this vision one should read the pages of this report.

The value of the work done by the American Bible Society can never be measured till that day when the books are opened. We may report now that so many copies of the Word have been dis-

tributed, but we cannot tell how many lives have been reached thereby, how many souls have been led out of darkness into light. It is life, not paper and cloth, that is the objective of those whom the Society sends out to do its work, and were it not for the faith that the printed page has power under the blessing of God to transform life, bringing it under the influence of his Spirit, that work would never have been undertaken. Again and again a single Bible or a two-cent portion put out by a colporteur has proven a blessing to an entire household, or has been the means of leading a score of souls to their Saviour.

The Eastern Agency is able to report a circulation of 55,728 volumes as a result of its year's work, an increase of 114 per cent in the number of volumes distributed; but we cannot but think that the best work done is that which, measured by the distribution of volumes, may bulk the least; for it means that to a racial group of 30,000 souls in the city of Brooklyn, for whom, so far as we have been able to learn, nothing was being done by the Protestant Church, our colporteur has gone day after day breaking the ground, preparing the way, till now there are good prospects that permanent mission work will be started among them*. The sale of 466 copies of the Scriptures among 30,000 Poles in seven months' time may seem a small work to one unfamiliar with the difficulty of reaching these people, but when it is seen that it directly results in the preaching of the word among them, and the establishment of missions which in good time will become churches, the value of that work cannot be measured.

As a general sends out his scouts or small groups of mounted men, where the main body are unable to go, so the Eastern Agency has sent its colporteurs here and there over its field where there was opportunity for effective work. One might be commissioned to lay hold upon some Region Beyond where the Church in more formal ways had been unable to enter. Another might be sent to mingle with the crowd at some great pleasure resort, bringing to those who would not come to it the message of the Christ. One would go from door to door in the great city, while another would make his way through country districts, each with his bag and his books and his desire that all might be saved.

Harry W. Barker

No other one man that the Eastern Agency has had in its employ has had as varied an experience in the work as the late H. W. Barker, whose earthly service was ended October 11, 1912. Mr. Barker was among the first who entered the employ of the Eastern Agency, and began his work by making a survey of the state especially as regarded the foreigners along the line of the Barge Canal. The success of the Society's subsequent work along the canal has been very largely due to his efficient planning. He was

*This has since materialized in the starting of two missions.

first of all an earnest Christian, desirous of leading others to Christ, and had a peculiar faculty of opening up the Bible so as to interest others. Together with this was his exquisite tact in approaching men that won his way with all he met. He once encountered an Irish woman of large physique and great strength. She did not know Mr. Barker's business and said, "If there is anyone I hate it is one of those Protestants." In spite of this unpromising beginning Mr. Barker contrived to interest the woman in the Bible and gave her one. Then as he rose to go he said, "I want to give you a warning: if your priest learns you have that book he will want to get it away from you." "I would like to see any priest get that book away from me," she exclaimed.

Speaking of his own work Mr. Barker said, "While I have experienced some of the trying things, I have also experienced many joys and received many blessings that come to anyone who labors for the advancement of the Kingdom of Jesus Christ."

The Advisory Committee of the Eastern Agency of the American Bible Society, learning of the death of Mr. Barker, recorded their appreciation of his faithful and efficient services in the following minute:

"Resolved, That we hereby record our sense of loss, difficult to make good, in the death of one fully equipped and wholly devoted to the work that he had chosen for his life work."

The Barge Canal

The work along the Barge Canal has been continued this past year under somewhat different conditions. The progress of construction resulted in fewer men being engaged in the work, while the number of men staying right along in the work included many who had been reached or at least approached with the Bible in previous years. Instead of having several men at as many points, giving a part of their time to the work of visitation and selling, one man—Charles L. Carlucci—gave his entire time during the summer months, covering the ground from Troy to Rochester and doing efficient work. His distribution amounted to nearly twelve hundred copies. He encountered the same difficulties as those who had gone before him, and in Rochester especially aroused the opposition of the Catholic priest. Mr. Carlucci, who is a man of unusual intelligence and has been engaged in editorial work on an Italian paper in this state, reported his conviction as the result of his experience that the work of Bible distribution is the best way of reaching his countrymen in this country.

The Lumberjacks.

A recent number of a religious weekly referred to prospective work among the lumberjacks of New York State as planned out and arranged for by Rev. Frank Higgins, well known as having done so much for the same men in the West. The paper stated that

nothing as yet had been done for these men up in the woods away from home. While this is essentially true, the American Bible Society should have credit for having made at least a beginning, and a beginning that is growing, in reaching these men with the Word of God. During the last winter of his life Mr. Barker made a short visit to the lumbermen at work, and this past fall two men, giving part of their time to Bible work, have gone to them carrying the good book, and have found a cordial welcome. One of the two, Mr. Smith, at Cranberry Lake, is now under engagement with the Presbyterian Board to hold services during the week among the lumber camps, and will continue to carry with him on these visits his supply of the Scriptures. The other, Mr. Thoms, pastor of the Baptist Church at Jay, Essex County, writes of one of his visits as follows: "The foothills at the base of Sugarloaf Range are three miles from Jay by our own hired buggy, and the four spruce camps are six miles further, up the mountains, on a temporary wagon road cleared through the forest for the sole purpose of hauling out the timber. The path is icy and our sharp-shod steed has hard work to keep her footing as we toil up the steep ascent. Indeed, often we have to get out and lead her over many an 'ice slide' and through a rivulet bed for nearly half a mile, where the road is impassable. We reach our destination early in the forenoon and first visit the women in the boarding houses. They are French Canadians, and we find that neither they nor their dozen children can read in any tongue, but they gladly listen to the reading of the Word and accept a copy, to be left in the general reading and social hall. We then ramble through the woods seeking to sell our Bibles to the many young American men who come up here every winter from the home farms, and wrest health and strength and a little wealth from the virgin forest. We have many interesting talks and one blessed experience among others. Down in the valley we had tried to sell a Bible to a penniless, youthful American woman, and soon the story came out that her husband, a youth of the best New England ancestry, had been led to gambling, drink, and other vices of the camp, and she urged us to seek him and help him. In the course of our woodland canvass we came across him and his partner, her brother, and persuaded him to order a good copy of the Book of Books, and to promise to read it regularly. We feel sure that the Word which always accomplishes that to which it is sent will yet win this young man back to the faith of his fathers.

"We look forward to doing good work in many such camps this winter among the many brawny (and brainy) youths to be found in them, most of whom compare well in the matter of manliness with any of the youth it was my privilege to mingle with at college and university."

The New York Aqueduct

The work along the Aqueduct is of the same sort as that along the Barge Canal. Starting at Brown's Station, the Bible Society's

representatives covered the ground almost to the city limits. At first there was an unusual demand among these men for the book that the colporteurs carried, but suddenly the demand fell off, and it was found that they had been warned that this was a Protestant book and that they must have nothing to do with it. However, sales continued though in lesser numbers.

Other Italian Work

The work among the Italians was carried on steadily throughout the year, at one season as many as eight different men giving all or a part of their time visiting their countrymen with the Word of God. In four cases men who were carrying on mission work under the auspices of some church or presbytery were under agreement to give a part of their time to this work, and did so with varying success. Pastor Riggio in Astoria has directed the work of a young man for the greater part of the year, and besides has given of his own time directly to the sale of Bibles, and particularly to following up sales by calling wherever possible upon the purchaser and giving instruction regarding the teachings of the Book. We can conceive of no way in which Bible work can be carried on to better advantage, and Mr. Riggio never tires of giving credit for the development of his own work, and the opening of new missions in connection with it, to the work of the Bible Society through its colporteurs in preparing the way and making possible the work that has followed. In one of his reports he says: "What has been interesting to us is the Bible sold in saloons without the saloon-keeper interfering; six or seven of them bought the Bible and were interested in the Word of God. In my visiting of these people who bought the Bible in Jamaica from my colporteur, seven professed a faith in Christ. Three come to the mission now, and in other places we direct them to American Sunday schools nearby." Many who would not have been willing to listen to a conversation about God as the Protestant knows him, were willing to buy the Bible, and gradually its truth sank home; the coming of the teacher was welcomed; attendance began on the Sunday school or mission service, and so step by step confidence was gained and hearts were won.

Mr. Jacobellis spends most of his time among the Italians in Brooklyn in house-to-house visitation, while occasionally he makes a visit to the nearby towns in Westchester County where the Italians are settling down.

On the Harbor Front

Another district where our colporteurs labored during the past year lies among the ships, barges, and canal boats along the harbor front of Brooklyn. Here is to be found a shifting population of thousands, so constantly on the move as almost never to come under the influence of established missions or churches. If the glad tidings is to reach them it will have to be carried to them, not as they come to it, so faithful missionaries—all too few—go from boat to boat

with the spoken word, with religious literature, and in our case with the book that guides to the Lamb of God that taketh away the sin of the world. Our worker, Mr. Carlson, was once a sailor, and now, with the grace of God in his heart and an earnest desire that those who were once his comrades upon the sea may find the same new life upon which he has entered, he spends his time as a colporteur of the Bible Society. Mr. Carlson was first brought to our attention by Mr. Cedarholm of the Brooklyn City Mission and Tract Society, and divided his time between Mr. Cedarholm's mission and the work of selling Bibles among the shipping. He was so successful and the need so great that he has now for some time, through the co-operation of Pastor Cedarholm, given all his time to Bible work. It is indeed casting bread upon the waters; but the promise holds true, and every now and again the evidence comes back that by it a soul has been won, a life transformed.

Mr. Cedarholm reported some months ago that in company with Mr. Carlson he went aboard a vessel lying at her dock and was hailed by the captain, who, when he learned that they were engaged in religious work and had Bibles with them, invited them into his cabin. Then he told them that a couple of years before he had gone to Coney Island and had become very much interested at an open-air meeting. At the close of the meeting the preacher prayed with him and got a Bible from the stand of the Bible Society close by, and gave it to him. The captain showed them the Bible with his name written in it and said, "*That Bible has been the means of leading forty-two men to Christ.*" And what the influence of those forty-two men has been as they have gone their way from port to port, mingling constantly with those who were separated from religious influences, none can tell.

One day they came across one of the worst families they had ever encountered. At the first visit the fiery, rough woman shouted at the colporteur and was about ready to throw him into the river. She was, however, won by kind words, so that at his next visit the colporteur was invited in and a Bible accepted. The whole family has since visited the Sailor's Mission (maintained by the Brooklyn City Mission and Tract Society), and seem to be very much impressed with the services.

On another occasion Mr. Carlson went aboard a barge and found no one in sight. Hunting around he at last found the two hands down in the bottom of the boat, drunk. He was at a loss how to speak to them, but feeling that he must do something, he fell on his knees and prayed aloud. Before he had finished praying the two men were listening with tears streaming down their faces, and when he rose to his feet they were sober and willing to receive copies of the Bible.

Coney Island

The summer work at Coney Island was continued with larger results than ever. This year, instead of having a Bible stand where

the Scriptures might be purchased, or using the Bible car which unavoidably restricts the activities of the worker, the colporteur had only his bag containing a stock of books. He mingled with the crowd as it passed along, speaking to one and another as opportunity offered, and bringing his books to the attention of those who would listen. In this way nearly forty-five hundred volumes were sold during the short season, among all nationalities. Mr. Stokes kept careful record of those to whom sales were made or books given, and found that in one month he had dealt with people of fifteen nationalities, including Arabs, Roumanians, Letts, Slovaks, Greeks, Chinese, and Japanese.

As before this work also was carried on in co-operation with the Brooklyn City Mission and Tract Society, whose representatives held open-air meetings on the corner by the new Municipal Bath House. It is one of the great open-air mission enterprises of the world. The Island crowd averages 250,000 a day throughout the season. All are ready to stop and look and listen at anything that attracts attention; so that very many out of mere idle curiosity hear some message of truth, some quotation of Scripture, that perchance finds lodgment to bear fruit known only to the master.

We were also requested by parties holding services at the other end of the Island to send a colporteur to sell books in connection with their services. We were very glad to respond, and Mr. Morgan was with them during the latter part of the short season.

South Beach

A similar work was carried on by Mr. Lunde at South Beach, Staten Island, where quite a different crowd gathers. The people there, largely Jews, are much more difficult to approach, and show at times a decided antagonism to the attempt to bring the Bible before them. If petty persecution means anything, this must be our field of greatest need and one where good is being accomplished. Frequently during the past two years the man in charge of the Bible stand has been annoyed by sticks and small stones thrown at him, and at other times the signs have been pulled down at night, or the Bible stand overturned.

Brooklyn

The city of Brooklyn itself offers a great field for our activities. With its mixed population, numbering over a million and a half, constantly augmented by fresh arrivals from every country on the globe, it presents a problem demanding the best wisdom and highest activity of the Church. Here is the field where Mr. Podlusi has been working among the Poles; here too Mr. Carlson carries on his work among the sailors; Mr. Jacobellis, who has been on our staff for three years, spends a large part of his time here among the Italians; while another Italian under the efficient supervision of Mr. Riggio, pastor of the Italian church at Astoria, visits his

countrymen in the outlying sections where already two missions have been established as the result of this Bible work. Mr. Lunde has the Scandinavians for his field, while Mr. Stokes and Mr. Morgan minister to the needs of the English-speaking population. Every day these men are working, and their work is none the less effective and valuable because so much of it is quiet and inconspicuous. Mr. Stokes, who has a special faculty for reaching all classes and conditions, sold the Scriptures in twenty-five languages during the year, and reported that in a single day his purchasers had included four Jews, an Italian fruit dealer, an Italian sailor, two saloon-keepers, an intoxicated man, a policeman, the editor of a newspaper, a judge, a Catholic, and an officer in the Methodist Church.

County Fairs

Where its presence occasions surprise there is the best of places to go with the Bible, for there it is little thought of and opportunity abounds. So it is that the Bible worker has gone with his books to the agricultural fair and has found there a field equaled by perhaps no other. A year ago the Eastern Agency sent its colporteur to one such fair. This past year three were visited, and it is hoped to increase the number this coming season. Mr. Vining, who visited the Greene County Fair a year ago, writes of the experience of himself and his wife at the two fairs which they visited half way up the state, he going to one and she to the other. He says: "As I wrote you in my previous letter, the influence of the Bible booth at the fairs cannot be estimated. Mrs. Vining trimmed her booth with red, white, and blue crape paper, and besides having several large signs with 'American Bible Society Exhibit' printed on them, had a number of very striking mottoes hung around the booth in such a way that they could be seen from any place in the building. The officials at the fair were very kind to her and helped to open the box of books and to build the booth to her liking. People passing expressed great surprise at seeing such an exhibit. There were four men, evidently traveling men, passing the booth soon after it was arranged for business, and one of them read the sign and said, with an oath, 'Well! * * * Bibles at a fair! There has been a Bible in every room in every hotel I have been in this year.' Mrs. Vining said, 'It hasn't seemed to do you much good to judge from your conversation.' And he answered, 'No, I haven't read any in them, but if you Bible people have so much faith in your book as to bring it to a fair to exhibit, there must be something in it, and I'm going to find out what it is.' On the third day of the fair a delegation of the judges came to the booth and said to Mrs. Vining: 'We have come to thank you for this booth. We have been going to fairs for the past twenty years as state appointed judges all over the state, and have never witnessed anything of this kind. There are always enough things to point a man down to hell at a fair, but this is the first time we have ever seen anything to turn his thoughts

to heaven. Only one of us is a Christian, but we felt that we must come in a body and thank you for your influence during these days. We have been in the crowd all these days and know, and you do not.' Mrs. Vining sold copies to forty-nine Catholic families from the same neighborhood. One woman bought a New Testament and went home and told her friends, and the next day before Mrs. Vining got there they were standing around the booth waiting for her to come, their money in their hands. She sold to the fortune-teller on the grounds, to the Japanese tumblers, to the Jews who had side shows, and to the Indians from a neighboring reservation."

As to Mr. Vining's own experiences he had a space on the "Midway," but unfortunately without covering, and the rain began almost as soon as the fair commenced. "A man," he writes, "who had a large agricultural exhibit offered me a space for a table in his tent. He was not a religious man, but he told those who were in the tent attending to the exhibit that they must show me every consideration and not in any way to crowd me. On the third day it was still pouring and the officials came to me and told me they would consider it a favor if I would come into the building and occupy a space which those engaging it had failed to occupy. So for the remainder of the time I had the most conspicuous place in the building. The effect the presence of the Bible had on the rough men who were in that tent was remarkable. I think that the Bible booth at a fair is by far the quickest and easiest way to bring before the public the work of the American Bible Society. There one reaches hundreds of people in one day who could not possibly be reached by a colporteur in the same length of time, and I thoroughly believe that anything brought to a person's attention at a fair sticks."

Another instance of the possibilities of work at county fairs was our visit to the fair at Mineola, Long Island. As the grounds were within easy reach of the Agency office it was possible to concentrate more effort and workers there than at either of the other two fairs. The last two days the Agency Secretary, together with a member of the Advisory Committee and two of the regular colporteurs, spent practically the entire time on the grounds. A stand had been secured in one of the exhibition tents, which had a passage on either side of it, and not infrequently sales were being made on both sides of the stand at the same time. In the tent with us were a variety of miscellaneous exhibits: gold-wire jewelry, burnt leather purses, knit goods, easy threading needles, etc., etc. Believing that it was no less important that the crowd should be brought face to face with the Word of God than with the various knickknacks and articles around us, we did not hesitate to attract the attention of all who passed, with the result that our sales were quite as numerous as were those of our neighbors, averaging three hundred volumes a day. Surprise was frequently expressed that we should be there with our Bibles, but always with approval, while the earnestness of the col-

porteurs and their ability to present their books so as to lead those at first uninterested to purchase brought forth favorable comment. The workers themselves received the impression that the world is much more ready to receive the Christian's Bible than we sometimes think, and in very many instances will give a cordial welcome to an earnest effort to make Christ and his Gospel known. Not one of us but carried away a greater faith in the suitability of the Book for all classes and conditions, and a stronger purpose to push its distribution in all places and among all classes.

After the experience of the Eastern Agency the past two seasons in connection with these county fairs, we are satisfied that it would be a splendid thing were it possible to place a Bible stand in every fair in the state, and while this may not be practical through lack of funds, and of qualified workers as well, we hope to be able to make further advance in this line of work this coming season. When the Master was on earth he was most often to be found where the people had gathered together, and to-day it is where the people are to be found that His Word must be taken and His Gospel preached.

The Children's Aid Society

We have been very glad this year to be able to make several grants of Bibles and Testaments with the co-operation of friends, to the Children's Aid Society of Brooklyn, to be given to the children whom they send out to new homes. The Children's Society has given the Bibles out very carefully, so that they have come with meaning to the children who are about to enter upon a new life. These Bibles have also been appreciated by the children. One little girl to whom a Bible had been given was moved to another home, and wrote to the Society that her Bible was not packed with her other possessions and she must have it. The Society wrote to the woman who had had the girl in her care, and the Bible was sent on to her.

We have received the following expression of appreciation from the Children's Aid Society: "We wish to convey to you personally and to your Society our heartfelt appreciation of your co-operation with us in our work for the children of our city. We believe the English Bible is the basis of our American civilization and the foundation of the character of our youth. Thus we cannot praise too highly your action in placing it in the hands of our children." We cannot but feel that a special blessing is sure to follow such efforts to make the Good Book known to the children, and hope to be able to meet this need even more largely another year.

Distribution of Portions

One thing that stands out in the year's work is the largely increased distribution of portions, both on the part of our colporteurs and by sale at the depository. Visiting Sunday school and young people's conventions has helped to advertise these little books, that can so conveniently be carried in the pocket for ready reference, and

in several cases Y. M. C. A. secretaries have introduced them to their Bible classes. The Brooklyn City Mission and Tract Society has used some thousands of them in its street and shop meetings, while other organizations and individuals have used considerable quantities of them in like ways. One of our Italian colporteurs in particular has greatly increased the scope of his work through these little Gospels. At first his distribution was almost exclusively of the complete Bible, as he felt that the individual should possess the whole Bible rather than a part of it. Of late, however, he has carried with him a supply of Gospels, and has found that he could sell them along the streets and where men were working. Very few would decline to purchase. In a single month he distributed over a thousand Gospels, and is satisfied that the good seed has not fallen upon stony ground.

The Value of a Two-cent Portion

A striking incident of the year's work has to do with one of these two-cent portions. A worker in Sullivan County stopped one day at a farm-house and found it closed, the family being away for the day. He thrust a red-covered Gospel under the door, hoping that it might be read and do good. Some time afterward he went that way again, and stopping at the farm-house, learned that the first member of the family to return that day had been the son, a young man grown. He saw the little book lying there as he opened the door, and picking it up, began to read it. It led to his conversion and he joined the Methodist church, two miles away, on probation. He told our visitor that previous to that time he had never seen a Bible, although his father had a portion of one in German. This, as neither of them could read German, was of no use.

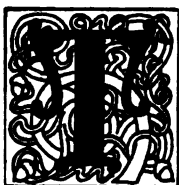
Another time this same worker, passing along a road, handed a Gospel to a boy about twelve. He had not attended Sunday school, but after reading the little book a desire arose in his heart to know more about Jesus, and he is now a faithful attendant upon Sunday school and always carries his little book.

The Greeks of our Lord's day came, saying, "Sirs! we would see Jesus," and to-day the heart of humanity in varied tongues, and oftentimes not knowing whom it seeks, gives utterance to the same cry—"We would see Jesus." In sending out its workers and distributing its Bibles the American Bible Society is seeking this one thing, that Christ may be seen and known of all men.

As Daniel Webster, arguing his case which hinged upon the size and shape of a certain carwheel, met the involved arguments of the opposing counsel by turning to the jury and saying, "There is the wheel, gentlemen; look at it!" So we can say, "There is the Book; read it!" As the Master himself declared, "These are they which testify of me."

CENTRAL AGENCY

The Central Agency was established in 1909 and was known in our current literature as the Middle Agency. It now bears the name of the Central Agency, the Agency previously having that name being entitled in this report the "Western Agency." The field includes the states of Ohio, Kentucky, Tennessee, Mississippi, and Alabama. The circulation for the year ending December 31, 1912, was 87,579 volumes, making a total circulation of 198,898 volumes. Thirty-one persons have been employed in this distribution. The Agency Secretary is the Rev. George S. J. Browne, D.D., 424 Elm Street, Cincinnati, Ohio.



THE report which follows shows the indefatigable labors of our faithful colporteurs and those who co-operate with them in the circulation of the Scriptures from the Lakes to the Gulf. Five hundred and sixty-five cities, towns, and villages have been canvassed this year. Dr. Browne's story will be read with deepest interest.

"An open Bible for the world,
May this our glorious motto be;
On every breeze the Truth unfurled,
Shall scatter blessings rich and free.

"It shows to men the Father's face,
All radiant with forgiving love;
And to the lost of Adam's race,
Proclaims sweet mercy from above."

Someone has said, "Holding forth the Word of Life, the believing children of God are to go forward proclaiming the Gospel that binds up the broken-hearted and looses them that are bound." So the year of strenuous work has had one consuming desire, and that was to place God's Word among the people and make it effective to the leading into the Light of the Gospel of the Son of God. Faithful men, moved by the Holy Spirit, have wrought valiantly in the service of the American Bible Society, and the reports of spiritual returns will rejoice the heart of every true lover of the Master's work within the bounds of this Agency.

Within the year just passed there has been an ever-increasing incoming of those from foreign lands into this Agency, but they have been quite approachable and have received the Bible or Testament with glad welcome. One of the suburban pastors who looked after the foreign brothers working in a mill some two miles from his church, says: "Going into a crowded shack, I found some of the men playing cards; another nationality talking over the war in Eu-

rope; and lying on the floor, seemingly a stranger to all and truly alone, was a Slav. I handed him a Testament in his own language, and he grabbed it eagerly, and although I was there for an hour he never looked up, but read as though he would literally devour the book in his joy."

There have been great developments by the railroads in the mountains of eastern Kentucky; they have followed the winding creeks and pierced the timbered country, and reached the finest of coal fields. Towns are springing up as though by magic, but with substantial buildings and good improvements. Our colporteurs are keeping pace with every development through trying floods of rain and mud almost bottomless on trails and so-called roads. But everywhere they go a most hearty welcome has been accorded them, and they have been successful in distributing the Word.

Mrs. A. H. Andrews

This devoted servant of our Master, who has completed a second year's work among the mountaineers of Kentucky, complains of the great quantity of rain that has fallen throughout her territory, making it so very difficult to transact her work. Of course we all realize that in the mountain regions the rainy season produces great depths of mud that make it almost impossible for a team to travel. Mrs. Andrews has also had the experience of following up the building of one of the three new railroads that have been put through the mountain district, and has experienced all the difficulties of riding on log trains and dump-car trains, and on the engine sometimes, when getting from place to place to meet the gangs of men as they work on the railroad. It is pleasant to remember that the railroad men have made it just as easy as possible for her to get from point to point, evidently realizing the value of her work for the good of the men. She says in one place: "You may remember that I was water bound last Monday, but still I had a good trip on the Troublesome (a creek that gives trouble throughout its length and breadth, a very unsafe stream) and left a number of books. I have an invitation to return among them again. I was to have had a meeting at a house, and then came a deluge of rain, so only a few came; but the same rain brought more than twenty men from the river for shelter and lodging, and they made up the audience, and it seemed as if God had intended it so to be.

"The railroad is still ten miles away from Hazard in Perry County," thus she writes in May, "but we hope to celebrate its arrival at Hazard on the Fourth of July." Again she writes: "Cannot get to Quicksand on account of another deluge of water, and it is pay-day for the men; but the creeks are impassable. Two little ones died in one house a little distance away, and I was called to minister to the parents in their sorrow, as there was no minister to be had, and we laid the little ones away as the evening shades were falling, and I offered a prayer at their burial.

"Last night was a dreadful night for lightning, thunder, and rain, and how good it seems to have the railroad construction camps so near to visit while the roads are impassable." Again she writes: "It has rained for thirty-six hours and all the creeks are out of their beds, and going from point to point is almost impossible. I came directly from Haddix Fork to Quicksand, and you could scarcely believe it, but the river was a sight to remember. I never saw anything like it. The damage and loss of logs, bridges, culverts, etc., was tremendous. The people were driven from their homes and fled to the cliffs for safety. There was a rise of thirty feet in one day, and at night it seemed even worse. Mills were compelled to shut down for weeks, since the logs had gone out with the flood. But as this is April, I plucked some wild flowers on Stray Branch on my way to Quicksand on April 8th. I have found great delight in selling Bibles and holding service at Haddix Fork. I left a Bible at every house I visited. The aggravating wind and snow diminished the attendance, but we had a good meeting at Haddix Fork."

Speaking of another place she says: "I am thankful that I visited this new place. It has done much good. Six of the homes I visited had no Bibles of any kind. I was much pleased with something I heard in connection with a large-print Gospel of St. Luke. A mother had purchased the book, and a young man had picked it up to read. He read some time and then stopped, drew some dice and a pack of cards from his pocket, burned them in the stove, and then came back and took up the Gospel and continued his reading."

Again she says: "Did I tell of burying a little baby at Quicksand? It was a dreadfully wild night and there was no preacher at hand; but God helped me to comfort the parents. If I had not been there the little one would have been buried without even a prayer. I gave to the parents the Gospel of St. John, and they said they would buy a Bible when I came again. Oh, the work to be done! How much everywhere and everywhere! I do love the work. I visited several times this month a man who had been stabbed in one of the numerous Snake Valley murders. He has recovered, and I do believe the man is converted. It is such a low plane here. The people are so prayerless in their homes; but I see changes at South Fork. I spent the night with Mrs. Crouse, one of the missionary women, who this spring commenced a mission in the notorious Snake Valley. I will learn all the needs of the people and make their acquaintance, and expect to do them good with the Word of God. I have to cross the river three times daily for meals on the swinging plank bridge. It was a sad trial to me, but a necessity. All along this new railroad new towns are growing up, and so I found when I came to Hazard that the place was improving very fast. . . . The railroad does not take you into the town," she writes in September, "but you cross the river on two narrow planks that by no means meet, and there are no side rails, the planks being supported by high supports below, so that you are away above the water. It fills my heart with fear

every time I must go over that bridge. The town of Hazard is so crowded that it is almost impossible to find any place to stay. But at last I found a lady friend formerly from Quicksand, and although she has a large family and lives in only two rooms, she kindly accommodated me.

"To-day I had a very sweet experience. I noticed a young woman on the upper porch here at Hazard and she seemed to be unoccupied. I found that she had left her Bible at home, so I had a very earnest talk with her about not having her Bible, and so much needing it when absent from home, and she purchased an 85-cent Bible, a New Testament, and the portion of Romans. When it is possible I always kneel with those who purchase and pray God's blessing upon the book and upon the person. Her heart was melted and she wept when she knelt. It was so easy to talk to her about the Lord Jesus and His Book, and I felt so thankful that I had gone up to her and held this conversation. God is certainly very good to me.

"Some special meetings were held in a certain place, and quite a number were converted. Among the converts was an Italian. As I had an Italian Bible, I gave it to the Methodist evangelist, and he presented it publicly to the Italian who had been converted. It was very interesting to me. The evangelist mentioned the work of the American Bible Society, and thanked God many times for the blessed work it is doing in the mountains.

"I went to John Little's Creek, a long way from here, for there were so many people there, and they *did* need services. I taught Sabbath school in the morning and talked to them at night. They will have a college built there before very long, and then they will need more Bibles. I find the people wonderfully delighted over the provision made by the American Bible Society, so that they may have the Pentateuch or the little portion of Genesis for their Sabbath school, and I have had quite a number of purchasers for these books."

The Rev. Joseph P. Bartak

We have here a Bohemian brother who comes to this Agency from the state of Texas, having been under the supervision of our good Brother Morgan in the past. Having completed his course in the Southwest University in Texas, he came to Vanderbilt University at Nashville to take his theological course. As he found it necessary to earn money outside to prosecute his work, he applied for service, and as his record for work done in Texas had been very good, we placed him on a commission basis, so that he might distribute God's Word, do social settlement work, and also help himself in his theological preparation to preach the gospel. He has been with us too short a time for us to comment upon his work, but we are looking for good results.

The Rev. R. A. Breland

This brother has entered our work this year and has been assigned to four counties in southeastern Mississippi. Having been in the

active ministry of the Southern Methodist Church for some years, he has found the duty of getting in touch with people and homes quite an easy matter. In addition to his Bible work, he has held quite a number of revival services during the evenings and on the Sabbath day; in this way winning hearts to Christ, and at the same time making it possible to get in closer touch with the people for the prosecution of his work. He has attended the district conferences, the camp meetings, and the various religious gatherings in his territory. Like so many of my men, he has been hindered very much by the high waters that have prevailed during the year. Nevertheless he has been quite successful and found ready sales for his Bibles. As one remarked, "Since they are scarce in this section; and yours are so cheap," it certainly is comforting to know that our Bibles make it possible for even the poorest to be supplied with the Word of God.

T. B. Baldwin

Early in the year Mr. Baldwin had his first experience in meeting officials eager for profit "to the Commonwealth," and was requested to pay for a license for the sale of books. This matter has come up several times during the year, but in every case when the ministers vouched for the sale of Bibles at cost, not only were the colporteurs permitted to sell, but the officials favored our colporteurs in all possible ways. So in Mr. Baldwin's case, he was granted permission to sell anywhere among the people. We will meet this question oftener in the coming days, when the opponents of God's Word will strive to keep the Word, with its enlightening power, from the "common people," who are the hope of this land of freedom. The work has been in the Cumberland Mountains, and it has involved some hard traveling among widely scattered people in their homes. In one letter he says, "I am in Mingo Hollow, in behind the Cumberland Mountains, doing what I can to give the people the Bible." Those who know only good roads have no conception of the rough trails and weary hours spent in doing the work in the mountains; but the men all express themselves as thankful that they can thus serve the Lord. Of course we must never forget their constant service in preaching the gospel and holding special meetings through their districts. There are no truer men serving the American Bible Society than our men working in the mountains. They are noble Christian servants of our Master.

The Rev. Frank H. Breyfogle

Perhaps the one that has succeeded in making the greatest number of sales is this brother. Having been a commercial salesman for years before the Spirit of God found him and made him a new man in Christ Jesus, he has been enabled to use all his experience of past years as a commercial salesman and make it effective in our work. Being a thoroughly consecrated man, he has made his Sabbath days and evenings very effective in Christian work. He

has covered a great many miles and been in a great many towns in the state of Kentucky, and has been instrumental in selling and distributing a very large number of Bibles. He has found that court days in Kentucky bring together a large concourse of people, and he has found further that the judges of the courts are not only friendly to the work of the American Bible Society, but that they take pleasure in sending to him their schedule of court appointments and ask that the American Bible Society be represented upon the streets of those towns where court is held throughout the court sessions. He has found that the work has thereby brought the Bible to a great many people who otherwise could not be reached except by personal visitation in their homes. One of his effective means of distributing Bibles is to open his trunk on a street corner and display his goods, calling the attention of the people to our Bibles, and in a short time he is almost overwhelmed with business, for he says every man that buys a New Testament or Bible and starts on down the street, tells every friend he meets what a prize he has got, and at such a reasonable price; so that he is kept busy meeting the newcomers and supplying their needs.

He went into a certain town in Kentucky some months ago, and, as is his custom, he visited the jail and preached the gospel. Finding a man in great need of spiritual counsel, he succeeded in leading him into the light, and then calling upon some of the preachers, he succeeded in interesting them in the person. Business men, hearing of the circumstance, said that it seemed very strange that a stranger should be able to come into their community and to know the needs of the souls in jail and bring them the comfort and the light that was necessary, while the people in the town and half the ministers should be ignorant of the need. When we realize that our brother has for years made it his duty to spend his evenings and his Sabbath days in this rescue work, it is very easy to understand why he succeeds and why he knows so well how to approach men that need his help; for, as he himself says, he knows what it is to be delivered by the power of God, and he knows that God can deliver any man.

The Rev. E. H. Bogle

The Word of God speaks especially of those advanced in age, and says, "They shall bring forth fruit in old age." So we have here a servant of the Master who has passed the threescore and ten, and whom the brethren at Bristol, Tenn., thought worthy to represent the Auxiliary Bible Society as colporteur. He has labored in the co-operating work of that Bible Society and our work part of this year, and then continued as our representative on through the year. He has displayed a loyalty to the American Bible Society and accomplished a good work in the regions about Bristol among the miners and factory people. He has been under the watchful eye of the former representative of our work in Tennessee, the Rev. G. D. French, D. D., who has hosts of friends through the state, and who

is the Presiding Elder of that district. The ministers of all the denominations of that county have been very willing to assist the work of the Rev. Mr. Bogle. "May his eye not become dim nor his strength abate" in the service.

W. A. Bonbright

Here is another servant of the Master whose heart yearned for active participation in field work, and who was given the desired opportunity. His work has been mostly among the homes of the people in the older settled counties in the center of Ohio, but he has also found a sympathetic helpfulness and a desire to purchase our goods. On the Sabbath day he has been active in Christian work, also aiding the Y. M. C. A. at Oberlin, O. In the late fall he felt called to the duty of looking after a work among boys, not far from Oberlin, O., and is now engaged there. Of course he has discontinued our work, at least for a while.

The Rev. John F. Brown

Western Kentucky claims the work of this brother, and he is trying to care for three counties. If the mountains are not high, still the valleys are greater and larger, and the rivers inclined to surge over the banks, especially this year. Tobacco is the great crop, and the farmers may hold off for better prices, so the colporteur will not make any good sales in consequence. The high waters have delayed freight shipments to the men quite often, and they find it hard to be patient when they have not their goods to sell. Railways south of the Ohio River have kept my men on the "anxious seat" considerably this year, but they have worked the harder to make up for the lost time when the goods are two weeks behind time. In this field our colporteur finds a man selling our goods as a canvasser at advanced prices, and is perturbed; but when assured that we have none other than the regular prices, and have no other representatives than those in commission, he takes courage and presses our work.

Every one of our representatives will have problems to meet, some of them quite perplexing, but if the rules governing our work are followed, the trouble is soon overcome. Like so many of our men, Mr. Brown has given much time to preaching in needy places and has seen many conversions.

Bible Institute at Cleveland, O.

Under the management of J. Walter Malone, there is conducted in Cleveland, O., a training school for young men and women. We have a depository connected with the school, and an arrangement for the students to do colporteur work daily in their spare hours. Some work has been done, but not sufficient to justify this Agency in making positive statements for the future.

The Rev. J. C. Conner

Mr. Conner had a number of difficulties to contend with while

carrying on our work. Like many others he encountered extremely bad roads in eastern Tennessee, and with the continual rains such as he experienced in the several months, he found it very difficult to prosecute our work. Like many of our workers, he cultivates a small farm, and was compelled to give some of his time to the "making of the crops." He was unfortunate in various ways, but he gave us the cheerful note in these words, "The Bible Society is surely preaching the gospel to all the world."

W. W. Fristoe

This brother came to us as one who had been a commercial traveler, but felt it his duty to get into direct Bible work. He has worked northern and northwestern Ohio quite well, and also many of the central-north towns and cities of the state. He was quite unique in his methods, securing a tent and pitching it in the most advantageous places for the sale of his books. When Billy Sunday was in Toledo, Mr. Fristoe succeeded in getting a little plot of ground owned by a Roman Catholic and opposite the tabernacle in which the services were held. Here he displayed our signs and accomplished a good work in the sale of our goods. He was also successful in making friends with the Roman Catholic, and succeeded in leading him into a saving knowledge of Jesus Christ.

When Mr. Fristoe was in Fostoria he pitched his tent opposite the Dr. Stough Tabernacle, and there accomplished a good work, realizing that this tabernacle meeting was very helpful for the distribution of the Bible. He also went to Canton, O., when Billy Sunday opened his campaign there.

Sickness in his family and other responsibilities arising, he gave up the work in the early fall.

The Rev. John Frahllich

This brother was associated with us last year and did quite effective work in southeastern Kentucky, but as he desired to go into the pastorate this year, he took up our work on a commission basis. He has found it impossible to use his horse and buggy during a large part of the year, owing to the constant rains and very muddy roads, and as he went everywhere on horseback, he has not done much in our line of work. He writes me that his duties have given him very little time to see after our work at all. Owing to these circumstances, his services have been discontinued, with his approval.

The Rev. James H. Clegg

This brother continued his work in southeastern Alabama. He has only given us part of his time during the year. His little farm and special services, together with the exceedingly bad country and impassable roads, have made it possible to give us only a portion of his time. This Agency feels that he has done very well in having continually attempted to do our work, and as he conscientiously

keeps the account of the time put into our service, we have been well satisfied with his work.

Andrew L. M. Graham

This young man applied to me for work as a colporteur and came from a student's life. I sent him into East Liverpool, O., a place of factories and potteries. He found himself very busy and co-operated with the Auxiliary Bible Society for some little time; then there opened the Billy Sunday evangelistic campaign, and he devoted himself to this special enterprise in selling Bibles, Testaments, and portions to the great throngs that came and went to the tabernacle when the meetings were in progress. He said:

"There has not been much stir as yet, but last night Sunday began to preach to sinners, and as my stand is not far from the tabernacle, I'm looking for much success in sales. I have made quite a canvass from house to house before the meetings began and have found quite a number of agents working this town, but I have had success, and I am now working among the potteries at noon-time when the men have leisure. By much prayer God has enabled me to both sell and speak on the Word of God. I can get no help from the ministers, they are so busy with the Billy Sunday meetings; but they encourage me in the work with kind words. I have had some wonderful blessings to-day. A woman 'turned me down' and then remembered that God had spoken to her while she was in the hospital, and feeling remorse for what she said, called me back and bought a Testament; I then had opportunity to talk salvation through Jesus Christ to her."

His work was very effective and good, and he succeeded in placing a large number of copies of the Word in the homes and in the country homes round about, but a book company made him a special offer to undertake their work, so this Agency lost his services. We were sorry to part with so effective and energetic a man.

W. A. Hoover

After Mr. Hoover had done considerable work in and about Cincinnati, and assisted in the exhibition of the "World in Cincinnati," helping at the Bible Light House, by special request of the Louisville and Vicinity Bible Society, he was transferred to Louisville to do co-operative work with them for the rest of the year. Mr. John L. Wheat, who has been president of that Auxiliary Society for thirty-five years, was very anxious that a thorough canvass be made of Louisville and vicinity, and Mr. Hoover was delegated to that work. Mr. Wheat kindly took him in his special care and introduced him at very many church gatherings, conferences, and presbyteries, so that he had a fine chance to be known by the ministers and active Christian workers as representing us in the great work. He has visited many Sabbath schools, churches, and missions, and presented our interests in connection with the Louisville Auxil-

itary Society. He says: "The responsibility and greatness of the work is more and more evident every day, and I find it necessary that very earnest and effective work must be done throughout this state. I find very many poor people who really need the Bible, but have no means to purchase. So there were many Testaments and portions given away."

With the closing months of the year came the cold weather and much sickness and scarcity of money, so that the volume of the work decreased considerably. Mr. Hoover found that the students at the Theological Seminary were much taken with our Greek Testament, and he has sold quite a number among them. Previous to his going to Louisville, he did some work at Middletown, O., where the Evangelist Lyon was engaged in revival services. Speaking of the revival, he says: "God visited his people and there was a glorious revival. Three hundred and six young persons gave their hearts to the Lord on Saturday night, and these will want Testaments, as well as the eighty men who surrendered to Christ. Six hundred people have already turned to the Lord, and the ladies of this place are helping me in Bible distribution."

W. H. Tilford

Mr. Tilford had given service during his summer vacation last year, and we were only too glad to give him opportunity to enter the work again. We placed him in one of the most difficult fields in the Kentucky mountains, with the least chances for getting about, realizing from our experience with him that hard and difficult walking would not deter him from his duties. We were not disappointed in what he accomplished in the territory that he visited, nor in the work over the difficult mountain trails, where he carried the Word of God in saddle bags. Speaking of one little trip he says, "I found I must travel roads almost impassable even on horseback, and I was from half-past seven in the morning until half-past five at night in going thirty miles." He had the experience that so many undergo in coming into contact with poison ivy, which laid him up for several days with his eyes swollen shut; but he overcame even these difficulties and accomplished a good work for us. With the coming of fall he returned to college and his preparation for the gospel ministry.

The Rev. C. J. Hammitt

Last fall Mr. Hammitt began the work, and in the very beginning was astonished in finding so many of the people without either Bible or Testament. He says, "I could not have believed such a condition to exist in my state, and I realize as never before the necessity of house-to-house visitation and the personal work of putting the Bible in the homes." He found the rural people very busy picking cotton, and therefore was compelled to walk all over the plantations in order to make sales of his goods; but he was certain that he would have success. He says: "I have gone to the poor and tried to find the destitute. I have found much deep poverty,

and therefore felt that it was but right to give much sympathy to the people, and I know of nothing better than the truths of God's Word for people in poverty and suffering." Nevertheless Mr. Hammit felt constrained to enter the pastorate again after very effective service, and while we regret the separation from our work, we are very certain that he will make a decided success in preaching the gospel of Christ.

John Kader

This is a Hungarian brother, who came to us with good recommendations and capable of speaking in several languages, whom we tried in and about Cincinnati for a couple of months, and then placed him in the work among the foreigners in eastern Ohio. Here certainly is a great field where in and about a single town there are thirty-two languages spoken, and 125,000 foreigners in the town and valley near by. He has done exceedingly good work, although he has passed through a number of trials, and concerning these he says: "I have learned more and more experience of the testimony for our Lord Jesus Christ. I thank God he has given me to feel a warm affection toward the poor people ignorant of Jesus Christ. I shall speak every Sunday to them, especially the Roumanians, and shall invite them to the Y. M. C. A." He lives right among the foreigners and visits in their homes much in the evenings when the men have come in from their work. As he speaks in their native tongue, he has been able to sell a number of Bibles. He says again: "I find that the Italian and Croatian people do not seem to care much for the Bible because the priests do not let them read it. I find some who do not believe in the Bible at all; but this is a great work among these foreign people, and I hope God will help me to do it well."

The Rev. J. L. McKenzie

Mr. McKenzie has pursued his work for another year in the mountains of Tennessee. He has held very many special meetings, and has had the pleasure of showing that "Lone Mountain" may be a very "light-house" as he labors there taking God's word into the valleys and over the mountains into little homes tucked into some little cove on the mountain side. There is always a very glad welcome for him from all persons, and as he ministers in Christ's name as well as disposes of the Word of God, he is leaving blessings wherever he goes.

The Rev. J. L. Jarvis

This brother has only been with us three months and has entered an entirely new territory in the mountains, twenty miles away from any railroad station, and is having truly a mountain work to do. His first experience, after coming twenty miles for his goods, was to find that the agent had claimed for three weeks that his goods had not yet arrived; but when he made a close investigation he found that they had been in the freight house all this time. Circumstances

of this kind were quite discouraging to him, but he expects to be able to overcome such difficulties and make a profitable distribution of Bibles among the people. On account of severe illness in his home and some other very important interests that he was compelled to give his attention to, he was only able to give us part time, but hopes now to enter into the work fully and profitably.

The Rev. J. O. Marley

This brother has his headquarters at Enterprise, Ala., and is working in the true cotton belt of the state. He has found considerable hard work, and, as very little of the cotton has been marketed, and as quite a large part of it was not picked at all until very late in the season, he found money quite scarce. He tells me that among the farming people there has been very little money during the past year, and consequently he has not been able to make as many sales as he had anticipated; but "the people are carried away with the quality of our books, but, unfortunately, so many of them have not even the price. I shall work in and among the mill towns where people have some ready money, and hope in this way to accomplish a great deal of good as well as make many sales of our Bibles. I find I can sell the American Bible Society books in numbers of homes where it seems the people are already well stocked with Bibles. I make it a rule to sell our books on the streets on Saturday when people come in from the country." By the way, Saturday is a great day for all classes of people in the southern towns, and especially the county seats, to come together. It is not only a time for social gathering, but a time for purchasing the necessities for the home as well as doing general shopping. Therefore it is always a profitable day for our colporteurs to dispose of our books. Again he says, "I find business very much better, and I am down to hard work and expect to sell all the Bibles that I have on hand to-day, so be kind enough to ship my order for more books as quickly as possible."

The Rev. W. T. Slade

After the close of the "World in Cincinnati," Mr. Slade was sent into Kentucky to do the special lines of work in which he has been very successful. He has covered quite a number of counties quite thoroughly, has presented our work wherever he had opportunity, and has accomplished a great deal for the Society. Among other things he has interested all persons in charge of the Kentucky penitentiary, and they have made a purchase of quite a considerable quantity of Bibles and Testaments for the use of those in the penitentiary. Kentucky is following along the line of Mississippi, declaring that it is better to give "the transgressors of the law" the Word of God while they are serving their time, thus making good citizens of them, rather than to turn them loose at the end of their term to again engage in crime. Facts are proving that prisoners not only enjoy the

reading of God's Word, but it does so profit them that they leave the penitentiary as truly regenerated men and go out into the world to live honestly and uprightly. He calls attention to this little instance among others: A woman in western Kentucky had been hearing that the colporteur of the American Bible Society was coming to her town. She was without a Bible, and when the colporteur arrived she went out to meet him and was not satisfied until she had purchased her Bible, invited him into her home, called in some of her neighbors, and had a little prayer meeting. Then she was happy.

At another town where he was making sales of Bibles, he was about ready to depart and was waiting at the depot, when quite a number of people came in and insisted upon his opening his goods, for they desired to purchase, and some twenty-five persons purchased Testaments before he took the train. In fact he scarcely had time to close his trunk and make the train. He tells us that the ministers and the people all testify to the great satisfaction that they have regarding the prices and the makeup of our Bibles, Testaments, and parts. In fact the people can hardly believe that we really mean to sell them at the price at which we offer them. In his travels he met one woman who had been longing for a Bible for twenty-one years, but being very poor and raising a large family, she did not have even the price of a 23-cent Bible, but was so desirous of availing herself of the opportunity of his presence in the town, that she went to a neighbor and borrowed the twenty-three cents in order that she might possess the Word of God. At another place, as he called at the home of a mechanic who had been married for ten years, the man became so greatly interested in the books that were shown him, that he went to the home of his preacher and brought him over to see the books of the American Bible Society, and then being assured by his pastor of how reasonable they were in price, he purchased two of the better Bibles for his home. A Methodist minister called and examined the books also, and then to assure himself by comparison, he visited the bookstores and then returned, and testifying that our books were so exceedingly reasonable, bought fifteen Bibles in one purchase. And so his testimony goes concerning not only the reasonableness of the price of our goods, but the great desire to obtain them. Consequently he has made very large sales even though deterred by stormy, rainy weather.

Hans Sweeder

Here we have a noble, consecrated worker, a local preacher of the Methodist Church, very modest and active. He was sent into Athens County, O., and immediately entered into the work with his whole soul, visiting from house to house in town and country. He found that the people in the country and many in the towns had suffered very much on account of the hard winter and late spring, but that the mines were opening in the month of May. He says: "I look for a good campaign. In fact I have been permitted to do much good

distributing the Word. Personal work counts, and I am encouraged to press forward. I have found a number of families without Bibles, and many too poor to buy a Bible; but if they promise to read it, I often leave a portion or a New Testament for them." He visited the mining camps and found many Swedes and Hungarians whose pastors had failed to minister to them. He says: "The Lord gives me a burden of prayer for the success of this work; so pray that I may bring forth much fruit for the glory of His Kingdom on earth. I give people who are unable to read a verse in the Bible, and it is a blessing to give them the Word." In visiting from house to house in G—— he found very many Catholic families. "It takes a little more time and more talk in their homes, but God can show them the light as well as others. I try to preach every Sabbath, and so present the Word of God and the interests of the American Bible Society." His wife was much interested in the work, and so she arranged that she might also sell Bibles, and she sold on the trains, in the saloons, and on the highways as she went; and she says, "God truly touched the hearts of the people."

Mr. Sweeder again says: "An officer wanted to arrest me because I had no license to sell. I talked to him of our mission to sell Bibles without any gain and only for the glory of God and the good of the people. I gave him a two-cent portion and explained further the American Bible Society work, and he then said, 'Well, you may work this time.' " He also visited other counties with his wife, and they did truly house-to-house work, visiting the towns and the villages. As a result he was able to say: "The Lord has been blessing the Word in the houses, and I am greatly encouraged. I have held street meetings with good success." Speaking of a certain town he remarks, "This is a terribly wicked place and I cannot sell Bibles here at all; yet they need them so much." He completed his most excellent work during the close of August, and then he returned to Cincinnati to take work under his conference and to pursue his studies further in preparation for the ministry.

W. A. Young

With Mr. Young the year has been a very strenuous one. He has been in quite a number of cities and larger towns of eastern Tennessee and throughout the district surrounding these places, to the distance of eighty or ninety miles, so that he has made a very thorough canvass of that part of the state. He has been particularly fortunate in not only making a very large distribution of the Word of God, but in interesting the school-children and young people, so that he tells me that it is almost impossible for him to pass out the little Gospels for sale fast enough to the school-children who want to buy them. The little fellows carry them in their pockets constantly. He has had quite an extended experience in working among all classes of people in the mines and factories, as well as in the cities and towns, and has been accorded a glad welcome all through his territory. He has had many

trying experiences, but having spent so many long years in the Bible work, he regards these as pleasant and profitable, giving him a better insight into the needs of the people. He calls attention to some little instances: in one place he found a man who had been keeping house for seventeen years without a Bible, but when the fact was brought to his mind of the need of the Bible, he expressed himself as hardly knowing how he ever succeeded in living those seventeen years without the Word of God in his home to read.

Mr. Young has been at the ecclesiastical gatherings of many of the churches and there presented our books, and has been very successful in attracting attention and interest, resulting in the purchase of a great many books.

He calls attention to an experience similar to some of the other colporteurs, namely, that objection has been raised by booksellers and others to his selling the books of the American Bible Society at cost price, and in one instance after he had been waited upon by a committee of booksellers and asked to increase the prices of the American Bible Society books to correspond with the prices that they desired to charge, and he replied it was impossible—that these goods had a fixed price, and anybody in the United States could buy them at that price—he was then assured that they would see that he was compelled to take out a license to sell on any of the streets of the cities in Tennessee. It is true that he had to go before the city authorities, but when he presented his case and showed his Bibles and assured them concerning our work and methods, and desire to put the Word of God in the hands of the people at absolutely cost price, the officials not only commended his work, but gave him perfect liberty to sell upon the streets or in any of the homes of the city, saying that they would gladly aid him at any time. As he remarked, “Instead of being overthrown, I came off victorious with God’s Word.”

The system that this brother follows is to take the city or town and thoroughly work each portion of it, not forgetting the day schools as well as the Sabbath schools, then working the county just as thoroughly as he did the town. In this way when he finishes his work there is little left to be done by anyone who may follow him.

ATLANTIC AGENCY

The Atlantic Agency was established in 1910, and includes the states of Pennsylvania, New Jersey, and Delaware. The circulation for the year ending December 31, 1912, was 181,997 volumes. This makes a total circulation, since the Agency was established, of 463,262 volumes. The increase this year over last year is 35,097 volumes. Twenty-two colporteurs and nine correspondents were employed in the distribution during the year, but a considerable portion of the circulation is by sale at the depository. The Agency Secretary is the Rev. Leighton W. Eckard, D.D., and the Business Manager, R. H. Thomas, Jr., Bible House, 701 Walnut Street, Philadelphia, Pa.



THE third year of the history of the Atlantic Agency establishes it still more firmly as a useful and well-planned method of administering Bible work. The report which follows gives a strong impression of the interest and variety of the work of distribution.

Advantage has been taken of public events in Philadelphia to make the Bible work better known. 27,000 men representing adult Bible classes is a remarkable showing of the power of the Book. The distribution carried on at the naval station of Philadelphia, and the military encampment of the state militia, the distribution of the Scriptures at open-air Sunday services in the park, the visitation of prisoners, and other activities suggest the diversity in unity of the Society's work. It has no more significant and useful function than the leavening of the foreign populations with a knowledge of the Scriptures.

Whatever the outward appearance, a work founded on divine promises, depending on divine power, and promoting divine glory, always succeeds. No other report of it would be true. The inadequacy of human instrumentalities, the baffled hopes and apparent losses must be admitted. But what has been done or left undone has trifling significance as compared with what the Lord is accomplishing. Interrogation is properly brought to bear upon a church, a Bible society, a missionary effort, or even an individual life. In every case the questioning must go below profession and appearance, and ask: What purpose is here expressed? What means are being used? What difficulties have been grappled with? What schemes promoted? What standard maintained? What goal reached? Yet

with full replies to all, the year's record would be inadequate if it were not emphasized therein that the message is more than the messenger, the principle greater than the person, and the final outcome dependent upon strength above any human sagacity or skill; a strength superceding minor details and affording a guarantee of triumph. With this idea dominant the occurrences of the past twelve months are seen to have larger unfoldment, now and hereafter, than can be written.

Increased Output

The total circulation of the year has been 181,000, which is an advance of 34,100 volumes over the previous twelve months. Evidently the demand for Bibles has been greater, and it is gratifying to realize that our several depositories have adequately met the public need. Churches and individuals are coming to a better understanding of our facilities and the opportunity they afford to secure supplies of Scriptures both quickly and satisfactorily. The distribution, moreover, has been evenly maintained over the states comprising our territory, showing that the growth was not in a single direction, but rather over widely separated localities.

Particular encouragement came from orders sent by three prominent hotels to supply attractively bound copies of God's Word sufficient in number for all their rooms. The well-known efforts of the "Gideons" to supply the hostelries of the land with Bibles merit appreciation. But a step forward has been taken when proprietors, not desiring grants, volunteer to purchase the books.

We have had need to distribute in our Agency books suited to forty-nine nationalities. That statement shows how great has been the foreign influx, and makes needless further explanation of the far-reaching effects of the moral, social, and political consequences that are involved, and that often appear so menacing. Properly viewed, these multitudes in our midst offer an opportunity to the Church which becomes imperative, demanding Christian sympathy and aid. The Bible Society leads the van in this endeavor.

Soldiers of the Cross

The week ending October 12th will long be memorable in the annals of Philadelphia. During the week a spectacular pageant of perhaps larger proportions than has ever been attempted in America was witnessed through alternate days and evenings in Fairmount Park. The whole affair was under the direction of the city authorities. The celebration was in honor of the founding of Philadelphia, the 100th Anniversary of the War of 1812, and the 125th Anniversary of the Adoption of the American Constitution. This was most appropriate, as Philadelphia was the first capital of the republic, and the place where independence was proclaimed. Simultaneously the flower of the American Navy was being mobilized in the Hudson River.

Coincident with the above, the 50th Anniversary of the Pennsyl-

vania State Sunday School Association was held in the capacious Baptist temple and the Garrick Theater of Philadelphia. A fine display of Bibles was made in both buildings by our Agency, and the sales were very large. It was a fine advertisement also for the attending throngs, many of whom, coming from distant places, became acquainted with our methods and facilities. This convention, composed of three thousand men and women, representing a constituency of almost two million, comprised delegates from each of the sixty-seven counties of the state of Pennsylvania. From first to last great stress was laid upon the fact that the Sunday school should be known as the Bible school ; and also emphasis was laid upon the fact that adults, as well as those more youthful, should increasingly be brought under its influence.

As showing the enthusiasm of the occasion, a parade of one hundred thousand children took place on Saturday, October 5th. Major George E. Kemp, Third Regiment N. G. P., was the Grand Marshal. The Mayor of the city, Mr. Blankenburg, the Director of Public Safety, Mr. Porter, the Superintendent of Public Schools, the President of the World's Sunday School Association, several judges from our courts, numerous clergymen, prominent politicians, and distinguished men from all parts of the city and state, took part in this.

The daily papers spoke of the subsequent parade on October 10th of twenty-seven thousand men, representing organized adult Bible classes, as being a splendid exhibit of militant, outspoken, jubilant Christianity. With banners and transparencies, led by fifty bands, while often the crowds joined in the words, "Like a mighty army moves the Church of God," it is no wonder that for four and one-half miles the capacious pavements of Broad Street were crowded, and that a direct influence for good was upon the people. During all the jubilee exercises Bishop Joseph F. Berry of the Methodist Episcopal Church manifested the deepest interest. At the morning consecration service in the Baptist Temple, with the Rev. Floyd W. Tomkins, S.T.D., Rector of Holy Trinity Church, presiding, the Bishop made an address which has been since referred to as "inspirational." Twelve automobiles, in each of which were two good speakers, hurried from point to point where services were held at one hundred different places the same day, all in the advocacy indirectly or specifically of the Bible and Bible study.

Bishop Berry is now President of the Pennsylvania Bible Society, which is one of the component parts of the Atlantic Agency. As executive head of the local board, he strengthens greatly all the efforts being made in our Bible propaganda. He is a man to awaken every form of proper and popular enthusiasm.

The ladies attending this demonstration to the number of four hundred were gathered in honor of the Bible classes which they represented at a banquet which was tendered by Mrs. Blankenburg, the wife of the Mayor. In a remarkably effective greeting which she

gave the ladies, she ended with these words of Christ: "Behold I stand at the door and knock. If any man hear my voice and open the door I will come in to him and will sup with him and he with me."

It was a matter of considerable interest and gratification to ourselves that a representative of the Atlantic Agency was invited especially to take a prominent position in this great demonstration, and this entirely without solicitation on our part. He carried a banner which advertised the American Bible Society. An automobile was placed at his disposal and he was near the head of the procession, where marked attention was secured for the Bible Society and its work. Pennsylvania at present leads the world in the number of organized adult Bible classes, as proportioned to population. On the same basis Philadelphia leads the state. In the entire country there are thirty-five thousand of these classes.

Afloat and on the Field

For several weeks Colporteur Atherholt carried on a successful campaign for the Atlantic Agency at League Island, the naval station at Philadelphia. The marine contingent at that point, and the crews on the great battleships, were glad to secure copies of the Scriptures, and bought them in large numbers. We secured a photograph showing a marine reading the Word to a group of comrades on the "Connecticut." We can only follow such instances with the prayer that these brave fellows may find the Book to be to them a true chart and compass through life.

Nor have the soldier lads been forgotten. A great encampment was held at Mt. Gretna, Pa. Mr. Atherholt went there also. He has had experience as a soldier of the United States Army. And as his companion went along Colporteur Lanham, a Spanish war veteran. It might have seemed "midsummer madness" to expect to accomplish results at such a place, where was gathered a force of United States regulars and the militiamen of Pennsylvania, New Jersey, Maryland, and West Virginia, eight thousand in all. There seemed but slight chance for effective effort other than military duties. There were to be marches, drills and mimic battles, and all the diversified manœuverings of "horse and foot and artillery." But from first to last our representatives were favored. The commanding officer and his subordinates expressed gratification at their presence. They were supplied with a pass enabling them to remain within the lines. A tent was provided, and they were messmates with the khaki-clad man. The civilities accorded were so marked that an official letter of recognition was sent from the Agency office. At Mt. Gretna, and at Gettysburg, where the citizen soldiers of Pennsylvania subsequently reared another city of tents, two thousand volumes were disposed of, almost entirely by sale. And when our men left they were kindly offered the following:

"CAMP TENER, 7, 25, '12.

"We, the chaplains of New Jersey and Maryland National Guard regiments, present at the joint maneuvers, cordially commend and indorse the work of the American Bible Society in sending the Scriptures for distribution in the camp, and experienced men to look after their proper distribution. We regard this as real gospel work."

In the seventeenth chapter of I. Samuel, verse 45, we read, "Thou comest to me with a sword, and with a spear and with a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel." Thus David met the challenge of his Philistine antagonist. Under the more peaceful conditions, and to save rather than overthrow, the Christian man of to-day appeals to the armed forces of his own country. He takes to them what Ulysses S. Grant once declared to be "the sheet anchor of our liberties," and of which Abraham Lincoln wrote, "In regard to the Great Book, I have only to say that it is the best gift which God has given to man."

Last, and possibly not least, our Agency has been on the trail of the Boy Scouts of our vicinity. Headquarters are visited and permission secured to signal the lads not to forget a copy of God's Word as part of their outfit. They will be none the less manly and effective in coming years of service if they cherish and practice its principles. May they make "the sword of the Spirit" effective in future campaigns for righteousness in our land.

"Peace Hath her Victories"

Preparations are already being made adequately to prepare for the sale of Bibles on the first four days of next July, when the "Blue and the Gray" fraternize on the Gettysburg battlefield. The occasion will be unique, the opportunity very great. Controversy and contention in arms will be changed into patriotic solidity. How circumstances will conspire to suggest the enlistment of many under the banner of Immanuel.

The Vacation Period

developed several interesting features of work which gave great impulse in the distribution of the Scriptures. During the hot weather fifty-two Bible schools were maintained in Philadelphia. They served the double purpose of keeping the children off the street and giving them needed instruction in a form most attractive. Tents, parish houses, settlement buildings, and other suitable structures were utilized as gathering places. Music, calisthenics, and industrial occupations occupied a portion of the time. But the chief effort was put upon God's written Word. Two hundred and twenty teachers, chiefly college graduates, and an enrollment of scholars approaching twenty thousand, testified to the interest manifested in the enterprise. Nine denominations co-operated.

Fairmount Park

Without direct connection with the open-air Sunday services in the

people's playground, our Agency supplied the Bibles needed for the vast multitudes that came together. In the park and at strategic points throughout the city six hundred and three meetings were held. The estimated total attendance at these was two hundred and fifty thousand. Our share in the work was that of meeting the demand for Testaments and separate Gospels, very many of which were disposed of.

Frank Carr, our representative, carried the American Bible Society banner at the final demonstration in one of the great open squares of the city on September 13th. It attracted much favorable attention and led to increased sales, as well as much questioning regarding the nature of our work. It proved one of the best advertisements of the year.

"In Prison and Ye Visited Me"

The Rev. J. Walker Miller, our efficient superintendent at Pittsburgh and the surrounding counties, writes most encouragingly of work carried on in the jails. He was assisted by several volunteers who distributed the Gospels to those who were serving terms for various misdemeanors. By coming into touch with these people they could be taught, helped in many ways, and their condition ameliorated. It was hoped and believed that not a few new lives and new destinies resulted. It was particularly gratifying to Mr. Miller to discover that his participation in this worthy work was appreciated in most practical form and directly resulted in several good subscriptions to the American Bible Society.

One interesting incident in this general connection is worthy of recital. In Greensburg a foreigner had been condemned to death for murder. His birthplace was in the region of the Appenines, near the province of Aquila, and he consequently spoke a dialect not understood by anyone in Greensburg. At least the Christian workers could find no one able to converse with him. Mr. Miller, learning the facts, sent one of the Society's colporteurs, Mr. John Gay, who is an exceptionally proficient linguist, and the difficulty was overcome. Practical service for the imprisoned was maintained in Allegheny, Westmoreland, Beaver, Washington, and Butler counties. Those familiar with the characteristics and importance of this group will understand the worth of such efforts. And what was done surely exemplified the spirit of the Master, who said, "I am among you as he that serveth."

Our Chronicle of Colportage

We have as a general rule been highly favored with the earnest efforts of faithful men. Thirteen were Americans, six were Italians, while the Swedes, Poles, Bulgarians, and Hindus each had one representative—twenty-three in all. From them has frequently come the assurance, "There was not one city too strong for us." Not that it was an easy task to carry the Scriptures to the ignorant, the vicious, the superstitious. Every energy must needs be awakened and engaged to do it successfully.

It Costs Something

to be a colporteur. Faith and effort, prayer and patience, are demanded. One of our men in quaint simplicity writes: "If you went out among these people for even half a day you would see what it is to be insulted, maltreated, and even jumped at. It is not very sweet even to a Christian. Nor is it an easy job to overcome such treatment with love."

Another tells of a rude arrest by a Catholic policeman in New Jersey on the charge of "peddling without a license." Every municipal regulation had, however, been complied with, and the officer saw his error and ended the incident by purchasing a Bible for each of his four children. So even the wrath of men, or their errors, come to be overruled for the glory of God.

An Instance of Quick Wit

brought about the desired result when a colporteur, who was importuning several people whom he had met, urged them to take Bibles which he displayed. They said, "We are too poor to buy books." "Do you go to moving-picture shows?" he asked. "Yes." "How much does that cost?" "Five cents each time." "And you went to the circus when it was here last week?" "Yes." "And that cost you more?" "Yes." "And to the theater do you go sometimes?" "Of course we do." "And yet, don't you think that you could pay for the Bibles that I offer so cheaply?" And several of them immediately produced the price of the books.

Especial Encouragement

has been met with among the Poles, and this despite the efforts of their priests to prevent it. They frankly say, "We prefer to see for ourselves what this prohibited Book is." Learning its teachings, they are interested and convinced. And as Horace Greely once declared, "It is impossible mentally or socially to enslave a Bible-reading people." Its truth makes men free. No wonder one earnest worker testifies, "In the battle with sin, the sword of the Spirit is an efficient weapon."

It is Lowell who Writes

"Perhaps the longing to be so,
Helps make the soul immortal."

Surely the determination to secure liberty such as God offers is the chief factor in the soul's emancipation.

In Actual Achievement

it would be difficult to surpass Mr. John Gay. He can speak eight of the dialects of central Europe and read eleven, and thus is fitted to carry the Scriptures to the hundreds of thousands of foreigners around Pittsburg, read it to them in their own tongues and explain to them its message of comfort, peace, hope, and life eternal. In the past

twelve months Mr. Gay has traveled 3,266 miles, has visited 6,264 families, has found 3,311 of them without Bibles, has sold 454 Bibles, 351 Testaments, 864 portions, or 1,669 volumes, and has donated many more.

The unusual name of

Israel Moses Joy

is that of a young, talented, forceful man. Born in Madras, India, he is studying in this country preparatory to carrying the Gospel to his fellow countrymen. His acceptance of Christianity caused his family to turn against him. He supports himself, and from his slender income has each year, for four years, bought and sent to India between four and five thousand Bibles, Testaments, and portions. These have been utilized most effectively. He is very useful to us. Let one incident suffice. At one place he visited a Roman Catholic family and was received with the usual expression of opposition. He again asked if he might read from the Book which they had refused, so they could judge for themselves of its merit. Very astutely he added, "This is a country where nobody has any right to deny you the proper suggestion that I make." They were so much impressed with his earnestness that several members of the family bought individual copies, and the colporteur, seeing this, asked for the further privilege of praying with them. They assented, and all kneeling together, he asked the Lord to open the eyes of their understanding that they might see the truth and be guided into the liberty wherewith God makes his people free.

The Converted Burglar

Frank Carr is one of those whose true Christian consecration no one doubts. He made a fine impression upon the great Sunday School Convention held last November in Trenton, N. J. He commends himself to the better class of thoughtful people, and is most successful in dealing with the denizens of the underworld. He knows what the Bible did for him, and he is never so happy as when he can bring others to a practical acceptance of its principles. He loves the more because so much has been forgiven him. And the inspiration and the results of such love are linked with divine strength, and make themselves felt. Think of it—for thirty years a criminal, spending much of his time behind the bars. But for the past twenty-two years "Big Frank" has been a useful citizen, respected and trusted, and devoting his time to missionary efforts. "Some men are themselves miracles." Even on earth they are seen to be children of God.

We cannot particularize regarding the individual members of our colporteur force. But we can attest their worth and, as a general rule, their work. They proved themselves to be men "fit to go out for war and battle." They had gifts differing, yet all seemed to have the talent of knowing how to use their talents. Thus, Carmine D'Ippolito, from Sunny Italy, declares he is "not frightened by the *helly* power"

of his irate countrymen by whom he has been threatened. No baleful influence daunts him ; he is immune to ridicule. He carries the shield of faith. He goes forward, saying, "*The work is the Lord's and mine.*" God bless him. There are several on the honor roll. John Carlson, the Swede, works successfully with others and for others, along the lines of common sense ; he sells well and explains the Word in terms of simplicity and strength, and is himself an example of the principles he advocates. And Ferdinando Ferri, who cultivates the field with the assiduity of one who expects a full harvest, and has already gained much. Then comes Taylor, a colored brother, who has done remarkably well, as he goes to those of his own race, carrying the Bibles not only in his hands but in his heart as well. Lewis from Georgia, and Lotterhos from Mississippi, and Seymour, with the nervous energy of Massachusetts, come to us as genuine Americans, whose gracious ministries have been for the land they love. And Thomas from Cornell University, and Ruhl and Shriner, have typified the college spirit, sanctified and set in motion and resolutely seeking to do good. So also the Agency is indebted to Ross, and Lanham, and Folta, and Pietrowski, and Luigi Pace, for services both faithful and fruitful. They all are united in spirit and purpose.

And it was worth while, all of it, as carried on by these men.

"Folks speak a shade more kindly than they did before,
Pray a little oftener, love a little more,
Cling a little closer to the Father's love."

Some Particulars

As to miles traveled we have comparatively little to say, as our territory is small. The reports too are not as full on this point as we could wish. Yet the aggregate distance covered is little less than fifty thousand miles. As we have had in this service three more men than last year, or twenty-two in all, more territory has been covered than ever before.

Improved Industrial Conditions

It is interesting to note that some of the deplorable conditions heretofore existing at the coal mines and in the great steel and iron industrial establishments, are giving place to humane and healthful improvements. Our workers report the opening by one great railroad, and by some of the steel mills, of pleasant lunch-rooms where food supplies can be had at cost prices. Adjacent to these dining-rooms are shower baths and lockers and halls where all can gather for rest and recreation at noon or in the evening. The old-fashioned "coal breaker," where little boys toiled joylessly through long and weary hours, is being supplanted by the modern structure where machinery does practically all the work.

This betterment in outward conditions will unquestionably make less embarrassing the effort to promote moral advance.

The Female Bible Society of Philadelphia, organized ninety-eight

years ago, still continues as an important factor in the Christian enterprise of the city. We are indebted to its members for a donation of seven hundred and twenty-five dollars. Subsequently one hundred dollars was added. This latter, at their request, was forwarded to New York to be used for sending Bibles to China. We cannot too highly express appreciation for the courtesy and co-operation maintained through years and materially increasing our own efficiency. Would that such example might stimulate others graciously to recognize the need of our Society and meet it with similar whole heartedness of purpose.

A pleasant incident was the privilege of sending a large-print Bible to the Rev. David Wills, D.D., the oldest man now connected with the United States Army. Dr. Wills is on the retired list after most honorable service as a chaplain. Erect, alert, and active, alive to every passing event, it is difficult to believe he has reached the ninety-second milestone.

Our Depositories

Much of the success of the year has been won by those who were in charge of our three bookstores. Mr. Richard H. Thomas, Jr., Business Manager of the Agency, looks out for the interests of the Bible House, 701 Walnut St., Philadelphia. In Scranton Brother Harned maintains his share of effort by selling largely and gathering liberally. And Pittsburg has Mr. Miller, whose success has been greater each year than in any preceding period. These men individually have been sagacious in improving opportunities, and by maintaining definite objects of endeavor have made their work affirmative. As representing us at Wilkesbarre and the adjacent mining region, and as responding to multiplied calls for addresses throughout our territory, Mr. Waygood has exhibited a resourcefulness that has been of highest value.

A working system of proved efficiency has moreover been developed at the Philadelphia Bible House. By it we are kept in touch with our growing list of contributors, and are able intelligently to plan further aggressive work. The whole number of individuals employed by the Agency during the year.

Readjustments

The local board has suffered severe loss in the death of Mr. George I. Bodine. He was one who stood on the positive side of life, not hesitant but purposeful. His religion was a vital fact, controlling mind and heart and impelling conduct. Business capability and Christian usefulness are the honors of his record. And for him the grace of God as manifested here has been merged into the glory with God through an immortality of existence. The vacancy in the board thus created was additional to the vacancy caused in the Board of Managers of the American Bible Society, where Mr. Bodine represented the Atlantic Agency.

As a Successor to Bishop Wilson

Bishop Wilson of the Methodist Episcopal Church was called to the Presidency of the Pennsylvania Bible Society. His well-known interest in public affairs and his willingness to lend his influence to any cause which sought civic or moral betterment, gave us great hope in the results of his leadership. Every good impression was deepened during his brief holding of office. When leaving our vicinity we realized that a real emergency confronted us. Providentially Bishop Berry expressed his willingness to take up Bishop Wilson's unfinished task. We count ourselves fortunate indeed, and again "thank God and take courage."

Auxiliaries

We cannot close without a word expressive of the delightful relationship existing between the Agency and the several auxiliaries of the American Bible Society which are maintained in the three states comprising the Agency's territory. Hearty co-operation and delightful intercourse have characterized our connection with these local organizations. Whenever requested to do so we have extended such aid as was desired. Thus anniversaries have been attended, colporteurs supplied, and visits interchanged. The effect, so far as we have learned, has been salutary. Considerable additions to the funds of the Society have been made by the following County Societies: Bradford Co., Bucks Co., Pa., Camden Co., N. J., Cape May Co., N. J., Chambersburg Women's, Pa., Columbia, Lancaster Co., Pa., Cumberland Co., N. J., Gettysburg Woman's, Pa., Griggstown, Somerset Co., N. J., Dauphin Co., Pa., Hunterdon Co., N. J., Johnstown Ladies', Pa., Lackawanna Co., Pa., Lancaster Co., Pa., Luzerne Co., Pa., Milton Ladies', Pa., Newville, Pa., New Alexandria, Pa., Salem Co., N. J., Schuylkill Co., Pa., Somerset Co., N. J., Susquehanna Co., Pa., and Wayne Co., Pa.

Moreover, in Delaware there has been a marked increase of interest in the work of the American Bible Society. Some churches have enlarged their contributions, and others have begun to send their offerings.

In Wilmington, Del., the Christian Endeavor Union secured five hundred Bibles to be placed in the rooms of the Hotel DuPont, a splendid structure recently built. Besides other zealous friends, we are favored as having a member of our local board the Rev. Henry Cunningham, residing in Wilmington. He is the pastor of the East Lake Presbyterian Church. We have had marked success in Wilmington in working among the Swedes, as well as our own people, white and colored.

There is Much Land

yet to be possessed. The future has its challenge to strength and endeavor. If we can bring to our task, as it still unfolds, a spirit of willingness, we can after that trust the promise, "As thy days so shall thy strength be." And so, with a faith that casteth out fear, we cher-

ish a hope that cannot fail, seeing it is based upon the sovereignty of God. Livingston was right—"Anywhere, only onward." Anywhere and everywhere to carry the Written Word in the name of the Living Word.

Circulation for the Year

Colporteurs Employed	Days of Service	Books Sold			Total
		Bibles	Test's	Portions	
E. F. Atherholt	97	189	878	1,080	1,847
Minnie Bischoff	146	191	156	.....	347
John Carlson	302	382	400	877	1,189
Franklin Carr	261	510	687	1,517	2,694
Ferdinando Ferri	299	698	406	417	1,518
Adam Paul Folta	288	408	262	134	799
John Gay	290	502	378	924	1,799
Matthew Graham	225	811	49	102	962
Carmine D'Ippolito	296	593	208	268	1,067
Israel Moses Joy	151	118	422	3,740	4,272
Harvey O. Lanham	129	120	1,294	171	1,515
Antonio Lombardi	294	448	200	53	700
P. A. Lotterhos	149	491	386	1,406	2,281
Luigi Pabe	304	479	474	284	1,237
Frank S. Parisi	129	168	162	88	418
Mrs. Viola B. Pine	40	22	21	59	102
John Pietrowski	169	287	151	536	913
E. K. Ross	188	197	245	470	912
Hesser C. Ruhl	98	239	556	270	1,105
Robert S. Shriner	208	548	467	588	1,548
A. Markland Taylor	301	411	6,558	12	6,981
C. Edgar Thomas	15	16	18	7	41
	4,852	7,828	12,709	12,440	33,977
Donated by Colporteurs		290	473	2,148	2,910
Donated from Depository		1,612	960	7,296	9,867
Sales at Depository		24,745	23,912	86,586	135,243
		34,475	39,054	106,468	181,997

NORTH AMERICAN INDIANS



THE American Bible Society showed solicitude for the welfare of the American Indians, at its very organization. Its first publication of Scriptures for any of these people was in the Delaware language. Since then it has published for the Indian tribes Scriptures in eleven other Indian languages. The whole Bible is published in the Dakota language.

Several of the Home agencies come in contact with Indian tribes in Wisconsin, in California, in Washington, and in Arizona. The Southwestern Agency has a full blooded Choctaw, the Rev. G. W. Williams, engaged in Bible work among the Indians of Oklahoma. Arrangements are in progress for completing the translation of the New Testament into the Navaho language.

HAWAII

The Society has continued to co-operate with the Hawaiian Evangelical Association, affiliated with the American Missionary Association (Congregational) in New York. The medley of races in the islands is a striking feature of evangelistic work there. The Rev. A. S. Baker of Kealahou, on the western coast of Hawaii, who has several times received small grants of Scriptures, mentions in illustration of the different races reached, that on the Sunday before his writing he preached at nine o'clock to thirty Hawaiians, at eleven to forty-five Portuguese and Japanese, and at half past two to twenty-five Chinese. These services are, if we understand correctly, in the English language.

THE SOCIETY'S WORK IN FOREIGN LANDS

WEST INDIES

The Agency for the West Indies now embraces Cuba, Porto Rico, Haiti, and Santo Domingo, and the French islands, Martinique and Guadeloupe. The circulation for the year ending December 31, 1912, is 72,409 volumes, a decrease from last year of 10,867 copies. This brings the grand total of the circulation in the West Indies up to 522,514 volumes since the Agency was established. The Rev. W. F. Jordan is the Agent. His headquarters during the year 1912 were in Porto Rico, but will be for the present, Bible House, New York.



ALTHOUGH the circulation is less for the year 1912 than for 1911 in the West Indies, this is due not to any slackness or loss of vigor on the part of the Agent, but mainly because there was not the same urgent need for a very rapid distribution of small portions of the Scriptures. As the Christian churches grow the total circulation may apparently wane a little for many reasons. There are times and seasons of ebb and flow in this work as in all others, so far as figures can show it. There has been no less activity than in previous years, but in some respects of a different kind. The pages which follow will show this. Mr. Neblett in Cuba, Mr. Williams first in Cuba and now in Porto Rico, have done good service.

Mr. Jordan has visited Haiti and found there co-laborers few indeed, but zealous, and he tells the story both of this and other islands where he has found an open door for the Bible in countries sadly needing it.

The year 1912 has been an eventful one in the West Indies; 1911 ended peacefully, and we had hoped that, with our improved organization and tried workers, the circulation of 1912 would considerably exceed that of the previous year. In this hope, however, we have been disappointed. Two months of revolution, followed by a bitter political contest in Cuba in which the government was overthrown without the armed strife predicted by all; a long drawn-out civil war in Santo Domingo, finally settled by American mediation and appoint-

ing the Roman archbishop provisional president for two years; the failure of Mr. Cattelain's health, obliging him to return north; and, lastly, the appearance of the plague in San Juan, causing us to be cut off from all direct communication with the neighboring islands for a period of seven months—all of the forementioned happenings have been detrimental not only to Bible circulation but to all evangelical work.

In spite of these seeming discouragements, however, the year has been one of accomplishment and encouragement. The circulation for the different fields was as follows:

Circulation for the Year 1912

	Bibles	Test's	Portions	Total
Porto Rico	1,683	1,923	26,886	30,441
Cuba.....	1,874	2,884	20,800	25,558
French Islands.....	461	381	6,204	6,906
Haiti and Santo Domingo.	1,015	2,478	5,911	9,404
Totals	5,033	7,566	59,811	72,409

The decrease, as will be seen, was in the number of portions and not of Bibles and Testaments. Over fifteen hundred more New Testaments were circulated than in 1911.

Bible Sunday again brought the different denominations together in their subject for the day, not only in Porto Rico but also in Cuba. The enthusiastic reception and support accorded the Bible worker everywhere is helpful and encouraging.

Small and insignificant as these spots on the ocean appear on the map, they contain 6,000,000 Spanish and French-speaking people whom the American Bible Society is trying to reach with the Word. There is much pioneer Gospel work to be done, and in large sections of the field the representative of the Society, as he passes through, is the only missionary the people ever see. We would that the supporters of the Society might witness the joy with which their Agent is received in some of these places, and hear as well the pleadings of the scattered Christians that God would send them a preacher of the gospel. It would surely encourage them in the work and fire them with zeal to do still more for the spread of the blessed tidings.

CUBA

Mr. Neblett is to be congratulated on the success of his administration in Cuba. In spite of revolution and political turmoil, he and his workers have succeeded in circulating 25,568 copies, but 1,190 less than were sold in 1911. They had set 30,000 as their goal, and under ordinary conditions would undoubtedly have reached it. He has ably represented the cause of the American Bible Society in all of the denominational and interdenominational gatherings, with the result that the majority of the churches joined in the celebration of the last Sunday in November as Bible Sunday, raising nearly \$200 for the work of the Society, to say nothing of the increased realization of

the importance of Bible distribution. The following is Mr. Neblett's report:

"The number of copies of the Scriptures circulated in Cuba during the past fourteen years is greater than the number of her inhabitants who know how to read. Of course many copies have been lost, thrown aside, or destroyed. In some parts the methods of Scripture circulation have not been the wisest that might have been employed, and this makes it hard for our colporteurs to work advantageously in these places. However, Cuba continues to be a good, workable field, as is evidenced by the circulation of 25,568 copies of the Scriptures during 1912. This has been accomplished in spite of a revolution which greatly disturbed the peace and prosperity of the island for more than two months, and a very intense and bitter national political campaign.

"We were sorry to give up Mr. Williams the latter part of September, but our loss was Porto Rico's gain. Messrs. Fernandez, Pum-pido, and Talavera continue faithful. A son of Mr. Talavera entered upon the work six weeks ago, and already gives promise of becoming a successful and useful colporteur. During the early part of the year we planned to visit every sugar mill while the grinding season lasted. The territory was so divided that this could be done very satisfactorily. Over the entrance of one great mill I noticed the following sign, 'The sale of lottery tickets (*billetes*) is forbidden.' Mr. Williams was ordered away from one mill when he offered the Bible for sale. Thus it goes. At one place they want no *billetes*; at another, no Bibles.

"A magic lantern belonging to the Society and another of my own have been used by Messrs. Talavera and Tumpido to splendid advantage in giving exhibitions of Bible pictures, thus paving the way for the introduction of the Scriptures. In towns which have no evangelical mission it is not always easy to secure a house or hall in which to give the exhibition. I went one night with Talavera to Camanayagua, in the province of Santa Clara. Failing to secure the parlor of an acquaintance, two directors of the cockpit offered us that, but late in the afternoon we were informed that a third director objected, leaving us, as we say in Spanish, 'in the street without the key, and at outs with the watchman.' But we were not so easily outwitted. A gentleman took us to a billiard-hall keeper, who agreed to give us the use of a large storeroom just back of his hall. He was pretty drunk when the time came to prepare for the exhibition, but this only seemed to make him inquisitive. 'What do you get out of it?' he asked. 'Oh, nothing,' I replied. 'We charge no admittance fee, nor do we take a collection. Besides that we sell the books at cost.' He couldn't understand that. Talavera gave him a Bible, but he wouldn't accept it because he was an atheist, so he said, and was ready for an argument. 'Are you working against the priests?' he asked. I told him we were not fighting anybody, but were circulating the Word of

God. Suddenly it struck him. 'Oh, I know who you fellows are; you are Protestants.' Fortunately the room was filling up with people, and we began the exhibition. Our tipsy friend looked and listened, as did the others present, while I threw the pictures on the screen and explained them, and bothered us no more. At the close of the exhibition and again the next day Talavera sold a number of books.

"I visited most of the denominational gatherings during the spring and summer, and asked them to observe the last Sunday in November as American Bible Society Day. The request was pretty generally heeded, though some deferred it and others ignored it. I have received so far the generous offers of some sixty congregations. Letters accompanying these offers show how the pastors and people appreciate the Bible cause, and are only too glad of an opportunity to contribute to it. Here is one written by the Rev. José Leiva, Presbyterian pastor, Remedios:

"DEAR BROTHER NEBLETT: Again this congregation has given demonstration of its reverence for the Word of God. The service of last Sunday having been previously announced as "Bible Sunday," a good part, or I should say, the greater part, of the members of the church went to this service carrying the Bible in their hands. The Spirit was present every moment. When, after the sermon on "The Bible and the American Bible Society," I exhorted them on the immense debt we owe to the Society, practically seventy copies of the Bible were held up above their heads as a unanimous salute, as a vote of thanks to the Society which has succeeded in putting the Bible into so many homes in our country.'

"Brother Leiva's congregation made a generous offering, which further demonstrated their interest in the Society's work.

"We enter upon the work of another year with joy and thanksgiving in our hearts for past successes, in the full assurance that the Master will be with us during the year 1913 as in the past."

PORTO RICO

During the year 1911 a house-to-house canvas had been made of all the towns and practically all the villages of Porto Rico, resulting in the sale of 35,180 books. No one engaged in that campaign had any idea that anything like so many copies could be sold again soon in the same length of time; hence the attainment of the figure 30,441 in 1912 came as a surprise even to those most familiar with the work.

One great drawback to the supervision of the work in Porto Rico had been the irregularity of communication and expense of transportation, in spite of its one thousand miles of splendidly macadamized roads. The purchase of an automobile, however, early in the year removed entirely this difficulty and put the agent in almost immediate touch with every point of importance in the island.

The towns have been canvassed again, many churches have been

visited that before were almost inaccessible, and work has been commenced along the country roads, which in some places pass through very thickly populated sections. This work we hope to continue till every person living near the one thousand miles of automobile road has had an opportunity, at least, of securing a precious printed Word.

While the use of the automobile has contributed largely to the success of the past year, we can hardly anticipate so large a circulation in the near future as during the past two years. The percentage of the people able to read is still small, and so many of these have secured the book that in the towns perhaps the most common answer to the colporteur's offer of the Bible is that they already have it.

In comparison with the other non-English-speaking islands Porto Rico is indeed a favored spot. With all its towns and nearly all its villages occupied by some evangelical preacher, and with regular preaching in chapels and private houses in many country centers, and Bible distribution becoming general, may we not hope for it soon to become a center from which workers may go forth for the evangelization of the less favored parts of Latin America? Already it has become so to a certain extent, for Porto Rican colporteurs have done splendid work in Santo Domingo and the French islands.

THE FRENCH ISLANDS

The year opened with the sending of a worker to the French islands of Martinique and Guadeloupe. While not selling nearly as many books as on the previous visit, owing to some very active opposition having been aroused, still his success was remarkably encouraging, over 3,000 copies being disposed of in less than two months. This visit also resulted in the appointment of a regular colporteur, who has since sold over 3,000 books, making the total circulation for the year 6,996. Thorough work has been done throughout Guadeloupe and the dependent French island of St. Martin, St. Bartholomew, Desirade, and Marie Galante. Owing to the difficulty of communication, the work has been slow, and in some places the opposition has greatly retarded sales. But as the American Bible Society is the *only evangelical organization* working in all this field, we feel that it is important that we continue to prosecute the work of Bible distribution, even though the results do not reach the phenomenal figures that they did at the beginning of our work here last year.

SANTO DOMINGO

Arrangements had been made for the Rev. N. H. Huffman, of the United Brethren Church, to spend a month or so in connection with our Porto Rican colporteurs conducting a Bible campaign in this republic, when the plan had to be abandoned owing to the cutting off of all communication with the island except *via* New York, and the circulation here has been confined to a small stock of Bibles that had

been left with Mr. Moulton. Mr. Williams intends returning to work in Santo Domingo early in 1913.

HAITI

During the year 1912 your Agent visited Haiti twice. This is at once the most populous, most interesting, most needy, most neglected, and most hopeful of the fields included in the Agency. The population is estimated at two million, all of negro blood, with the exception of a very few white merchants and business men. It is exceedingly interesting from many points of view, not the least of which is its folklore, remnants of African superstition and up-to-date ghost stories, told in all seriousness by the unsophisticated country people.

The stories heard on these trips would be altogether too long for this report. Suffice it to say that, according to popular belief, the dead return to trouble the living and must be propitiated. The witch doctors have the power of producing apparent death, after which they exhume the body and keep the person in their power enslaved. Within the past year persons have returned to Gonaives and Cape Haiti who had been considered dead for years, declaring that they had been exhumed and made to serve the witch doctor. These persons, a man and a woman, have been duly recognized by their relatives and friends. It is popularly believed that the witches have the power to turn men into animals, and the man who has recently returned to the cape says that he was employed in the form of an ox and shows a scar on his neck as proof. He declares also that in this form he used to meet and recognize his own mother. Trees and plants are sacred as the abodes of spirits, and the country people generally, not excepting certain of the town folk, live in mortal terror of the evil that may befall them by offending either some evil spirit or the witch doctor himself. Romanism has winked at and encouraged, though not openly fostered, these superstitions, and its people are practically all tainted with them.

It is, however, everywhere acknowledged that neither the witch doctors, sorcerers, nor evil spirits have any power over the Protestants. This the sorcerers themselves acknowledge, hence the liberty into which the convert from either voodooism or Romanism enters when he becomes converted is a very real one. The evil spirits still have power; the voodoo doctor and sorcerer have lost none of their occult powers for evil; but the spirit of Christ is on the side of the convert and none of these evils can come near him. Hence the earnestness of the Haitian converts and the attentiveness with which they listen to the gospel, eager to catch every word; while in the churches there is absolutely none of that emotionalism so often witnessed in the negro churches of America—no coming out of the water shouting and going into hysterics. The confession of Christ is a serious act, and involves so much even in this life that it is only undertaken in the most serious and thoughtful mood.

As to Haiti being the most neglected field. There is no other section where there are church buildings without pastors and bodies of people meeting regularly and praying God to send them help, as is the case throughout the north. Mr. Delattre's statement regarding there being no missionary in the north needs the qualification that there is in Trou the Rev. Eli Marc, a Frenchman and graduate of Newton Seminary; not a missionary in the sense of having been sent by a church, as he is self-supporting. Thrown entirely on his own resources, he is devoting himself to apiculture. The Seventh Day Adventists also have a representative in the cape, the Rev. Mr. Preiger, who has not yet become familiar with the language.

It is a hopeful field because of the receptive attitude of the people, and because, although the government has a concordat with Rome making popery the state religion, yet Protestant ministers are recognized by the government, which looks upon them as factors in the moral uplift of the nation, and hence is willing to aid in their support and the support of mission schools founded by Protestants of whatever denomination. If for no other reason, the Haitian Government wishes to encourage Protestants as a kind of check to the arrogance of Rome, and there is a strong feeling in favor of abolishing the concordat.

But my own report is already long, and I wish you to hear from the workers, Mr. Cattelain and Mr. Delattre, who has been holding on since Mr. Cattelain left. Mr. Cattelain says:

"Early in the beginning of the year I started to go on a horseback journey to Grande-Goave, a little town of three thousand inhabitants, which is situated on the north side of the southern peninsula of the island. One of our colporteurs had tried to canvass this town, but had only been able to sell about a dozen Gospels. It was said to be one of the hardest towns in the whole island. Two days' ride took me to my destination. Through our spreading God's Word the year previous, a tailor of this little town had come to a knowledge of the truth of the gospel. This fact had prompted me to do what I could to help in giving these people the pure Word of God. It was a simple and beautiful family I met in this tailor's home, composed of himself and wife and two little girls, the elder of which was by far the brightest little colored girl I had ever met. In spite of my strenuous objections, the couple insisted on giving up their bed to me.

"My plan was to start canvassing the town early in the morning before the priests had learned of my arrival. I had taken about three hundred books with me and sold over half of them in two days. The rest were sold on my way home. I was prevented from making a larger sale in town because of the political election. The new president, Leconte, had ordered a general election of men to public office, the first free election to take place in the country. There had been elections before, but the government candidates had always been chosen, whether elected or not. This time, however, a change had

taken place, and the elections were allowed to proceed unmolested. So great was the excitement that the elections occupied from two to four weeks' time, according to the size of the towns, and free fights occurred every day. The mind of the people was so taken up with the new order of things that I found it very difficult to attract their attention to the books I was selling.

"The bane of Haiti is its unhealthy drinking water. There are no reservoirs except in the larger cities. At other places the water for drinking is taken from the few streams, where man and beast alike bathe and in which the women do their washing. Such and no other was the germ-laden water to be had at Grande-Goave. Though I drank very little of it, barely enough to alleviate my thirst, on the night of my return home to Port-au-Prince I was seized by a strong fever, and for the following ten days I lay between life and death, suffering great agonies. But the Lord had not planned that this sickness should be unto death. Therefore, after two weeks' confinement, I was able to get about. However, I never fully recovered from that attack of fever. It continued to return whenever I overexerted myself.

"The following two weeks were spent in working the towns around Port-au-Prince, of which there are several quite large ones. In one of these I went into the house of the Roman priest to offer my Bibles. We had a little discussion on the authenticity of the books. He seemed surprised when I told him that the French Bishop Fénelon employed the version that I was selling. He also did not know that the Old Testament was written in Hebrew nor that Greek was the language of the New. While we were arguing together he had managed to send word around, telling the people that I was a sorcerer possessed with an evil spirit, and that they must not let me in nor buy my books. This did not affect my sales much, as I had already almost finished my canvass of the town.

"About this time we had the visit of our Agent, the Rev. W. F. Jordan of Porto Rico. Together we hired a small rowboat to take us to St. Marc, a port about seventy miles north of Port-au-Prince. The journey was by no means a pleasant one, for the sea turned out to be rough during the night. We were quite exhausted when we landed in St. Marc the next afternoon, having spent a night and a day in the open boat. Mr. and Mrs. Delattre, the Baptist missionaries, gave us a hearty welcome to their post.

"The next day we secured horses and started for Petite Riviere de Artibonite, a small town in the interior, hoping to arrive in time for the morning market. We only reached it at two p. m. Still in spite of the fact that we were so late, we were able to sell over three hundred books before four o'clock that afternoon. The justice of peace at whose house we stopped served us a splendid meal in true Haitian hospitality. Mr. Delattre and I visited this town again some six weeks after, but the priests had so scared the poor people by their threats

that they were afraid to receive us. We were able, however, to sell 150 Gospels in one afternoon.

"After Mr. Jordan had left us I undertook to make a trip inland over the steep mountainous region seen in the distance from the capital. Everyone I knew in Port-au-Prince told me that I was taking my life in my hands, as the people living over these mountains set little value on human life. These rumors did not move me much, except that they made me commit myself more than ever to the Lord's keeping. I was climbing the mountains just at nightfall. Two Haitians I fell in with while climbing proved very useful guides, as they were going in the same direction. The road over which we were traveling is cut on the side of a steep mountain. On several occasions my horse tried to turn back, and I was only able to stop him by jumping at his neck.

"Darkness soon came over us and made the road exceedingly dangerous. One false step would have been enough to send us down the steep precipice along which we were traveling. The two men I had met were provided with a few native candles, one of which we lit, and resumed our march, shouting at intervals to warn those who might be coming down over the same road. This was necessary, because the road was so narrow that there was just room enough for one person to pass over it at a time. Suddenly a little shower of rain fell and blew out our candle. This made traveling more dangerous still, for our beasts could hardly get a footing over the huge wet stones in the road. I shall never know how many times that night I came near being dashed to pieces, for my poor horse missed his footing hundreds of times. When our provision of candles was gone we had to light our way by means of pine wood. Our march had somewhat the aspect of a mediæval nocturnal procession going at a snail-like pace. At midnight we rested on the top of the mountain, exhausted by the climbing. Moreover, we were a hungry set. However, for the three of us there was but one small bun that I had saved from my breakfast. There was rejoicing the next morning when we arrived at the town of Trianon upon the high plateau. The two natives did not cease wondering how the good Lord must have been with me and protected me by causing me to fall in with and be guided by them.

"At this town I met a few people who had heard the gospel many years ago. One of these bought all my stock of books to sell himself in a neighboring town. He told me how the people were hungering for the truth, but that it was over twenty years since a white missionary had been among them to speak to them of Christ. These people are so poor that they cannot afford to eat bread. They have it only once in a great while when they make a good sale at the city market. I have seen a family of ten dividing a breakfast roll among themselves, each glad to get a few crumbs. I arrived home from this trip simply starving, because all I had had to eat since leaving home was sweet potatoes, coarse bananas, and a little rice.

"My next aim was the large town of Gonaives, which was for a time the seat of the Haitian government. This town boasts a population of about twenty thousand. It was the beginning of the rainy season, hence I had planned to shorten my visit; for there are two rivers to cross (the largest in Haiti) on the return journey, and both of these rivers overflow extensively during the rainy season. We had hardly set foot in Gonaives when a furious rainstorm fell, and for two days the streets were impassable. As soon as we were able to get around, my native helper and I began to canvass the town. We had wonderful sales, selling as many as two hundred books in a single day, for about two weeks' time.

"There is a small Protestant church in Gonaives, built by a colored American, which has been unoccupied for many years. We held meetings in this church for two Sundays. The morning audiences were small, but at night the building was packed, and hundreds, unable to get in, stood outside to listen. Several of the most prominent men of this town are believers in the Bible and gave us protection during our stay. One young man who came to our meeting was the son of an American vice-consul and had never heard the Gospel read before. He bought a copy of the Bible from us and promised to study it hereafter.

"At Gonaives we visited the prison—prisons in Haiti are always crowded to their utmost capacity. Here we sold twenty copies of the Gospel. One prisoner especially came running to us when he heard we had God's Word. He bought a copy and told us he had been trying to secure it for the last three years."

To be a prisoner in Haiti is no proof of criminality, often the reverse, as the Haitian Government has frequently imprisoned, shot, or sent into exile its best citizens.

After the work done in Gonaives, Mr. Cattelain went to Jeremie. Here he was again taken ill, and decided that it would be unwise for him to remain longer in Haiti. Before leaving, Mr. Cattelain was able to arrange with the Rev. Paul Delattre, of St. Marc, to continue the supervision of the work for the time being. The Society has been fortunate in securing the services of this indefatigable worker, and I append the following extracts from his most interesting report. He says in part:

"Haitians are generally very kind hearted, hospitable, intelligent, open-minded, and respectful of all religion. And considering the advantages they have had, that they are so often the prey of bad governments and of their priests, devil worshipers, and sorcerers, it is a wonder that the nation continues to exist. There are in each Haitian all the latent qualities necessary to make him a great man; and the men of the Black Republic are certainly superior to the black men under white governments. After two years' work among the children my wife and I can testify that our Haitian pupils are generally superior to European children in their faculty of adaptation. And my

two years' Gospel work throughout the land, penetrating all classes of society, traveling from north to south and from east to west, leads me to declare that there is, with some qualification, a great ideal in the soul of the proud nation that has undertaken to be the honor and standard bearer of the African race. To realize this ideal they only need good direction and proper education, which they are quite ready to receive if missionaries will only bring it to them. But to the shame of the Church of God, we must say that no Protestant denomination has seriously undertaken to make the light shine in this darkness. There are only five or six missionaries laboring in the land, and the best work is done by natives generally in connection with no committee. All the populous north is without a missionary, and when the Agent of the American Bible Society passes through it is a treat for all, and everywhere on his way meetings are organized.

"Two months ago a man, barefoot, dressed in a shirt, a pair of trousers, a belt, and a straw hat, came to see me from the island of Gonave, a dependency of Haiti. He said that in his village there were about thirty-five men trusting in the Word of God. They had received some teaching through a Haitian brother, but it was not sufficient. I gave him a New Testament and half promised to visit his island. Two weeks ago he came back with his book, explaining to me in his Creole tongue that it could not enter his heart because he could not read. He pleaded again for help. We decided that he should come and fetch me the beginning of next month. We shall spend one night in a little sailboat, then walk six hours through the mountains, to spend a few days with thirsty souls who want to buy books, to learn to read, and hear the preaching of the Word. Who will send them a Christian teacher ?

"On my last journey I went to Gros-Morne, where there is a little Episcopal church with a native pastor. After selling many books in the market and from house to house I spent the Sunday there, preached twice to an attentive audience, encouraged a few Christians by visit, and left on the morrow before day for the small town of Pilate, where the gospel had never been preached. Arriving there, I went directly to the Commanding-General of the town and showed him a letter of recommendation from another authority. He immediately took charge of my mules, putting them in his own stable, while his wife prepared dinner for me. He introduced me to a 'deputy' from Port-au-Prince, who asked me if I would not preach that same night. They themselves organized the meeting in a new house, still unoccupied, which had been baptized the day before by the priests. The *culporteur* and I sold very many books that day. Many persons bought several copies. In the evening the house and street were crowded, and although many were standing, I spoke to a most silent assembly. After the meeting we sold our four last books, saddled, and traveled all night, to arrive the next morning at the important town of Gonaives, where there is a church, without a

minister, opened only when I go there. It was Christmas Eve, and after a well-attended service lasting till midnight, we started for St. Marc.

"Bible work is certainly very hard in this land, which is probably the reason why the interior has been so neglected until now. A colporteur must be ready to eat or drink anything, sleep anywhere, sink in any mud and even swim on the main road (as happened to one of our colporteurs last summer), endure any shower, and lose much time in getting his books from place to place. But in this pioneer work he feels his heart burning with joy so often through the encouragement he gets that great is the compensation. A young man from St. Michel, who is a coffee dealer and has besides a shoeshop, a school, and the direction of the Lord's work in that town, was so cheered to meet a missionary that he accompanied me for a week on a Bible tour through the north country, leaving his business to his employees.

"Once, passing on a road near Gonaives, I came across eight persons lying under a tree. I read a portion of the Scripture to them, translating it as much as possible into Creole, explained the plan of salvation, and sold over twenty books, all I had left. 'There remaineth yet very much land to be possessed.'"

During my last visit to Haiti I traveled from south to north. Over two hundred miles of the journey was on horse and mule back. I have been cordially received everywhere and feel more convinced than ever that now is the time for Protestantism to claim Haiti for God.

For preservation throughout the journeyings of the past year the representatives of the American Bible Society have abundant reason to be thankful. Your Agent has traveled some fifteen thousand miles, using every means of communication common to the islands, from the comfortable steamers plying between Porto Rico and New York to the dugout on the rivers of Haiti, made from a single log; and by land, from the trains and automobiles of Cuba and Porto Rico to the pack-mule used in crossing the mountains of northern Haiti. We have lodged in all kinds of shelter from the city hotel to the mud-floored hut, passing one night in an open boat in company with Mr. Cattelain, and another on the plain of Dessalines with Mr. Delattre as companion. We had a rush mat for bed, our saddles for pillows, and the starry sky for ceiling. The diet also has been varied: from the abundant menu of the ocean steamer to the millet yams and casava available for our cross-country trips in Haiti. We have, however, enjoyed it all, especially the work in Haiti, because of the appreciation expressed by the few Protestant workers. They are seldom visited by brethren from without. The following letter came for my encouragement when last in Haiti, and I translate and pass it on. It is from a Haitian, the Episcopalian pastor of Léogane, where Mr. Hyson and I had such success selling Bibles two years ago. I give it in full:

"*From Rev. L. L. Paraison, evangelical missionary, Léogane, Haiti, to Mr. W. F. Jordan, Agent of the American Bible Society, San Juan, P. R. :*

"DEARLY LOVED BROTHER : The object of this letter is to tell you how much good your coming has done the evangelical mission in Haiti, especially in Léogane. Ever since your first visit we have had many more conversions than formerly. Those who have bought the Gospel from you come to me to inquire concerning religion, and after receiving my instruction they have renounced their idols and become converted to Christianity.

"Oh, yes, I do not cease and shall never cease telling you that it is a blessing direct from God himself for this region, for you have brought spiritual nourishment for poor famished souls, hungering and thirsting for the eternal gospel. Courage! May God be with you. . . . All my books are sold. We now need Bibles and Testaments of all sizes and portions.

"Receive for yourself and family and other Christians of your home my fraternal salutations in Jesus Christ.

Your servant,

L. L. PARAISON, *Pastor.*"

Such news makes us thank God for the American Bible Society, and pray that it may be enabled not only to continue its work, but to greatly enlarge its field of usefulness, until the blessings brought by the precious Book shall be enjoyed by all.

MEXICO

The Mexico Agency was established in 1878. It covers the Republic of Mexico. The circulation of 1912 amounted to 19,431 volumes, largely in the Spanish language. Since the establishment of the Agency a total of 810,560 volumes have been put in circulation. The Agent is Mrs. F. S. Hamilton, 3A Tacuba 14, or box 1373, Mexico City, Mexico.



POOR, troubled Mexico. It is surprising that we have been able to do any work at all throughout the republic. Everywhere confusion has reigned. The Madero government has gone and insurrection is rife in every part of the republic. Still our colporteurs have traveled here and there, many of them with the utmost bravery, and Mrs. Hamilton has stood by her post, though given full liberty by the Board of Managers to retire at any time that it seemed to her prudent or necessary so to do. The circulation through missionaries and through correspondents has fallen off, so that the total is considerably less than last year. The report, however, will be read with very deep interest.

The closing month of 1912 left Mexico in worse condition politically than the preceding year. Anarchy prevailed throughout the state of Morelos, just south of the capital, and its so-called *Zapatismo* had spread its terrors into the neighboring states of Puebla, Mexico, and Guerrero. Rumor insisted that the Zapatist cause was supported for sinister ends by a certain political party bent on the downfall of the Madero government, and it certainly appeared to be a hydra-headed evil; one of its worst features being that every band of robbers claimed to be adherents of Zapata, the "Attila of the South," and more crimes were attributed to that leader than were probably his due.

Orozco and his followers in the north persisted in their demands for the resignation of President Madero, and the railways through Chihuahua were unavailable most of the year because of burned bridges and torn-up tracks.

The northern rebels contended, as did the Zapatistas of the south, that the promises of the revolution of 1910 were not being fulfilled. All seemed to have expected that the installation of the new President would be followed by immediate improvement in the condition of the proletariat. As soon as it was found that the great *haciendas* were not being divided among the farm laborers, that factory hours were as long and wages as low as formerly, the spirit of discontent grew

rapidly, and at least in the south the working people sided rather with Zapata than with the President, who seemed unable to carry out the proposed improvements.

So, both north and south the feeling was general that the new President must be antagonized unless he should accomplish miracles in a country which has certainly proved itself far from ready for millennial conditions.

By the end of the year people generally were beginning to recognize the fact that only the strong hand of a despotic government could bring order from the existing chaos, and on the 16th of September, Mexico's Independence Day, many cries of "*Viva Diaz!*" were heard from the very people who had so unfeelingly deposed him only a few months before. The "*Diaz revolution*," when in October Gen. Felix Diaz undertook to overthrow the Madero government, proved a fiasco because those who had promised to sustain him failed to do so, and the true history of that episode has yet to be written. It added one more bloody chapter to the long series since the downfall of "*Don Porfirio*."

So matters went from bad to worse, and the daily papers were filled with stories of new uprisings throughout the country, until one wondered that any peaceful occupation could be carried on. And yet through it all our colporteurs have gone forward, for the most part unmolested, though some of them have had thrilling experiences.

One colporteur, Eulalio Luna, kept faithfully at work in the state of Mexico, more than once turned back by the news that towns he proposed visiting were in the hands of bandits, and on one occasion he was able to assist some of the panic-stricken people fleeing from the brigands who were looting their village.

Added to the horrors of the revolution, the western part of the state of Mexico suffered a terrible earthquake which destroyed several small towns, the village of Acambay being leveled to the ground and many of its inmates killed by falling walls. Señor Luna's work had taken him to the town of San Andres Timilpa, not far from Acambay. At the time of the earthquake he was packing his books preparatory to going on to the next town, when without a moment's warning he was flung violently forward on his knees by the force of the shock. Trying to rise, he was flung back to the floor, where he was obliged to lie till the earthquake was over. He says that hardly a person but was bruised more or less seriously by being thrown about, and those in the adobe houses were crushed by the falling walls without possibility of escape.

The earthquake seemed to be the result of a subterranean rock-slide, and much suffering was caused by the disappearance of water from wells and streams. At San Andres the only substitute for water was found in the small green pumpkins in fields and gardens. Hunger, thirst, and cold caused intense suffering among the poor people, and as if their cup of misery was not full, bandits descended on some of

the hamlets and carried away whatever they could find of value. Relief expeditions were sent out and help brought as soon as possible, but no one who lived through that experience will wish to repeat it. Our colporteur did what little he could to relieve the sufferers where he had passed the night, but returned as soon as possible to his home in the city.

Another day, when just at dawn he set forth for the town of Tulancingo, he encountered a band of brigands who smashed his boxes, scattering his books over the ground, and took his extra clothing. However, they left him such wearing apparel as he had on at the time, a consideration not always accorded to the victims of the "Zapatistas."

Señor Luna has a pleasant voice, a frank smile, and a friendly way of meeting people, all of which have doubtless served him well in several encounters with these lawless bands. Considering the adverse conditions under which he has labored, he has made unusually good sales during the year, and never despairs of accomplishing some good through the Scriptures he distributes so widely.

The same may be said of most of the colporteurs, who have certainly demonstrated their bravery and faith in a protecting Providence by continuing their journeys through brigand-infested regions, when oftentimes they were liable to be shot as spies by either Federals or rebels.

Saulo Medel, whose home is in the heart of the Zapatista movement, has perhaps suffered more than any other colporteur. He at one time barely escaped being shot as a spy, but as he seems absolutely fearless, he continues his rounds among his afflicted countrymen. In June, with the hope of giving him an opportunity for making better sales, he was sent to the Isthmus of Tehuantepec, but the time proved unpropitious, as there was much unrest among the Indians of Oaxaca and Chiapas.

Señor Medel undertook one little trip from Santa Lucrecia to a neighboring town, hoping to dispose of some of his books. On the way he met two men to whom he offered a Bible. They informed him that they did not want his books, but needed his *sarape* (the blanket carried by travelers, serving as overcoat by day and covering at night). As the men drew their knives to enforce their demand, Medel was obliged to part with his blanket and the small sum of money he carried with him, so his Tehuantepec experience was as unpleasant as the ones nearer home.

The youngest of our colporteurs, Moises Moreno, was almost certainly a martyr of the revolution. In last year's report he was mentioned as having taken up the work laid down by his father, one of the Bible Society's oldest and ablest colporteurs. In the few months he worked he nearly lost his life at the hands of the revolutionists, and then, returning home from a particularly trying expedition, he and his horse were carried away in a swollen stream, and with great

est difficulty succeeded in reaching the river bank alive. The severe strains to which he had been subjected were bad for the boy's heart, and after a few days' illness he died on the 21st of March. His mother wrote most touchingly of his last hours, and the following translation of a part of her letter shows what the Bible had done for this young Christian:

"Moises realized the seriousness of his condition and said to me with much difficulty, 'Mamma, who would have thought that the Lord would so soon require my soul? He knows what is best!' At eleven that night he left us to appear before his God. He died in sweetest tranquillity, and in his face could be seen the calm with which his soul awaited the call of his God. All the days of his illness the Bible was his only book and in its reading he passed precious hours. It calmed his pain, and the day before he died, with his Bible in his hand, he sang, 'I know that my Redeemer liveth. He giveth crowns of victory. I go to receive mine.' So when God called him he was ready to go, leaving us in deepest sorrow.

"He was enthusiastic in his work, and when in his trips he journeyed far, he minded neither the heat nor the rain. He loved to sell his books and to talk of Christ and his love to all he met. He loved to work for the cause of Christ notwithstanding the difficulties, and was never discouraged. The more trials he met the better he loved his work, but God called him before he had carried out all his plans, and we are thankful that he was permitted to reach home and die surrounded by his family. In this one short year God has called away my husband and my two sons. The little one was only four, but the other two beloved ones were the support of the family. . . . In the midst of our affliction and with the resignation of those whose trust is in Christ, my children and I say with Job, 'The Lord gave, the Lord hath taken away; blessed be the name of the Lord.'"

Daniel Hernandez is the young son of one of Mexico's old soldiers who for many years served as colporteur for the American Bible Society. After the death of his father Daniel took up the work, and has carried it on, showing marked improvement as the months pass. He was in Vera Cruz at the time of the Diaz rebellion, arriving, as he says, just in time to witness horrors. In a letter dated October 25th he wrote:

"I never expected to have the misfortune to see so many soldiers die. It must be terrible to die as they did, these noble, self-sacrificing men. We were able to give water and words of consolation to two soldiers who at the door of our house gave up their souls to God. I cannot give you more details, for my whole heart rebels against it. They told me in the train that at any moment our Orizaba would be attacked. May God preserve us.

"My report shows fewer sales than I ever expected to make, but nobody thought of buying books, all commerce is completely ruined, and people have no money for the merest necessities."

Daniel, like most of the colporteurs, has had some trying experiences with bandits, but has displayed remarkable courage, and offers his books to the very men who would rob him.

Aside from difficulties with brigands and revolutionists, the men have met, as usual, the determined opposition of the Catholic clergy to the distribution of the Scriptures among the people.

In Leon Señor Villanueva met a priest who forbade his selling "heretical books." They held an animated discussion on the value of the Bible in the presence of a number of bystanders, and Villanueva was left in possession of the field when he answered the priest's arguments by reading passages of the Scriptures so effectively that his opponent turned and walked away, leaving the people laughing at his discomfiture.

One young man informed the same colporteur that all the writings of St. Paul were lacking in the Protestant Bible.

The majority of the priests are themselves so ignorant of the contents of the Scriptures, that our colporteurs have the advantage of them in being able to quote authoritatively from the very Word of God.

Mr. Sutherland, who has continued working faithfully throughout the year, had several encounters with the enemies of the Bible, as the following quotation from his letters will show:

"In Jalisco a rich merchant told me to bring him all my books and he would buy them at ten dollars a kilo and then burn them in the street. I told him he did not have money enough to buy a single copy of God's Word in order to burn it, and I meant just what I said.

"Down in Chiapas a fellow said he would like to have a Bible I was offering in order to burn it. I said, 'To read this book you would have to pay only a hundred cents, but to burn it you couldn't get it for a hundred dollars.' He replied that he would like to burn it and me too. I told him that if he wanted to burn me I was at his disposition, but the book was not for any such purpose."

During the last three months of the year Mr. Sutherland made an extensive trip about the great state of Jalisco, traveling part of the time with the Rev. L. B. Newberry, who as Presiding Elder was holding quarterly conferences. Mr. Sutherland sold Bibles by day and held "Bible conferences" by night. They visited a large number of towns, among the places being Santa Maria del Oro, where no public services had been held for nearly two years, the last one having been broken up by a mob which wrecked the little chapel and so thoroughly dispersed the Protestants that they had since held only quiet meetings in private houses.

When this mob element in Santa Maria learned that services were to be resumed, they went to the prefect of the town and told him he must prohibit the service or they themselves would prevent it. The prefect replied that though he too was a Catholic, he had no right to

prevent a religious meeting. Seeing that they were determined on violence, he promised them that if they would not interfere that night he would see that no further meetings were held.

At that first service the congregation was small, but Mr. Sutherland preached and urged them all to come the next night, bringing their families and friends. The mob announced that if the prefect did not stop the next night's service they would do so. The prefect had only eight policemen in the service, and of these, four flatly refused to protect the Protestants. They were at once locked up in the jail, and with his secretary and four faithful policemen, all heavily armed, the prefect went to the chapel and placed his men where they could afford protection to the worshipers. He also announced to the crowd gathering outside that within an hour a heavy body of troops would come in from Tepic to uphold the law. This of course had a salutary effect in restraining the evil-doers, though they still filled the street.

The congregation arrived, nearly all the church members with their families, and the chapel was soon filled, while outside were two groups, of whom Mr. Sutherland wrote, "The mob was there to slaughter and the citizens generally to see it done." Quoting further from his letter, he says :

"As already stated, the prefect was on hand with his faithful few, armed and resolute to defend us in our legal rights, but awfully anxious for the arrival of the relief from Tepic. . . . The Lord gave me a message of little over half an hour, but fully to the point, based on Mark 8: 34-38, in which I showed them that if we really want and intend to follow Christ we must deny ourselves even unto the death, and, if necessary, take up our cross and follow him to a real Calvary. There was a great and blessed calm on the audience, and a look of heroism, showing clearly that they had counted the cost before they came, and were prepared for any fate.

"The prefect had arranged with Mr. Newberry that, in the event of trouble, he was to open the side door giving on a closed court, where the congregation might be safer than in the church ; and during the sermon the secretary came in and had the door opened, which added somewhat to the anxiety.

"The sermon was followed by a prayer and hymn. The singing of that hymn seemed to stir the devil and his hosts. It was the translation of 'What a Friend we have in Jesus.' The first verse was not half through when Bang! Bang! went the guns outside, and such a slamming of doors all up and down the street as you never heard! Of course we all thought the fight was on. The audience for a moment was in great consternation. Some started for the street and some for the side court, but the voices of the preachers calmed them, and we proceeded to sing that whole hymn without omitting a single verse. Then Brother Newberry, a Texas boy and a good soldier of the Cross, who knows no fear of man, announced that, instead of going on the

next day as he had intended, he and Brother Aguaya would remain over Saturday and Sunday holding services, and Brother Sutherland would go on to Tepic to fill the appointments there; whereupon Brother Sutherland arose and announced that if there was to be war in Santa Maria del Oro he would remain right there, as he had never been known to desert a fellow soldier in time of battle.

"The service over, we shook hands with that faithful congregation of valiant men, women, and children, and encouraging them to stand by their colors and come to the meeting the following night, we walked out into the street.

"The idle spectators had taken to their heels, and only the angry mob stood as if at bay, held back by that handful of heavily armed and resolute men, prepared and determined to shoot the first man who should attempt to cross the street to the chapel with its faithful little band of worshippers.

"I was soon joined by Brother Newberry, and together we walked right by the mob to our stopping place, I with my wallet of Bibles on my back. Not a word was said to us by any of them, and it was clear to everybody that they were clearly whipped and our victory won.

"Quite a little company of us gathered in our room after it was all over and gave thanks to God for our deliverance. About an hour afterward the prefect came and told us that the people had gone home, and he was sure there would be no more trouble. We believed him, and I made my arrangements to go on next day to Tepic, which I did, and along the road sold thirty-seven copies of the Scriptures, most of them from the hurricane deck of a black mule.

"On the way I met the twenty *rurales* going to our relief. We might have been dead and in glory had we been dependent on them for safety. Their mission, however, was a useful one in that it showed to the mob element that the government would maintain the law. They also arrested and brought to Tepic the ringleaders of the mob.

"When Brother Newberry and Señor Aguaya arrived in Tepic Monday, they said that both Saturday and Sunday nights they had had overflow meetings, without the least disturbance. The victory was complete and, we believe, final. Had the preachers given way to the fearful pressure brought to bear on them the enemy would certainly have triumphed, and only God knows when the little chapel could again have been opened for services."

Mr. Sutherland made good sales all the way to the coast and expects to spend the first months of the new year in a tour up the Pacific coast, crossing over to Lower California.

It would not be difficult to fill many pages with stories of the trials that come to the colporteurs, but as they are common to all humanity, it will doubtless be more helpful to learn that in the midst of all the discouragements, good is being accomplished and men and women are

learning to turn to God's Word for comfort and help in their daily lives.

During Mr. Sutherland's Bible journey across the Isthmus in 1911 he visited many places where the Bible was entirely unknown. At one large ranch he sold a Bible to the owner, a well-to-do Mexican, who, at Mr. Sutherland's earnest recommendation, began to read and then to study the Scriptures. This book has completely transformed his life, and he has become an earnest Christian worker among his own people. Even the priest, his former confessor, has studied the Bible with the result that he is seriously considering whether he should become an evangelical minister. The *ranchero* is so interested in the enlightenment of his people that he quite recently sent a check for fifty dollars to Dr. Morales, dean of the Protestant ministers in Mexico, asking him to invest the money in evangelical literature for his workmen; so in all probability that ranch in the far south of the republic is destined to become a center of enlightenment because a colporteur passed that way.

Moises Flores, a young Indian with flashing white teeth and an irresistible smile, persuades the most impossible people to buy his books and read them. In one of his recent letters he relates the following incidents:

"In Ajusco, theater of 'El Zapatismo,' I encountered a bandit as I was leaving the town. He carried a carbine and was covered with cartridges. Offering him a Bible, he responded that he was no lawyer to need that sort of book. Though I was terrified by his appearance, I talked to him of Christ and read various passages of Scripture, until, much moved, he bought a Bible and bade me good-by with much friendliness.

"Another day I met a *demandero*, one who, with the image of the Virgin of Guadalupe in hand, goes from house to house collecting money for her great festival. Beginning to talk to him, he manifested his abhorrence of the Protestants, but as he consented to listen, I read him portions of the Scriptures relating to idolatry, to all of which he listened with interest and finally bought a Bible. He accompanied me to the next village, and recommended my 'little missals,' as he called them, so that I sold two more.

"Another day, after talking a long time with the sacristan of a church, trying to convince him of the necessity of accepting God's Word, he finally bought a large Bible, promising to read it and not give it up to the priest in case the latter should disapprove of his purchase."

Guadalupe Rosillo, the blind Bible-woman, who has worked faithfully all through the year, has occasion for rejoicing because, after years of effort on her part trying to convince a friend that the Bible is the Word of God, he finally came to a realization of the truth and died accepting Christ as his Saviour.

An interesting feature of the year's work was the publication by the American Bible Society of a translation of the Gospel of St. John into the Zapotec, the language spoken by many thousands of Indians on the Isthmus of Tehuantepec. The book is arranged in parallel columns of Spanish and Zapotec, thus greatly facilitating the work of such missionaries as labor among the Tehuantepec Indians. Mr. E. A. Hunt, a faithful and disinterested worker among these Indians, assisted the translator, Señor Arcadio Molina, in his important task, and begged to have the work published. Before the first copies had arrived in Mexico Mr. Hunt was obliged to desert his field, leaving in one of the United States' transports which called at Salina Cruz to remove American refugees whose lives were supposed to be endangered by the revolutionists. We are hoping that as soon as Mr. Hunt is able to resume his work he will distribute large numbers of these Zapotec Gospels among the people in whom he is so deeply interested.

In October it became necessary to change the Agency's quarters, which entailed a prolonged search for a suitable place. Several desirable buildings were seen, whose owners would on no account consent to house the books of the American Bible Society, but after some delay very pleasant rooms were secured on the sunny side of one of the principal thoroughfares. In fact, Tacuba Street was the main causeway crossing from east to west through ancient Tenochtitlán, and the road through which Cortez and his despairing band of warriors fought their way while escaping from the Aztec capital on the memorable night of June 30, 1520, known ever since as 'the sorrowful night' (*la noche triste*).

The building in which the Agency is at present established is one of the beautiful, old-family residences now converted into an office building. All the woodwork is of a hard tropical wood, of a rich mahogany color, handsomely polished and carved. The Agent's private office is a good-sized room suitable for committee meetings and the service of prayer, which is held on the tenth of every month. At this service such Bible workers as may be in town meet with the employees of the Agency, some of the pastors of the various churches attending as their duties may permit, and prayer is offered for the colporteurs throughout the republic. It is a source of inspiration to the men to know that on this day their work is being specially remembered, and many of them unite their prayers with ours for the aid and protection of an omnipotent God.

Though the year closes with little prospect for political peace, we are sure that "the Judge of all the earth will do right" and that righteousness shall ultimately prevail. Meanwhile our urgent duty is to see that God's message to man shall be made known through his printed Word, and so long as conditions permit, we propose to send Bibles throughout the land.

How much of this work has been accomplished during the past

year is shown in the following table. May God bless the colporteurs and those who so nobly make it possible for their work to be carried on.

Summary of Distribution for 1912

Colporteurs	Days	Miles	Towns	BOOKS SOLD			Total	Receipts Mex. Cur.
				Bibles	Testaments	Portions		
Armendáriz, Trinidad.	312	1,487	76	172	133	59	364	\$213 48
Benítez, Sabino.....	312	548	45	112	103	242	457	248 95
Blanco, R. Francisco..	312	780	42	143	55	205	403	263 65
Cruz, Benito.....	312	788	59	107	58	268	433	198 55
Cruz, Fernando	312	1,200	66	154	140	309	603	254 10
Díaz, Genaro	312	1,329	90	123	165	183	470	309 07
Estrada, Ascención....	312	946	43	79	97	389	515	273 73
Franklin, J. D.....	109	416	23	185	114	145	444	312 88
Gaxiola, Cosme.....	312	515	44	113	88	105	306	220 58
Gómez, Eusebio R.....	312	853	53	101	67	236	404	166 31
Hernández, Daniel....	312	1,162	98	241	173	120	539	413 76
Herrera, Mauricio	306	483	41	87	134	231	452	187 08
León, Isidoro de.....	312	1,083	83	201	213	444	858	399 32
Luna, Eulalio.....	312	1,698	81	147	223	128	508	249 72
Martínez, Enc.....	163	339	23	52	50	10	112	65 39
Medel, Saulo.....	312	1,335	51	66	86	113	265	138 29
Moore, Jorge.....	....	....	....	....	....	104	104	8 12
Moreno, Moisés O.	52	180	13	36	30	....	66	43 50
Mercado, Manlio.....	124	384	23	40	33	110	183	73 24
Mota, Andres.....	312	990	84	155	161	440	756	368 00
Pérez, Leandro.....	305	163	14	124	154	235	513	258 58
Prado, José J.....	182	233	15	30	14	50	94	70 59
Ponce, Juan.....	254	664	47	84	75	213	372	197 98
Rosillo, Guadalupe....	312	610	12	11	535	....	536	123 63
Sutherland, A. H.....	....	....	....	147	199	523	869	332 33
Tamés, Belisario.....	286	871	50	107	90	110	316	254 36
Villanueva, N. P.....	312	1,055	50	117	133	138	388	170 75
Walls, Jacobo R.....	218	768	39	163	77	....	240	334 01
	6,999	20,307	1,356	3,101	3,408	5,110	11,619	\$5,954 54
Sales by Correspondents. ....	....	....	....	1,413	1,176	2,008	4,596	1,833 97
Sales at Agency.....	....	....	....	177	153	200	530	235 16
By other methods.....	....	....	....	....	....	....	2,599	....
Total	6,999	20,307	1,356	4,690	4,736	7,318	19,273	\$8,073 67

CENTRAL AMERICA AND PANAMA

The Central America Agency was established in 1892, and covers all the republics of Central America, including Panamá and the Canal Zone, and has recently been extending its work into Colombia. The Scriptures circulated are chiefly in Spanish. During the year 1912 the circulation was 31,472 volumes, the highest number reached in the history of the Agency, and an increase over the preceding year of 2,098. This brings the total circulation since the establishment of the Agency up to 297,125. The Rev. James Hayter is the Agency Secretary, with headquarters at Guatemala City, Guatemala.



THE year's work in Central America emphasizes again both its importance and its difficulties. The liability of the republics to sudden disturbance is a constant condition, and the difficulties of climate, and especially the difficulty of connection between its different parts, make the task of supervising it from any central point no sinecure.

The Rev. Mr. Hayter's chronicle of the year's events shows that it has not been a bad year in "revolutions, earthquakes, and pests," as he phrases it. Roman opposition, however, has not abated, especially in Guatemala and Colombia, into which colporteurs are penetrating.

Again, from Central America as a base the Panama Canal continues to be a center of public interest, and, therefore, a natural center for Bible work. Our former representative, Mr. Ports, has still been kept away by bad health, but others have been found, though with some difficulty, to take his place.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." "The Lord has made his arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." "Enlarge the place of thy tent. . . Spare not, lengthen thy cords, and strengthen thy stakes."

So have been the feet of our men, over the mountains and valleys of Central America and Colombia. God has made bare his holy arm. Many have been made glad. The need of the Church is to enlarge, spare not, lengthen and strengthen the stakes.

The year 1912 has been the year of the greatest number of books circulated: 3,947 Bibles, 6,213 Testaments, and 21,312 Gospels, making a total of 31,472 books in all. Of these only 1,773 were donated (mostly Gospels), the balance being sold for \$2,432.55, United States currency. Nearly all have been circulated by our own men, that is, those employed by the Society, and these, some twenty-five men, have journeyed over forty thousand miles and visited 2,352 villages and towns.

Both men and beasts have suffered somewhat. Our sub-agent, Mr. William Cocking, was laid up for weeks with a poisoned foot, the result of a bite from some venomous insect or animal. One horse died from the bite of a reptile, another lost its hoof, being bitten by a tarantula, and the old, faithful mule of our old colporteur Roman, died from old age. Well and faithful has he worked, and if animals have their reward, he will surely come in for his.

With the single exception of Nicaragua, which was at war during August and September, we have not been molested along these lines. Manuel Ledesma, our colporteur in Nicaragua, was compelled to hide himself for about two months in the house of a believer. When he did unwisely dare to sally forth, he was caught, put in prison for three days, and suffered some hardships as the result. Since being released and the war stopped, Mr. Hooper, the missionary in charge of our work, says: "In spite of the fact that it is very difficult to sell Bibles since the war, as the people have no money, yet Ledesma is not discouraged and is showing a determination to get the Word of God into the hands of these people." In a letter of December 3d he adds: "Ledesma has been in Chinandega during the month of November, a very fanatical town, but has had some blessing there and went through the experience of being arrested. However, when he arrived at the police station, which was in charge of an American, who, as soon as he saw that he was a Bible seller, refused to lock him up. The native policeman, however, not being satisfied, went to the *comandante*, who also refused to take any action, saying he was legitimately employed selling Bibles. Some years ago Ledesma tried to sell Bibles in the mountain district near Leon. There he met with severe persecution, the bishop (Roman) threatening to kill him, organizing a squad of men to follow him; but by the grace of God he escaped alive, and since then he has not had the courage to return. He intends, however, risking it soon." We hope this indicates more freedom for the Bible seller, although the feeling against the Americans, especially in Salvador and Honduras, for occupying Central American territory is fierce. The Government of Salvador had to close down one or two of the native papers, as they were really stirring up such feelings that they even advocated the rising up of the people of Salvador and killing off all the foreigners. Thousands of these people believe that the Bible Society and the missions working here are simply preparing the way for the American Government to take possession. You can see how

difficult this makes it for us. Of course the men in authority do not believe this, but it is very generally believed among others.

Our new superintendent of colportage work in Honduras, Mr. Hockings, a young man of twenty-six, has made good progress with the language, and has, with the help of our old and faithful Modesto Rodriguez, scattered some 2,876 books, traveling some seven thousand miles, visiting some five hundred different villages and towns. Honduras is probably the hardest of the Central American republics to travel in. Roads are either bad or nil. Towns are sometimes days apart, thus necessitating long rides on mule-back. Mr. Hockings has written the following of the year's work :

"By the grace of God we can look back on 1912 with thanksgiving for the many blessings received. All this time, despite the difficulties of traveling, bad food, bad climate, etc., we have been kept in good health. We have found much interest in the gospel. On one occasion we were invited by the municipality to explain the gospel, which we gladly did. They then invited us to remain in their town and teach them more, or send them a missionary, but we had to confess with sadness there were not enough missionaries. This whole town is interested in the gospel through the Scriptures circulated there by the colporteurs of the Bible Society.

"Not all the towns are such. We are often given the name of 'Mason,' 'Lutheran,' etc., and in another they sent around the report that I was Satan, offering nice books to the people, which, although they began very nicely, afterward spoke against the Virgin.

"We have been arrested twice—once through the Roman priest for distributing Gospels on Good Friday, and once through the ignorance of the local officials classing us as unknown travelers, although Modesto is a Honduranian, and we carried papers all in order. We were made to return over mountain trails almost impassable, and were under arrest for three days. On account of revolution and famine we have suffered too. Three or four times we lost our way. We have had to sleep out in the open on the mountains, with no one near to help us. Once we nearly lost one of our mules while crossing one of the swift and deep rivers. Another time my companion fell into a mudhole, through the mule falling there. At another place a tiger confronted us in the road, and my two companions prayed to the Lord, and more frightened perhaps than they, the tiger skulked off. One of our mules was bitten by a snake and another by a venomous spider, and will be laid up for a fortnight. In one of the places we had to fight for days with pine branches against a fly called 'tabano,' as they suck the blood from the animals, leaving them so weak as to be impossible to work. As it was they were covered with great drops of blood. Vampires then take up the task at night, leaving large holes from which the blood streams. Twice we were attacked by wild bees, who either seemed to object to our presence or wished to take up their residence in our hair, I don't know which. These represent a

few of the things that disturb and try to discourage, but like Paul we have to say, 'None of these things move me.'

"Were it not for the other side, perhaps the tigers and bees and flies would succeed; but thanks to God there are many things to cheer us too. Here are a few of them: Away in a lonely town of Honduras we met a man studying the Scriptures, because he said his wife died so happy reading that book that he wanted to follow her and to find out from that book the wonderful things which had made her die so happily. It reminds us of the Ethiopian. How gladly we pointed him to Jesus Christ. In another town an old lady listened very attentively to our preaching of the cross. She embraced me in native fashion over and over for bringing such good news to her, and on meeting her later she told me she had been speaking to the Lord alone about these things, which I had explained to them, asking him if it were true, and she added, 'It is true.' In a quiet manner her husband was drinking in the truth, and nearly everyone bought a Gospel or Testament. A man in one of the mountain towns followed me all over the town, begging me to let him have a Bible for little more than half the price I had asked; but as he had taken a little too much alcohol and his people were very poor, I did not care to sell it to him at that price. He sat down in the road and wept aloud. I offered him a cheap Testament, but he wanted the whole Bible and would not leave until he had the book, and his family pleaded with me to let him have it, and borrowed the money to buy it for him. On the top of a volcano nearby we visited two dear old Christians converted through reading the Scriptures sold to them by colporteurs before."

We would add, this will be in the 29th chapter of the Acts of the Apostles, when it will be written.

Mr. Jules Dufey, our superintendent of Bible work in Costa Rica since last February, has not had such experiences as Mr. Hockings can relate, yet he has solved the problem of Bible work in a country where up till now, although many years ahead from the educational point of view, yet for some reason it is more difficult to buy our Book. He personally, and with the help of two natives, working 'at times, has circulated about 400 Bibles, 2,000 Testaments, and nearly 3,500 Gospels. He writes me *re* his section of the field as follows:

"I have been kept in good health, although I have had to go on foot, carrying my books, often along the hot coast places; but I find it easier to sell along the roads this way than going on mule-back. I am beginning to feel, however, that on account of the heat and long distances, it would be advisable not to expose myself too much. Already we begin to see the fruit of Bible work in Costa Rica. Fanaticism gets less and less. The people gradually are losing faith in their priests, who have up till now lied about us and our work. In one place a man had got a book written by a priest, in which the author, enumerating the books prohibited by the Church, and conse-

quently bought on pain of excommunication, said that on no account or at any price ought they to buy the Bible that had not the approbation of the Roman bishop, and continued to say that any of them daring to disobey would suffer for all eternity in the flames of hell. At another place where I visited the priest told his people that anyone keeping one of our books would be excommunicated. In a town which I visited when I first came here six or seven months ago, they told me the priest had compelled them to burn the books. Thus the priests here, many of them German, still continue to burn God's Word. This, too, in spite of the fact that it is being denied by the Roman Church in England and the United States. On the other hand, these priests of Rome have made such glaring and scandalous exhibitions of their lives of immorality and even robberies, that the people are getting more and more disgusted and ready for something else. The colporteurs have great need of the prayers of the Lord's people, that they may give a good testimony with their lives, and preach the gospel without fear and with conviction that they hold the only remedy for the ills of these poor priest-ridden people."

It is interesting to note that a young Costa Rican, after eight years in the United States, relinquished a career there with his young American wife, and has returned to Costa Rica without promise of support to help on the evangelizing of his own country. As professor of English in a college he supports himself, and suffering violent persecutions from the priest, as well as the possibility of losing his salary, he yet has opened up a place for preaching the gospel in his own home. After twenty years of work in Central America this is what we have looked for. May it be the beginning of many others.

THE CANAL ZONE

During the year our old friend, the Rev. C. W. Ports, had to leave on account of bad health. He has worked long and hard and needed the rest and change which his board gave him. Our work has been since in the hands of his colleague, the Rev. Harry Compton, of the Methodist Episcopal Church, Panama. Our work has gone on slowly. At the time of writing we have secured the help of the Rev. Mr. Duncum, and we hope this will mean new effort for the Canal Zone section of our field. The great, colossal undertaking of the American nation in digging the World's Greatest Ditch is nearing completion. What this will mean when finished to South and Central America, and even other lands and islands, cannot be told yet; but as far as the commercial world is concerned, already the great steamship companies and commercial houses are making their preparations and laying their plans. We wonder what preparations the Church is making? It ought to mean much, for it will bring these countries into closer touch than ever. We feel that the Bible Society ought not to be behind in taking possession of this future, even more than present, strategic point for Bible work.

COLOMBIA

In the face of almost insuperable difficulties and indescribable drawbacks, our work has gone forward under the superintendence of our sub-agent, Mr. Cocking. He has had to travel about from place to place and has had so far no abiding place of residence. Fortunately perhaps he is unmarried, and so has no family ties to bind him down. He, with the men under him, has circulated during the year over 5,000 Scriptures, for which we have received over \$500, United States currency. Considering the hundreds of miles these books have had to be taken, the almost impassable roads, the long drought which left many people without money even for things to eat, and the sickness of our sub-agent through his foot being poisoned, we consider this a very fair showing. Mr. Cocking writes as follows :

"A glance at the map will show that Colombia is about equally divided between mountain and land on the plains. The Magdalena River, which is about one thousand miles long, runs through the country, rising near the southern frontier and emptying in the Caribbean. It is a godsend for Colombia, as it is navigable for a large part of its course.

"Our means of travel are : around the coasts, the ocean steamer ; up the rivers, the river steamer, the gasoline launch, canoe, raft, and 'champan.' The 'champan' is a large covered canoe used on the upper Magdalena, which floats down stream and is poled up. Rafts are used to float down the upper Magdalena, and finishing the journey, are turned loose or sold. Twice have I floated down on rafts this way. On the land, there is the railroad (in a few spots), the mule, and the donkey. Last, and perhaps not least, there is the means of locomotion so well known to the apostles and early Christians, to which Isaiah refers when he says, 'How beautiful are the feet of him which bringeth good tidings upon the mountains.'

"When you deduct from the population those who won't buy Bibles because they are Protestant books, those who can't read, and those who are too poor to buy, there is not much left, and it may be easily seen that the Bible Society is in no danger of enriching itself from the proceeds of sale of the Bible in Colombia.

"I firmly believe, however, that great good is done in this country through the distribution of God's Word ; although at times we may be tempted to believe it is like putting new wine into old bottles. It is astonishing sometimes to notice how much of the Bible the Colombians really know. When one of these fellows here, who lives fifty miles from nowhere, gets hold of a Bible, he reads it and goes right through it. In these out-of-the-way places any literature is as welcome as was the manna to the Israelites. It is a welcome sound as evening comes on and I have strung my hammock, to listen to the hum of voices from different quarters. They are reading the Gospel portions they have just bought.

"Now is the time to indoctrinate with the truths of the Christian

religion, and to endeavor to direct their steps in the paths of peace, progress, and enlightenment. The opening of the Panama Canal will mean the dawn of a new era commercially for this country. I wonder if Bible and missionary work will keep step!" Mr. Cocking adds that one of the nuisances for the books there is the "comejen" or wood-ant. He says: "I find it no respecter of languages. I had left a few foreign books in charge of Mr. Coll. A Chinese Testament was at the bottom of the pile. On my return I found that there had been a rehearsal of the Chinese revolution in the bookpile. The Chinese Testament was revised and corrected. The 'comejen' evidently found the Chinese chopstick a toothsome morsel. They were still busy with the Chinaman on my arrival, which was in the nick of time to save Italy. The 'comejen' is evidently determined to put these foreign tongues in circulation, whether I am or not."

LA PLATA AGENCY

The La Plata Agency was established in 1864. It superintends Bible work in all parts of South America (with the exception of Venezuela) in which the Spanish language prevails: viz., Argentina, Uruguay, Paraguay, Ecuador, Peru, Chili, Bolivia, and a portion of Colombia, with a population altogether of about 23,000,000. The circulation for 1912 was 64,699 volumes, making a total circulation since the establishment of the Agency of 1,226,222 volumes. The Agent is the Rev. F. G. Penzotti, P. O. Box 304, Lavalle 1467, Buenos Ayres, Argentina.



INE great states are a field to be coveted by an apostle, and apostolic labors certainly have characterized the work of Mr. Penzotti during the year now under review. The circulation for various reasons is not quite as large as the preceding year, but the record is one of arduous toil and self-denying sacrifice in sowing the good seed of the gospel throughout these great South American republics.

Introduction

Another year has gone, and in one more we shall celebrate the fiftieth anniversary of the foundation of this Agency. Two years later comes the centenary of the foundation of our loved American Bible Society. I have been working for this Society for many years, and during all this time we have had several presidents and secretaries who have been useful and well appreciated, but who have gone to a better possession. Men are substituted, but the institution remains.

I cannot think of a better institution than that which gives to humanity what it most needs. It continues the Pentecost in giving the Word of God in very many languages. I thank God that I can work for so noble and celestial an institution.

The number of books placed in circulation by this Agency during the year 1912 is as follows: Bibles, 15,230; Testaments, 11,309; portions, 38,160; total, 64,699; and we have received for them \$10,615.93, gold. It is not the largest total number of books circulated in one year that we have had, but more Bibles were sold than any year before since its foundation. If we have not had better results, it was not because of lack of activity and consecration to the work. When one is conscious of having done the best one could, there is satisfaction whatever the result is, which certainly does not always depend on the figures.

We have every reason to be grateful to our Lord for what we have

been able to accomplish. Since the year 1864 there have been put in circulation by this Agency 1,226,222 books, and of course the effect no human eye or mind can see in its total. We have had more than enough to comfort us and encourage us to go on with the glorious work of the Lord. We could say much to prove this, but the children of God march ahead by faith based on the promise, "Heaven and earth shall pass away, but my Word endureth forever."

ECUADOR

This republic is so far away and north of the territory of this Agency that it is hard to manage. In consideration, I decided to send to this country a young man recently married, both he and his wife with experience of Christian lives, having worked in the sale of books and preaching. They made a good beginning, but the climate soon told on them because of the great heat and fevers; so that they have been able to do very little. In truth, the climate makes our work hard, but there are also other reasons. In the first place Ecuador and Bolivia are the two countries which have suffered most in all South America, due to the Romish influence, so that the percentage which can read and write is very small. Between eighty-five and ninety per cent cannot read. The few who can do so are those who govern and direct these countries, and having discovered that Romanism is the greatest drawback to progress, they have left it, considering that it is the greatest enemy of liberty and progress. Many have abandoned all religious sentiments and have plunged into the void until the day of reaction comes, as in the French Revolution, when they went back, frightened at their own work.

The greater part of the inhabitants are in darkness and in superstition, considering the government as enemies of God and of their church. So that we have a difficult field here, but with a rich future if we patiently insist in giving them the Gospel. The most practical way seems to be house-to-house work, reading and explaining the contents and spirit of the Holy Scriptures. As they cannot read, we cannot expect to sell many books, but the moral and spiritual effect is assured.

J. M. Rodriguez, our commissioner, writes on December 1st from Quito, the capital: "Here in Quito fanaticism goes to the point of delirium, so of course it makes the sales more difficult, but we always sell something. I always carry with me a Roman Catholic Testament (which I bought in this city), which is very useful, as I use it to convince the people that our books are not only like their Catholic book, but that they are translated with more fidelity. This field is so difficult that when I go home I feel very tired, having to talk so much. At the same time I am very happy.

"I will now relate to you in a few words what happened to me a few days ago in one of the central streets of Quito, two squares from the central plaza. I was talking inside of a house where they make

saints and images, and where I had sold two Gospels the day before. As I spoke loudly several persons came in to listen with great attention. While I was speaking more people kept coming in all the time, so I decided to go outside to the sidewalk to go on speaking of the Bible and gospel. Of course the crowd became larger. It was astonishing how people of all classes listened so attentively. Suddenly one of the officials of this house of idols, who seemed to be somewhat drunk and who is a great fanatic, became furious and threatened to strike me. One of the persons in the group invited me to go and stand in front of his house to speak, about half a square away. All the people followed me, and I continued speaking to them about the teachings of the Bible. The interest was great, and even more people came and also listened from their balconies. After speaking for one hour I distributed many tracts and sold fifteen books.

"We visited the prisons here in company with some missionaries, having a special permission from the President, preaching the gospel, and I distributed gratis eighty Gospels to those who could read. The number of books put in circulation in Ecuador is about six hundred.

"December 12th.—The present is to let you know something about Bible work here in Quito. As I told you in my former letter, the people here are not only fanatical, but *very* fanatical. Every day when I return to my home I am very tired of so much speaking and fighting. The sales are very small, and it is due to the *black birds* who govern the dead consciences of the people. They are always charging the people not to buy books which have not the ecclesiastical approval, even from the pulpits. Naturally the ignorant and fanatical people obey blindly such orders.

"Although I do not sell many books, I am making a very active propaganda verbally in every house I enter. I have noticed that the people listen to me very attentively and with pleasure. Perhaps it is due to my Spanish character, for here we Spaniards are greatly liked. I have made myself so popular already in Quito that every person seems to know me; so much so that many call me to come and speak to them about the Gospel.

"Since we have come to Quito more people come to the services; the greater number seem to be interested. As the result of my having visited the press where they publish the daily paper, *La Republica*, all the men working there, even the director and administrator, come to the services every Sunday. The director is a gentleman by the name of Dr. Delgado, who, with his six companions, is very greatly interested.

"I hope that with the grace of the Lord our coming and stay in this city will produce good results for the glory of God. We continue to visit the prisons every Sunday, and expect good results.

"The missionary who is here, and his wife, are studying the Quechua with good progress, and it is their purpose to go out to the Indians of the east of Ecuador to preach the gospel to them, and they

are only waiting for God to send a missionary here to take their place, as they do not wish to abandon the work, as there are some converted ones and many interested. They say that they wish to go to these Indians, as they feel that the Lord has called them for this work.

"Mr. Cragin told me that, seeing I am so well accepted here, it would be very well for us to reside in this city, and then I could take charge of the work began by him. He tells me that a person like myself would be very convenient, not only because I speak the Spanish well and they can understand me perfectly, but because I am a Spaniard, and they are liked so well, much better than a North American or an Englishman. He tells me that a North American does not speak the language well, and that the people look at him with a certain aversion, due to the propaganda which the press makes against the Americans because of their imperial spirit.

"I will tell you that if we remain in this republic we will stay either in Quito or in Riobamba, as Guayaquil has a very unhealthy climate. Of course I would prefer Quito, as Riobamba has only 16,000 inhabitants, while Quito has 60,000. Moreover, I believe that work should be done in this city with great energy and constancy, until fanaticism and superstition are driven out.

"At the same time I see that the most convenient place for the Bible Society to have its center is Guayaquil, it being the principal center of importance of this republic and easier to get to. In this case we could not stay at the head of the Bible work, for we are convinced that the climate of that seaport is bad for our health, as we have seen that during our stay there we were never well."

BOLIVIA

Bolivia has been as fanatical and dark as Ecuador, but the current of liberalism is felt more here.

In Ecuador, as well as in Bolivia, the government is liberal, but it has to fight against a great number of priests and intolerant clergy, and the great mass of people are so inconsistent that sometimes they are obliged to temporize with them so as not to be always in revolutions, and the government vacillates in power. It is evident that each day liberty is gaining ground, and our Bible work is a great factor in that direction, at the same time being a preservative to the people, so that they will not pass from fanaticism to atheism, so common and natural, where Romanism is substituted for Christianity.

Bolivia, because of its position, was one of the last of the ten republics of South America to feel the influence of the progressive movement. When Chili took to them the first engine and they heard the whistle, they seem to have awakened; and having at their door the means of locomotion, rapid and comfortable, they began to travel around to see the horizon of civilization and liberty which for four centuries the priests had kept away from them.

The railway line from Antofagasta to Oruro, and later on to La Paz, made easy the immigration of a considerable number of business men, tourists, and teachers, and they received a warm welcome. The Bolivians themselves began to move around more, visiting Europe and the great centers of civilization, and especially Paris, where the youths of Bolivia learned of the most advanced principles of liberty, political and religious, returning to their country with the purpose of doing for their nation all possible to place her on the level with other civilized countries. Many of these men are now at the head of their government, or are teaching the principles of a free nation.

One of the first things which these patriots did was to free their country from the clerical yoke which had paralyzed the life of the nation for so long a time, keeping the people in ignorance and fanaticism. They had hard work to get the liberty of cult, and later on the civil marriage, and they still have more to do.

The worst of this liberal and progressive element is their moral indifference, this having taken the place of their fanaticism. It is the effect of a confusion between papistry and Christianity, and the reaction will come as soon as they see this. It is now our opportunity to enter the doors which they have opened for us. Fortunately, for ten years now some missions have been working here, with great difficulties, but they have already fruits of their work, and expect great harvests.

The Bible Societies, American and British, will have their share in the harvest, for they have been sowing the Word since the year 1877. It cost the first colporteur his own life, and others run the same risk.

In the years 1883 and 1884 I myself had to pass through many privations, and saw my life suspended by a thread. The Messrs. Milne, Payne, Vivacqua, Guerrero, Arancet, Wenberg, Noriega, and several others have been through great troubles, and sold several thousand books, slowly but surely, and we certainly expect them to have an influence through the nation.

The American Bible Society has tried to do the best it could, having translated the Gospels into the Quechua, also the Acts, having put in circulation several thousand volumes, and is now working on the translation of the whole New Testament, parallel Spanish and Quechua, to make it more popular and attractive for the people and government.

During this last year we have had Mr. Noriega working there, and he sold a considerable number of books. I expect to spend some of my time during this year, in this republic, to make the Bible work more active.

PERU

Peru is part of the field which has been well looked after and worked since our first visit with Mr. Milne in 1886. We had to fight and suffer great persecutions, but the work of the circulation of the Holy Scriptures has continued, about nine thousand books having

been distributed every year, making a total of 234,000. Many of them were destroyed by the Roman clergy, but many more have stayed and had their influence. At the present time our books are not exposed, as they were some time back, for those who buy them now know that they are prohibited by the Roman Church. During the year 1912 we placed in circulation 1,694 Bibles, 1,537 Testaments, and 4,253 portions; total, 7,484; and received for them \$1,449.34, gold. The laws of this republic have not changed much, but I believe that it is the country in South America where the Word of God has had more influence on the people. The fact is that there is more liberty and appreciation in Peru than either in Ecuador or Bolivia, where the laws have had many more reforms.

During this year we have had ten persons working, selling Bibles and preaching, also a native Bible-woman, Gregoria Herrera. Dr. Wood is doing excellent work here at the head of a committee to better and publish five thousand Gospels of St. Luke in the Quechua, which will more accurately translate the actual language of the Indians, and, parallel with the Spanish, to make it more interesting to the people and the government. Dr. Woods' plan was to go to the States during the second half of the year for a rest with his family, but he is one of those men who, when he has something to do that he knows no one can do better than he, will sacrifice all to the benefit of the work. I appreciate him with all my heart, and our board and executive officers in the Bible House appreciate him highly.

Some of our colporteurs here are very faithful, and also our corresponding agent, the Rev. R. Algorta.

Much more could be said of our work in Peru, but I will only add this, that our work is going on like a small stream, without noise, modestly but efficaciously.

CHILI

With the exception of Brazil, Chili is the country which responds best to the work of evangelization and the circulation of the Holy Scriptures. The Indians are very few, and the percentage of those who cannot read is perhaps smaller than in any of the other ten republics. They are a working people, very progressive and industrious. The immigration is very much smaller than in Argentina, Uruguay, and Brazil, so that the native element have the industries in their hands, also forming the different congregations and groups of believers. There is hardly a city or town where they do not have some established mission. Buenos Ayres, with a million and a half inhabitants, has thirty-six centers of worship, while Valparaiso, with only one fifth of this number of inhabitants, has thirty-eight places of worship; and Montevideo, the capital of Uruguay, with the same number of inhabitants, has only ten or twelve.

Chili has always responded better in sales also. The number of books put into circulation this year, with a personnel of five colpor-

teurs and correspondents, is as follows: 2,805 Bibles, 1,617 Testaments, 10,927 portions; total, 15,349; and we have received for them \$6,969 Chilean money, or \$2,323 gold. Our corresponding agent, the Rev. Karl Hansen, has been doing his best to make the work as active as possible. He could have done more, but he is a very busy man, and we lacked books in the first part of the year.

One of our colporteurs here, Santiago Calvo, writes the following: "In Chillan I had a conversation with one of the municipal gentlemen, and he told me that the sale of Bible to persons who have not studied theology is quite useless. In answer I opened my Bible, showing that the true science comes from love, telling him to love souls and to work to bring the light to them and to the knowledge of their salvation; that they will learn more in one week than during months in faculties, getting a practical experience which will be worth more than all the theology of men. Science is as inferior to love as the creation to the Creator. Science consists in knowing things, while love is to know the Creator himself. Science binds us to the material world, while love binds us to the spiritual world. The first disappears and the second endures forever. While I was speaking all this quite a crowd gathered around us, listening with great interest, and the result was that I sold twenty-two Bibles. During my recent trip north I visited many towns, villages, and offices of the saltpeter mines, where I had to fight with many difficulties and privations, but at the same time I have been very joyful, frequently meeting groups of believers in these deserts and world of sin. On the steamer on my way back I sold a good number of Bibles, Testaments, and portions."

Juan F. Mardones, another of our colporteurs, writes: "During this year I have sold 395 Bibles, 355 Testaments, 1,934 portions; total, 2,684. I have traveled 5,800 miles, visited 89 towns, and received as donations to the Society \$11.25. I walked 510 miles on foot and held 40 services in the mountains and among people who had never heard the gospel, having formed a congregation of 50 people in one place. Finding myself in a desert place, suddenly a storm came upon me. At last I found a small hut where I spent the night, with nothing to eat until the next day. Another time I fell off my horse and had to stay two days in bed. Many other things have happened to me, but of them all the Lord has delivered me, and he has blessed and prospered me.

"During the latter part of this year the sales have been more difficult, due to the famous pastoral of the Archbishop of Santiago. The Roman clergy is doing all possible and employing all means with the end in view to prohibit the sale of the Scriptures, destroying all that fall into their hands. One of their bishops called Sepulveda visits even the smallest villages, fighting the Bible to death and having burned some. In a town called Angol, if I had not moved quickly, one of these pharisees would have kicked me well; and in another

place called Callipulle the same thing happened to me, only because I offered the Bible. In a place called Petosca a poor woman, who was on the point of being a mother, was dragged to the prison for the only offense of being evangelical."

As we can see, the descendants of the times of Torquemada from time to time like to stir the ashes of their forefathers. Nevertheless, although persecutions make the flesh suffer, they are good to make our faith more alive; they are good for us sometimes.

PARAGUAY

In this fine country, worthy of a better fate, we were not able to do much for two reasons: First, they have been in constant revolution, so that the end is extreme poverty; and second, there are only a little over half a million inhabitants, eighty-five per cent of whom cannot read, so that the number of books sold is very small. The soil here is splendid and productive, and the people accessible, and if it were possible for the children of the country to leave off their political passions and give their time to the development of the natural wealth of the country, they would soon raise to the level where they ought to be.

URUGUAY

This is the smallest republic in South America according to size, but the most populated, very productive, and having the heaviest money in the world, I believe. Their dollar is worth one fourth more than the dollar in the States.

Montevideo is the principal port and the capital. Being in constant touch with the civilized world, the capital, if not the largest and most commercial, is the most beautiful and clean city, being a great center of attraction during the summer months because of its beautiful beaches, where thousands go to bathe.

The laws of this country are the most liberal of all South America, and the actual government aspires to more liberties yet.

During these days they are trying to complete the beautiful Methodist temple in the city of Montevideo. It will be the best in all South America.

I cannot understand why Uruguay was never a fecund field for Bible selling. During this year more books were sold than any year before, and we expect that the interest will keep growing. Lately I have been visiting different places here, finding the people interested and very generous in the contributions toward our noble institution, which they greatly love.

ARGENTINA

Buenos Ayres, the capital of Argentina, with one million and a half of inhabitants, is the largest city where Spanish is spoken, not only in South America, but in the world. It is our center of work, and we have had in this city all the year between five and eight

workers, among them one specially giving his time to visiting all the steamers which come and go. A goodly number of books have been placed in the hands of the immigrants and also in the hands of those returning to their own countries all over the world. In a city like this, where there are so many means of attraction, and the prevalent element being the Socialist and Anarchist, who wish to speak of everything except of God and of His Word, it is surprising the number of books which were put in circulation—of course, with work and persistence from our colporteurs.

During this time of the year the heat is so great that there are frequent cases of sunstroke, our men having to carry their heavy books, walking and speaking nearly all the time; and as they are frequently despised and rejected, it is not strange that many of them, after working for some time, leave the work, but others go ahead with patience. They are worthy of our love and esteem. I say this, not because of theory, but because of practice.

There are very few nights when I do not have to preach when I am in the city, and even more when I am traveling. I have the privilege of hearing frequently testimonies of people who received the light from the colporteurs, and some from the reading of the Word only. Of course sometimes I feel very tired, but these testimonies give me new strength.

I think that our readers will be very much interested in reading the experiences of some of our commissioners, especially of Miss Bertha M. Bell, in her splendid work.

"One poor woman I met was afraid to touch the Bible which she possessed because she was told it would lead her to hell. I got her to bring it to me, and as I read and explained various passages to her she remarked: 'Oh, that is just what I have been longing to know. Now I will read it.' Another woman had her Bible taken from her and burned by the priest. She bought another, promising to warn any who tried to deprive her of her possession that it was the very Word of God.

"As I was going from house to house I met an old gray-haired woman who exultantly informed me that last week she had kindled the fire with that 'heretical book,' the Bible. She was quite excited and her voice got louder and louder, until the neighbors gathered around to hear what all this excitement was about. She gathered a good crowd for me, and when she cooled down a bit I addressed a good audience, explaining about the Bible and the way of salvation. They all listened with great interest, some nodding their heads in assent to my remarks, but none venturing to buy even a Gospel, which can be had for a few cents. I was glad they accepted the tracts I gave them. I always try to leave tracts in the homes where I visit.

"One young girl had only five cents and wanted a ten-cent Gospel. She hunted everywhere for another five-cent piece, but

could not find one. Seeing she was so in earnest, I decided to let her have the book. She was not satisfied, so went to a neighbor to borrow the money. While at her neighbor's she found out that I was one of those terrible 'Protestantes.' She came running after me in such an excited state, as if she could not get that 'heretical book' out of her hands quick enough. I gave her back her five cents, explaining what the book contained as I was getting the money out of my pocket-book. She grabbed her five cents and ran.

"In Villa Fox, a village near Zarate, where I canvassed with Bibles, I met a woman who had been praying for some definite guide for her life. She saw the inconsistencies in the church and stopped going, saying she could worship God better in her own home. As I took her the Bible and explained it, she said it was in definite answer to her prayer. She kept me busy with questions for several hours. It has been several months now since I met her, and she has begun to come to the mission. One of her friends has since been converted and is one of the most faithful attendants at the mission. They made the remark that a great change had come into their lives. Before when they came together they spent their time gossiping, but now they are always talking about the things of God.

"Mrs. Ferguson and I had a long conversation some months ago with a priest in the town of French. I offered him the Bible and asked if he did not want to buy the best book in the world. 'What is that?' he said, all smiles, as he took the book. His countenance changed, and throwing up his hands in horror, he informed me it was a book prohibited to him. 'Prohibited!' I said, 'the Word of God prohibited to you? How is that?' 'Oh,' he said, 'we have our book. Your book has been changed.' 'Let me see your book,' I said, and sure enough he brought out a New Testament. He didn't possess a Bible. We questioned him then as to forgiveness of sins, confession, the worshiping of Mary and the saints. Every time I read from his own book verses contradicting the statements he had made. He remarked, 'We believe God is holy and to approach him we must go to the saints and the saints will go to Mary and Mary to Jesus and Jesus to God.' I read from his book, holding it so that he could see it. 'There is one mediator between God and man, the man Christ Jesus.' 'I am the way, the truth and the life; no one cometh to the Father but by me.' He became very much confused and said, 'I prohibit you from selling that book here.' We told him frankly that he had better go and study his own book before posing as a representative of God, able to forgive sins; and until he was ready to teach the people the truth it was necessary for us to give them the chance to know the way of salvation. In about a couple of hours we sold about \$22 worth of Bibles and portions."

She writes again later, December 25th, from another point: "I have had many good visits here in Bahia Blanca. I have found two Catholic Bibles since I have been here—one a large five-volume

edition, and another like a big family Bible, only with a short history of the Catholic Church in the front and plenty of pictures of popes, and so on. I should say they have cost from \$30 to \$50 Argentine money.

"This last Bible I found yesterday, and had a long talk with the owner. She was very much interested. As I stood at the door explaining the Bible, she invited me in to see her 'child Jesus,' a life-size image of a baby all enclosed in a glass case. She informed me that that night, Christmas Eve, she would light candles to it. She was sorry that she did not have a 'manger,' but did not feel that she could buy one this year. I explained to her then the kind of worship God wished, referring to the Bible. 'Oh,' she said, 'I have that,' and sure enough she brought me this Catholic version I have described. As I picked out verse here and there from her own book, she said, 'Why, you know that book by heart!' I said no, that I wished I knew it better; that it is a mine of riches, and in a lifetime we will never learn the depth of the riches of God. I showed her that her book was quite like the one I was selling. So she compared them. I explained the different translations, then put mine away, feeling it would have far more effect if I read from hers. I explained the way of salvation, the great love of God for man, reading the story of the prodigal son. I showed the needlessness of prayer to anyone save to God in the name of Jesus. She then got to her point of interest where she asked questions. She was so surprised the Catholics did so differently to what their own book said. She said I was right; that she had never read the book and she never dreamt that it contained so many nice things. She said her uncle, a priest of high rank in Cordoba, gave the book to her when she was married. She had an enlarged picture of this uncle on the wall. She was so surprised to hear that salvation was a free gift. I showed her that we had nothing to offer to God save what he has already given to us, and then read Ephesians 2:8-10 and Romans 6:23. I begged her to accept the gift and afterward do those things which are pleasing to him. With a beaming face she remarked, 'I shall read that book every night now.'

"So I have been stirring up hidden, unused Bibles as well as selling. Some have been stored away in boxes, trunks, libraries, some bought in Italy and Spain, and some here, but never read. One girl bought a Testament to send to her mother in Spain.

"Yesterday I had a long and tiresome walk; door after door was slammed in my face, but I had so many good visits that I felt quite sure of God's presence and blessing upon me. The priest, I feel sure, must have warned some of these against me. Pray that God may still use me and that I may keep daily in his will. May Bahia Blanca be stirred through the reading of God's Word."

One of our colporteurs, Rafael Pineyro, in his last report tells us this: "I have the joy of telling you that two of the Bibles sold have

already given their fruit for the glory of God. I sold them to two different people who live across the street from me, and they have been really converted, have been baptized and form part of the church of Christ in Calle Carlos Calvo, No. 4000. I have heard their testimony and it has done me good. They thank God for the blessed institution of the American Bible Society, because through it they have come to the knowledge of the truth and have obtained through Christ salvation and eternal life."

We have also an interesting report from the Rev. Esau Evans, a missionary in Colonia, dated October 16th:

"As to the great and good work out here, this much I can say, that the Welsh and English people are very zealous and religious, and constantly striving to have a closer communion with the Saviour, and in doing so I believe that their life and work leaves a good example for others, affecting their lives also, and they do come, that is, mostly the Chilians, one by one, to ask for membership in the Protestant Church. Already fifteen have been taken in as members, and there are five or six more who come regularly to the services. We can do better with the Chileans than with the Argentineans, as these latter are very much 'stiffened' and uncircumcised in 'heart and ears' in general. It seems to me that they have been warned by the Roman priests not to attend our meetings—that we are 'heretics.' Many of them listen to what the priest says, but he cannot stop them from reading the Bible, and if anyone will lose his Bible, when he comes around here I will lose no time in handing him another.

"The people seem to begin to realize the worth of this dear book, and through reading it they find that Protestantism is more reasonable than Catholicism, but they are not strong enough to break the iron fetters of the Roman Catholic creed. If they do not come to the services often, I go and visit them at their homes, and many of them come to my house. I daresay that I can do much more to convert them by going to their homes and they coming to mine than I can ever do in the chapel. The reason is that I can better get them to listen to me. I never thought that many of the Argentineans are so backward in Bible reading. You do not know how low we are obliged to go to get them. We must begin with them in the very lowest stage, as low as many of the Indians.

"But after all, thank God they are not all like that. We have one soldier belonging to the police staff here. He was born and brought up in the northern province of Santa Fe, a thorough Roman Catholic. He took very ill, and after hearing this I asked the *comisario* for permission to visit him, and it was granted at once.

"I found him very weak in health, but very strong against the Protestants. At last I asked him if he believed in prayer, and he answered that he did. 'Remember that I shall pray for your conversion to-night, and I am sure that you will feel the power of the Spirit abiding in your heart, and that you will be more willing to listen to me

to-morrow.' It was done, and the next day I found him much better in health and heart. He did not resist much that day and less every day following. I visited him seven times and at last he died suddenly, leaving proofs that he was a Christian in his last hours. He called the *comisario* to his bedside and asked him to call the little missionary Evans to bury him in the Protestant mode; and more, when his comrades lighted six candles about his body when he was in his dying hour, he stopped them and obliged them to put them out. They did as he wished, and he died in Christ Jesus. From my very heart I can assure you that this soul is very precious to my heart, and he and I shall meet on the other side of the river some day.

"I cannot tell you how many more souls I have been able to help, and lead them to the Saviour. Oh, how glad I would be to be twenty years younger, to go about doing good as Jesus did; but now I am an old man sixty-five years of age, but my soul is young, and seems younger than ever.

"The work is very hard for me to carry on here. I am obliged to go on horseback for sixty leagues, back and forth, five times a year in one direction, and forty leagues three times a year in another direction, and eighty leagues once a year in another direction. After coming home from these trips I am obliged to stay at home for two or three days afterward to rest. But I cannot see myself doing half enough for my Saviour, when I see all that he has done for me. I wish to die in the work, because I do so love him. 'Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins.'

"I am looking to the future through the eyes of faith, and picture before my eyes four or five chapels full of earnest seekers for Christ Jesus here. My daily prayer is that God will bless my imperfect work in this place."

This Brother Evans has sold a great number of books, especially in the Welsh language, and they are most generous in their contributions every year for our Society.

Frank Ferguson writes January 6, 1913, as follows: "It has been our privilege to have part in the spreading of Gospel light by means of the printed word. Although much indifference and unbelief prevails in our section, a goodly number of copies of the Scriptures have been circulated, and we have the promise divine, 'He that ministereth seed to the sower both minister bread for your food and multiply your seed sown, and increase the fruits of your righteousness.'

"We are believing that the harvest time will come, and our hearts are encouraged as we hear of interest being awakened here and there. 'Line upon line, precept upon precept,' is needed.

"One family to whom tracts had been given sent to buy a Bible and began reading it at home, and when we visited the home they all seemed glad we had come, and one of the girls in the home had learned some hymns by heart and parts of the Scripture also. The

oldest daughter and her mother attended Sunday school once. Some months later the mother died in Buenos Ayres, where she had gone for treatment. When we visited the home after this, they, according to the custom of the country, had taken on mourning of the strictest kind and said that, since their mother's death, they had not been reading the Bible. However, upon being told that it was the proper thing to continue to read it under all circumstances, they readily took to reading it again. Other of the daughters also began to learn portions by heart, and they did not object to have us sing in their home, showing a real desire to learn the hymns. The oldest daughter gave bright testimony to change of heart, and the other daughters continue to show deep interest. May the work prove in this and in many other cases a savor of life unto life."

Mrs. Ferguson writes from Rosario : " We enclose you a little regarding the Bible work in which the Lord has permitted us to have a part. We do praise him for His Word. 'Heaven and earth shall pass away, but my word shall not pass away.'

"He has enabled us to visit thirteen towns in the year 1912, ranging in population from 500 to over 12,000, where there is no gospel work at all, and selling 180 Bibles, 191 Testaments, and 155 portions, giving out thousands of tracts, and witnessing to hundreds of Christ's power to save. Some received the Word so gladly, others rejected it. It is ours to sow the seed, which is the Word of God. I remember one old man who had a large family, very poor, but when told that it was God's Word, he and his family soon found the money and seemed delighted to get it. I recall another family who lived in a hut of one room ; they were delighted to get the Bible and are now reading it. We have been enabled to send some tracts to them.

"A shoemaker bought a Bible, and he and his wife, who was a strong Romanist, began to read it. They put a large Scripture text on the wall in front of the street door. The owner came in and said, 'What thing is that?' Pointing to the motto, the shoemaker replied, 'It is God's Word.' The owner said, 'The priest will tear it down if he sees it.' The lady spoke up and said, 'We have a Bible and are reading it.' The owner replied, 'The priest will burn it if he finds it out.' In one town in 1911 the priest prohibited a young lady and myself from selling the Bibles. We were working together, and my husband was in the other part of the town. We sold in the next block and made good sales in the town. Truly the harvest is plentiful but the laborers are few."

Conclusion

I will finish by saying that our work in the circulation of the Holy Scriptures is felt and appreciated more each year by the people of God, the missions, and the public, and they are all generous in helping us.

The personal donations during the year, and also the collections in

the different churches, amount to \$945.54, gold, representing over two thousand dollars in money of this country.

For the satisfaction of the missions and the individual givers every year I publish the amounts and names in the different church papers and also in special circulars.

BRAZIL

The Brazil Agency was established in 1876. The circulation, which is principally in the Portuguese language, for the year 1912 was 70,594 copies, an increase over last year of 18,554 volumes. This brings the total circulation since the organization of the Agency to 908,368. Prior to 1876 a total of 50,000 copies, conservatively estimated, was circulated in other ways. The Agency Secretary is the Rev. H. C. Tucker, Caixa de Correio, 454, Rio de Janeiro.



THE conclusion of twenty-five years of Bible work in Brazil calls for special mention, and Mr. Tucker takes the occasion to review the period as well as the year 1912. The political, commercial, and religious changes in what was in 1888 the empire, and is now the Republic of Brazil, are wonderful in the retrospect. Especially the change in the attitude of the Roman Catholic authorities and the community in general toward the Bible, is significant, not only in the retrospect, but as a sign of what is to come in the land of vast resources and opportunities.

In presenting our twenty-fourth consecutive annual report of the work of the Brazil Agency of the American Bible Society, we expressed a purpose, if spared to write the twenty-fifth, to give a more detailed account of the work and to make a rapid review of the movement during this quarter of a century. As we are now permitted to attempt a fulfillment of this purpose, the first thought of mind and sentiment of heart that arise are those of inexpressible gratitude to God for his marvelous guidance and the innumerable blessings enjoyed through all the labors and journeyings of this quarter of a century. Christian experience has been enriched, faith strengthened, and vision enlarged to such a degree that I believe myself to be the chief beneficiary of what God has been pleased to bestow upon the activities of these years; and I delight here to make grateful acknowledgment to the glory of his name.

The work was taken up twenty-five years ago with some effort to understand existing conditions, and a purpose to overcome the difficulties in the way and to make throughout the Empire of Brazil the widest and largest distribution of the written Word of God. Attention was then called to lamentable social conditions, the ignorance of the people, the fanaticism of the priests, the scarcity of money in many sections, the lack of transportation facilities, occasioning long, difficult, and expensive journeys, the bad hygienic and health conditions in a vast, undeveloped tropical country, and the lack of an adequate version

of the Scriptures in the Portuguese language. Evangelical, social, political, and economic influences were already at work in some measure for the betterment of the people and the country. It may be of interest to note how things have worked out along the lines indicated.

A marked characteristic of the people, one that has by no means totally disappeared, was ignorance of the revealed Word and Truth of God. The Bible was not only a neglected but a forbidden and to many an unknown book. In the absence of a divine revelation as the rule of faith and practice, perverted traditions, rules and requirements conveniently invented by frail and erring men, and false dogmas proclaimed by an infallible church, were blindly accepted as the authentic word in religion. As a result, morality was divorced from religion and moral standards were greatly lowered, if not entirely obliterated. The prevalent indifference to moral, social, and intellectual conditions was alarming. Has any change for the better taken place during this quarter of a century now under review? We steadfastly believe that encouraging progress has been made by the agencies working for good, and increasing contact with the Word of God and some of the Christian influences of the world are bringing about wonderful changes in the thoughts and lives of the people. The spirit of God is moving upon many minds and hearts, producing order and life.

In a brief report there is not space for a detailed statement of facts, but a few statistics may serve to indicate the progress being made. We can only give estimates in several instances. Twenty-five years ago the evangelical movement in Brazil numbered about twenty-five missionaries, men and women, a small group of native preachers, three or four schools, two small papers, a dozen or so Sunday schools, and perhaps less than 5,000 church members. Now there is a foreign missionary force of more than 80 ordained men, 45 single women, 140 ordained native preachers, and about 35,000 communicants in the churches. The schools have greatly multiplied until there are no less than 5,000 pupils under evangelical influences and receiving Biblical instruction. The Sunday schools have grown to about 450, with 775 officers, 1,500 teachers, and 20,000 pupils. There has been a corresponding increase in the production and output of evangelical literature. The Young Men's Christian Association has entered the field and now has in four centers nine foreign secretaries, a corps of native helpers, and a membership of about 2,000. Then the British and Foreign and the American Bible Societies, through their Brazil Agencies, were circulating ten or twelve thousand copies of the Scriptures annually throughout the empire; now they are placing in the hands of the people all over the republic annually no less than 100,000 or 120,000 copies of God's Word. The written and spoken Word of the Gospel, attended by the blessing and power of the Holy Spirit, has been the means of producing the results indicated by the above figures; and these statistics imply great changes in the intellectual, moral, and social lives of the people. The influences have extended also far beyond the limited circle of those included in these numbers. Education has been stimulated, and whereas then

more than eighty-five per cent of the population was illiterate, I suppose a fair estimate would now report perhaps less than seventy per cent who cannot read, though I have seen the statement from a prominent Brazilian writer this week to the effect that still about eighty per cent of the people are illiterate. There has been an awakening and enlightenment of the moral conscience with many, and the outlook for progress and reform brightens. The educational movement and a desire for knowledge is one of the most striking characteristics of Brazilian life to-day. The Bible is being read and followed as never before in the history of the nation.

Great social and political changes have taken place, in the abolition of slavery, the overthrow of the monarchy and the establishment of a republic, in decrees and legislation separating Church and State, secularizing the cemeteries, instituting civil marriage, and granting perfect religious liberty to all alike.

It would require pages to tell of the marvelous industrial, commercial, and economic changes that have taken place and of the progress that has been made. The population has increased from about 18,900,000 to more than 22,000,000. Railroads have increased from 7,000 kilometers to more than 23,000 kilometers, and there are many miles under construction, while thousands of miles are projected. Telegraphs, telephones, electric power and lighting service, along with various manufactures, mining, and agriculture, have had marked developments. Brazil's exports amount now to about \$300,000,000, while imports amount to about \$250,000,000. This balance of trade in Brazil's favor would indicate prosperity and the bringing of more money into circulation. Extensive port improvements have been made, and other schemes are now being carried out to facilitate commerce and travel. Cities have been transformed and health and hygienic conditions greatly improved. Many other figures might be given and facts mentioned to indicate the changes and progress of the period under review. These are sufficient to show that many of the earlier difficulties faced in the problem of Bible circulation are being removed and the way made easier. It should be remembered also that the circulation and reading of the Bible have helped to bring about many of these changes and to make possible these improvements.

In this rapid review there are two other significant facts worthy of mention. One is the notable change in the attitude of a more liberal, enlightened, and progressive press with reference to the circulation and reading of the Bible. Twenty-five years ago we had to pay for any item we wished to publish on the subject, and many papers would not print the items even for money. Now the papers generally publish whatever reports and news of this nature we may hand in. Recently the leading daily paper of Rio published three long articles that I prepared on the following topics, "The Bible and Public Education," "The Bible and Literature," and "The Bible and National Ideas."

The second of these facts is the very decided change in the attitude of the Roman Catholic Church and authorities with reference to trans-

lating, circulating, and reading the Scriptures. Express prohibition, denunciation, and threats of excommunication are being replaced by attempts at translating and printing the Gospels in convenient form, and counsels and exhortations to the people to read and meditate the Word of God. No less than four different attempts have been made by Catholic priests within the last ten years to translate and circulate the Gospels and the New Testament. In the year 1902 the Franciscan monks of Bahia, with due ecclesiastical authorization, issued their revision of the Gospel of Matthew, and in time they completed and have published the whole of the New Testament, with copious notes and comments from the best Roman Catholic authors. In 1903 Conego Duarte Leopoldo made a new translation and arranged what he entitled, "A Harmony of the Gospels, or the Four Gospels United in One." In our report for that year we gave extensive notice of this work. A sentence from the preface may be repeated here; it is this: "The hour is providential. The emissaries of the Bible Societies are multiplying among us, distributing the Scriptures in the vernacular language with evident alterations. It is necessary to cause to be read the Divine Word in all its parity, guarded with all precautions." The following are striking sentences from the introduction: "Some think, even among the Catholics, that the Holy Catholic Church forbids to the faithful the reading of the Gospels. This is an error slanderously circulated by Protestantism against which it is necessary to react."

"Protestantism teaches that all the truths of faith are to be found in the Sacred Scriptures, and that we all have the right of interpreting them, according to the light of the Holy Spirit. While combating this dangerous and deadly doctrine, prolific mother of innumerable extravagant sects, contradicting themselves, the Church does not purpose depriving us of the Bible, always, on the other hand, considered as a luminous and most abundant fountain of divine revelation."

"On the contrary, not only does the Church recommend, with importunity, the reading of the sacred books, but moreover grants many indulgences to all those who at least for a quarter of an hour read a passage of the Gospels."

In a circular advertising this work the author says: "For a long time, it must be admitted, the Gospel was for the Catholics a closed book, an unknown book, and for this reason the God of the Gospel is becoming an unknown God."

Our report for 1905 made the following statement: "Early in the present year a priest of the mission in the College of the Immaculate Conception at Rio de Janeiro, completed his translation of the four Gospels from the Vulgate. These he has printed and placed on sale, together with Sarmiento's translation of Carriere's French paraphrase of the Acts of the Apostles." In his preface to this work the Cardinal Archbishop of Rio de Janeiro says: "At the moment in which we write these words of approval and apology of the work of popularizing the reading of the Holy Gospels, we judge it convenient to make them

very clear, that this our attitude can never be confounded with the propaganda that our separated brethren, the Protestants, are very actively making. No; they, faithful to their principles, wish to substitute the Gospels for the Church; they claim to find directly and exclusively in the Gospels the dogma of faith and the rules of living.

"The Gospel is the best book of devotion; let pious souls read it with devout reflection. It is a book of religious instruction that the Church places in our hands, but whose authoritative interpretation she reserves to herself. Let it be read with simplicity and loving respect. Let us read from this day forward more assiduously the Holy Gospels, we, the ministers of Jesus Christ; and let them be the inspiration, the soul, and the sweet odor of our preaching.

"We trust the future clergy may be trained in this school, that our seminary students may know this treasure and may familiarize themselves with this Divine Book, that every one of them may possess a copy of the Holy Gospels.

"All Catholic families should have in their homes the book of the Holy Gospels; they should read it in common and meditate upon it. Let all pious souls take to their charge this holy and regenerating mission of propagating among all classes of society the reading of the Holy Gospels."

In the year 1912 the results of the fourth attempt appear: it is the work of the priest, José de Senna Freitas, and has the imprimatur of the Cardinal Archbishop. The translator says in his preface that after much thought and reflection he decided not to use extensive notes and comments, but only such as he thought "indispensable or largely useful to explain, clarify, or to justify the sense of the sacred author, oftentimes ambiguous and obscure. Friend, open this book and read it. For all it is of supreme utility. And if you are married, call your family together around you and read it to them. Take care, do not let it remain only on the shelves. If the Gospel of God should be an unknown book, with all certainty the God of the Gospel will be an unknown God."

These efforts, exhortations, and counsels stand in vivid contrast to the denunciations, prohibitions, frequent burning of the Scriptures, and persecutions that we have heard, witnessed, suffered, and reported repeatedly, especially in the earlier years of the period of which we now write. The persistent work of the Bible Societies in circulating and popularizing the reading of the Bible is largely responsible for this change in the Roman Catholic priesthood and authorities in the matter. But let none think that the work is all done and the battle won; we have only made an encouraging beginning, and God has sufficiently blessed the efforts thus far expended as to inspire hope and confidence and lead to larger liberality, more devoted labor and persistent attacks upon the strongholds of darkness and sin.

In the report for 1908 mention was first made of the plan of co-operation and division of territory authorized by the two Societies, the British and Foreign and the American. This plan has worked

well and has economized effort and money, avoided unnecessary friction and lapping over, and has stimulated that so much-needed and desired spirit of comity and co-operation in mission fields of which we hear more since the Edinburgh Conference. For nine years the two Agencies occupied the same store with separate offices and packing rooms, and only separated when the Young Men's Christian Association was demanding more space in the building for its growing work.

At the time this plan of co-operation was reported we have a full account of the combination between the two Societies to secure a new translation of the Bible, a work urgently needed. It was then thought that the translation might be made in a few years. The New Testament has met with great favor, and the circulation and use of it are rapidly increasing. The first draft of the Old Testament is now being issued in a tentative form for further study and criticism. We are hopeful that early in the year 1918 the printing may be completed; efforts are being made as the different books are issued to obtain all the suggestions, helps, and criticisms possible for improving and perfecting the translation. We should very soon have the entire Bible in correct, clear, and expressive Portuguese style. The Rev. William Cabell Brown, D.D., of the Episcopal Mission has been untiring in his efforts to bring this translation of the Old Testament to a finish. He has sought the best help in Portuguese scholarship that he could command.

An item of no small consideration in the circulation of the Scriptures in Brazil has been the very heavy import duties we were forced to pay. Twice in the earlier part of the period we have under review these duties were increased. Attempts have been made at different times to secure a reduction, if not an entire removal, of these heavy imposts. In the year 1911 the Brazilian Congress passed a law reducing by half the duties on books. We shall hope to see the day when this tax will be entirely removed.

The commercial and business aspects of the work of the Bible Societies have not failed to exercise an awakening and enlightening influence upon the public mind. An open store in the heart of the business part of the city of Rio has been maintained in conformity with all municipal regulations, paying a license and taxes, as all other business houses; the books have been dispatched through the customs, paying duties as all other merchandise; they have then been shipped out over all the railroad and steamship lines and by pack-mules to every section of the country; the colporteurs have paid the required municipal licenses for the right to sell books in the streets, and thus all requirements in these lines have been met. Men in government and business positions have collected the duties and taxes, handled the goods, and made out the necessary shipping papers. The items have been printed regularly in public and commercial publications. An extensive correspondence has been maintained with the colporteurs, correspondents, and Christian workers all over the country, sending through the mails annually hundreds of letters bearing the stamp of the Bible Society Agency. This has all tended to advertise the work and call attention to the cir-

culatation of the Bible. Many men have been impressed with this aspect of the work and have concluded that the Bible must be an important book, worthy of being read, since others are willing to spend money and conform to expensive business requirements in order to have it circulated among the people.

Time and space will not permit detailed reflections on the services of the faithful colporteurs and others who have for twenty-five years pursued the work, going from house to house, through the streets and market-places and into every village and country settlement, offering the people the Word of God, explaining to them what it is and exhorting them to buy and read. Many of these godly men have had to be absent months at a time from their families and friends: they have suffered untold hardships, deprivations, and persecutions. At times they have been stoned and beaten by ignorant fanatics and their books have often been burned and destroyed. Their patient submission and endurance have impressed many and have been a powerful witness to the Gospel itself.

In other places and at other times these men have enjoyed the hospitality for which Brazilians are noted, and have received many kind favors from those who are friendly disposed to the Gospel cause. In these homes and friendly circles they have had many occasions to read and talk of the Gospel and to testify personally to its saving power and the joy it brings to the human heart. On many occasions the colporteurs have directed groups of interested persons in worship and the study of the Word.

I need not occupy space here in attempting to tell of my own travels in superintending and helping with this great work. I have had the privilege of traveling many thousands of miles by ocean and river steamers, railroads, on horseback, by stage coach, ox-carts, canoes, and on foot, and have personally visited and studied almost every civilized district of the entire country.

At times these journeys have led us far into the interior to the outskirts of civilization and among the wild and unlettered Indians. In reports and communications information has been given and attention has been called to the condition and needs of the heathen tribes scattered over the great interior of South America. A British Consul's report has exposed the Putumayo atrocities and served to awaken, at least in a limited circle, some interest in behalf of the long-neglected redmen that inhabit the vast South American forests and plains. Perhaps the clearest statement of the numbers and actual condition of the Indians in South America that has been made is that given by the British Ambassador at Washington, Hon. James Bryce, in his most valuable book that appeared during the year 1912, entitled "South America, Observations and Impressions." The work of the Bible Society has helped to call the attention of the Christian public and the Mission Boards to this great and needy field.

In this survey we have indicated some of the lines along which the influence and blessings of the work of the Bible Society Agency have extended. The missionaries and native workers fully recognize and

gratefully acknowledge that the supplying and distributing of the Scriptures have been indispensable to their work of preaching the Gospel, establishing and building up churches and schools and producing an evangelical literature. Quite a few congregations and Christian friends are making contributions annually to the funds of the Agency, and there is in the native churches a growing sense of obligation to the Bible Society.

During these twenty-five years 916,894 copies of the Scriptures have been circulated through the Brazil Agency. It would be impossible to follow up each of these volumes and to know the full results in the hearts and lives of those who bought them. A few have been destroyed, and a larger number, perhaps, have been utterly neglected; but thousands have been read and are being studied still to the enlightenment, awakening, and salvation of many souls. The known results up to the present may not be all that have been desired and hoped for, but they are abundantly sufficient to justify the outlay of money and effort and all that has been endured in prosecuting the work. Doubtless there are thousands of lives not yet numbered among evangelical believers who have been blessed through the reading of the Word. The seed has been scattered broadcast over the land; some have already brought forth fruit, others are springing into life constantly, and others still will yield an abundant harvest as the years go by. In a number of places the missionaries and evangelists have found groups of believers who had been converted through the reading of the Scriptures, and after explaining to them more perfectly the way, the converts have been organized into churches.

The work has been carried on largely in co-operation with the Agency of the British and Foreign Bible Society, which during this quarter of a century has put into circulation nearly 1,000,000 copies of the Scriptures. A few grants of Scriptures have been sent to Brazil by the National Bible Society of Scotland and some have come in from other sources. We may safely calculate that 2,000,000 copies of the Word of God have been distributed throughout the country in this quarter of a century. There is good reason for rejoicing and encouragement in this feature of the evangelistic movement in Brazil. If we accept the very moderate estimate of 20,000,000 as the present population of Brazil, and that one-fifth, or 4,000,000, can read, and then suppose that the greater part of the 2,000,000 copies of the Scriptures put into circulation are still in the hands of those who can read, we still have 2,000,000 who are without a copy of the Word of God, not to mention the 16,000,000 who cannot read, many of whom annually are taking advantage of the educational movement and are acquiring a knowledge of letters. These facts and figures indicate that the Bible Societies have only made an encouraging beginning with the great task assigned them of supplying Brazil's 20,000,000 of souls with the Book that contains God's revealed will to man.

Brief Review of Year 1912

The work for the year just closed was pursued along the lines already

mapped out and followed for some time. The modern commercial and industrial developments have tended to increase the expenses of living and transportation, and we have had to face the problem in regard to our colporteurs. It has been found that the sale and distribution of Scriptures in many places can be made more economically through the local churches, pastors, and their colporteurs than by the regularly employed colporteurs. The report shows that the larger part of the Scriptures circulated during the year were disposed of through our correspondents.

In all nine regular colporteurs were employed ; six of these worked for the entire year and three for only a part of the time. They gave 1,955 days of service to the cause, traveled more than 7,800 miles, visited 110,742, and reached approximately 235,000 persons with the Word of Life.

Rizieri Freddi was working in the state of São Paulo in the large coffee-growing section, and was quite successful. He found it difficult to support his family on the colporteur's allowance and gave up the work for something which he hopes may be more remunerative.

Theophilo Ribeiro de Castro has spent another year in the far west of the state of São Paulo, and extended his journeys across the border into the state of Paraná. This region is thinly settled and but few of the inhabitants can read, hence his sales have been small. He has done excellent work as an evangelist, going into many communities that no preacher or missionary has been able to visit.

Cazzulino Giuseppi has spent most of the year in the prosperous city of São Paulo, carrying on his work along the usual lines. There has been nothing special to characterize his movements and efforts for the year. He made one very successful trip by invitation of a Presbyterian missionary into a large field where the colporteurs and workers have often been.

E. A. Benfell made several very successful journeys through the southern section of the state of Minas-Geraes, and visited communities where colporteurs have seldom or never gone. He gave up colportage definitely to take regular work under one of the missionary committees.

Augusto D. Pereira spent the entire year in the state of Rio de Janeiro, coming occasionally into the suburbs of the city. He has made a number of journeys on foot into country districts among the farm laborers. He has been quite successful in reaching this class of people, he himself being one of them.

Manoel Alvarez worked for a short time only in the city of Rio, and was then called away to Spain to look after certain family interests. He had never heard the gospel when he came to Rio, and it was through developments of our Bible work that he was converted. He reports that he is reading and teaching the gospel to his relatives and friends in a far interior town in Spain ; his labors are producing good results.

João J. Ribeiro has given about two thirds of his time regularly to colportage work among the poor in a large slum section of the city of

Rio de Janeiro. It will be noted that his sale of entire Bibles was small, but he disposed of a larger number of New Testaments than any one of the colporteurs, and also an equal number of Gospels and portions. He gives about one third of his time to evangelistic and pastoral work at the People's Central Institute, a movement that had its origin largely with our Bible work.

Candido da Costa has devoted his labors almost entirely to the city and state of Pernambuco, having made one trip through the adjoining state of Alagoas. He has often complained that poverty, lack of money, the inability of many to read, and the fanaticism of not a few have been obstacles that he has had to face daily. He has, however, been persistent and prayerful in his efforts and has done a good work. The pastor and Christian workers in all the region where he has worked speak highly of him and his labors.

Mancel C. Alves has spent most of the year in the state of Rio Grande do Norte and Parahyba, where conditions of poverty and ignorance are perhaps worse than in Pernambuco. He has made several long journeys on foot and suffered more hardships and persecutions than any one of the men perhaps. We have in previous reports made reference to the testimony of Christian workers as to the value of his work and his Christian life.

Our correspondents have been scattered through every district of the country allotted to this Agency. We make grateful acknowledgment of their helpful co-operation, though space will not allow us this time to mention them by name and to write in detail of their labors. Missionaries, pastors, and evangelists are recognizing all the time that Scripture distribution is a most important and fruitful method of missionary and evangelistic work. The simple effort to offer a man a copy of the Scriptures often easily opens the way to interest him in the message of salvation.

Our Bible store has continued to serve its good purpose and fulfill its mission in the center of the capital of the republic. The sales and donations over the counter have not been large, but the show-window and store have been the means of attracting and interesting a few, and the open door has stood as a witness for the truth. A number of persons have come for the express purpose of buying a Bible, as our store has become more widely known throughout the city and country.

The Agent's travels consisted chiefly of a most interesting and successful trip through southern Minas-Geraes, another into the state of São Paulo, and a third north to Alagoas and through the state of Pernambuco. This latter was one of unusual interest and blessing. The work, observations, and results of these journeys were fully reported in the *Bible Society Record*, so we need not report them again.

The work of translation and tentative printing of the Old Testament has gone steadily ahead during the year. We have already mentioned the progress of this important feature of the work and the prospects of having it completed at no very distant date.

We close this twenty-fifth consecutive year of work in this great

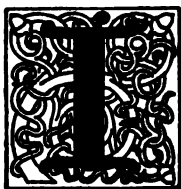
cause with a deepening sense of the importance of world-wide Scripture distribution. Below we give the usual table of distribution for the year 1912.

Entire Circulation for the Year

Colporteurs Employed	Days of Service	BOOKS SOLD			
		Bibles	Test's	Portions	Total
Candido da Costa.....	280	239	246	389	874
Theophilo R. de Castro.....	190	86	106	62	253
Manoel C. Alves.....	279	147	276	436	859
Cassolino Guisepe	258	500	500	477	1,477
Joao Ribeiro.....	285	17	1,008	487	1,480
Augusto D. Pereira.....	286	279	418	587	1,283
E. A. Benfell	109	194	689	448	1,311
Manoel B. Alvarez.....	78	70	24	84	123
Renieri Freddi	206	163	480	313	956
Correspondents.....	...	3,360	18,083	21,509	43,402
Depository.....	...	349	362	293	803
Total sales		5,813	22,069	24,984	52,866
Donations		91	592	1,696	2,379
To British and Foreign Bible Society Agency ..		629	1,415	12,365	15,409
Grand totals		6,533	24,066	39,045	70,594

VENEZUELA

The work of the Society in Venezuela is now under the supervision of the Rev. Gerard A. Bailly, a missionary of the Christian and Missionary Alliance residing in Caracas. The circulation during the year was 6,468 copies. This brings the total up to 20,381 copies during the last four years. Prior to this, however, Venezuela was combined with Colombia as an Agency of the Society for several years, the circulation being approximately 50,000, making a total therefore of 70,381 copies distributed by the Society in Venezuela.



INCIDENTS of unusual interest will be found in the report of Mr. Bailly, showing the power of the Scriptures to illuminate the darkness, whether it be that of the individual mind and heart or of entire communities and the nation. All this littoral of South America is assuming new importance as the opening of the Panama Canal approaches. Now is the time for enlarged activity on the part of all missionary-workers in this region.

Laborers, laborers, and more laborers, the result of prayer and with the zeal upon them of having been called, equipped, and thrust forth by the Lord of the Vineyard (Matthew 9: 37, 38)—this we believe is the final solution to the problem that confronts every enterprise engaged in carrying out the Master's last and imperative command to give the Gospel to every creature. Men with a passion for souls and implicit faith in the Book they distribute and a supreme love for its Author, are the potent factors in the final results obtained in the Bible Society's great effort of giving the Word of God to the world.

In the close of our report for 1911 we were led to lament the loss of such a laborer of the caliber described above, one of the earliest, if not the first, among the Venezuelan youth who from the inception of our labors yielded himself unreservedly to God, as his fifteen years' career subsequently proved. Conrado Ochoa was my first Venezuelan colporteur, accompanying me in my earliest experiences in Bible colportage. A purpose formed at that stage of traversing the republic together down to San Fernando on the Orinoco, his native home, was only partially fulfilled when he finally went without me, footing it almost the entire journey, nearly two years previous to his death, strewing his pathway with Holy Scriptures and wayside ministries down to the great river, preaching to his kindred

the unsearchable riches of life and fulfilling the desire of his heart of many years.

We have had several other laborers during these past years covering the same territory, doing good work, but this one left with the Scriptures the impress of a holy personality, and for that reason his works still follow him, and he, though dead, yet speaketh.

We are becoming more and more convinced that character as well as salesmanship in colporteur work calls for a discrimination worthy of a studious consideration, and we are further convinced that the distribution of the Word of God, where it is little or totally unknown, calls for the exercise of Christian qualities above the average and a preparation in the knowledge of the Book sufficiently experimental as well as theoretical.

The reason for this demand is obvious when we realize the impression created by the vender of this sacred volume upon those who have it brought to their notice for the first time, and the corresponding influence upon a community as the result of his house-to-house canvass and personal touch with all classes and kinds.

Where clerical hostility has not subverted the minds of the entire population, the result should be that a second visit by the colporteur, or another following soon upon his pioneer work, should find more open doors and the ground better prepared for larger sales.

These conclusions in summarizing the year's work have been reached by the unusual results attained in already well-worked territory, and the more intelligent inquiry into the purpose of our mission and the truth that the Scriptures announce, where hitherto has reigned indifference or resentment. The effect appears like the reviving from some comatose condition or the gradual awakening from some profound slumber.

Further observation has proved that the faithful, devout missionary spirit of the colporteur, with his intelligent and tactful elucidation of some salient truth in the Word, has been largely responsible for these results, arousing from abject lethargy, dissipating the clouds of ignorance, prejudice, and unbelief which have hitherto been the perennial and almost impenetrable environment entombing this people.

We would illustrate by an incident of two or three years ago, which we do not hesitate to relate now because of its bearing upon this subject and its strong undeniable testimony to these facts, emphasized in the Agency's experience during the past year.

A stray Bible found its way into a town about thirty miles from Caracas. It was sold to some natives from this depository by a former agent about twenty years ago. Those who owned it, if not very devout Christians, had nevertheless renounced Rome and her idols and carried this large-type, royal octavo copy of the Scriptures with them. It may have been the only copy of the Bible in that town, as, formerly with more success than now, the priests usually followed colporteurs

with the confessional, coercing these tyrannized people into a surrender of their condemned purchases.

A neighbor, wife of a carpenter opposite, visited these sojourners, saw the Bible, coveted it, moved by curiosity to read the forbidden Book. The woman's soul was soon awakened, and she and her husband became ardent readers, purchasing this well-worn copy of many years' use. Learning eventually of the agency in Caracas, they communicated with us, desiring more light upon the sacred page. Conrado Ochoa was the ready man for the call, to confirm the family in their newly awakened faith, besides canvassing the town and region round about. This visit upon their earnest solicitation was followed nearly a year later by my colleague, Mr. Bullen, and myself in the interests of the Gospel and colporteur work.

The proof of the power of the Word and the effective work of our spiritually equipped colporteurs on their earlier visit was put to the severest test. Already the quiet testimony of this family was looked upon by the evil eyes of the priest and some fanatical authorities. Gathering together a few neighbors in the carpenter's shop, we were saluted the first evening by tomatoes, a stone or two, and some disturbance. The next day we thought it wise to advise the authorities. Our host, who requested the chief of police to interest himself in our behalf, came back telling us that the chief's secretary had accused us of preaching against the *cura* (the parochial priest), and that, as he was his personal friend, he could not guarantee us protection; we might, however, continue our meetings with doors closed.

According to this, we gathered together that night a goodly company, and so did the crowd also, and so rapidly that it was impossible to close the door. On opening the meeting some insults began, with further signs of disturbance, and with considerable effort the door was closed.

The plot against us was soon evident, and a mob quickly surrounded the house, attacking violently with stones and other destructive missiles, thundering menacingly against the barred doors with loud cries of "Death to the Protestants!"

We devoted a half hour to an informal service in spite of the tumult, and then the doors were opened that those in attendance might leave the building.

What an alarming scene met our gaze! In the semi-darkness without could be distinguished a sea of dusky faces, and there poured forth a roar of furious cries for our lynching from hundreds of throats. A little Italian who attended the meeting remonstrated with the crowd, but was hustled by the very police and delivered to the tender mercies of the mob, who half drowned him in an aqueduct near by.

This whetted their appetite for a more determined attack upon the two foreigners. The carpenter and his wife and two girls, with heavenly prudence, quietly occupied their workshop while the multitude

raged at the open door and window, demanding first our entire stock of Scriptures. They had already carried off all we had in use during the service, and our host responded to their demands, endeavoring to pacify them with more books, including his first big Bible.

The priest in attendance congratulated them on their trophies and the books were publicly destroyed. Our house was kept in darkness and we in a rear room, separated only by a curtain, seeing and fearing the threats of death or mutilation. At one awful moment it seemed that the horrible fact was upon us—i. e., lynching by a fanatical mob. What thoughts and sensations swept over us! Would we be heroic? Would our testimony be worthy of our Lord? How would we meet these monsters and their *machetes*? Our host was in the grip of a giant negro. The mother and girls gave a desperate cry. One step more and they must find us out. Lord, save! Suddenly a shrill voice was heard above the roar, commanding the mob. It was the secretary of the police, the accomplice of the priest, who entered the room. Releasing our friend from the would-be lynchers, he upbraided him grossly for admitting those "Cursed sons of Luther" into his house and forsaking the "Holy Mother Church" and the religion of his fathers. He cursed the believing wife and us before the wild crowd with most fierce denunciations. We were not in sight and he was ignorant of our whereabouts. He commanded and controlled the mob which he himself had instigated, and, simply for the sake of former associations with our friend, intervened at this critical moment.

God's weapons are mighty against the machinations of Satan. Toward midnight the crowd quieted and dispersed. A few friends reconnoitered the streets, and at two o'clock a. m. we were led secretly out of the town, mounted our horses in the darkness and falling mist, one stalwart son of the old German acting as guide. By daybreak we were miles away on the road to Caracas. The authorities, we understand, had given license to the crowd to attack us or waylay us upon our leaving in the morning, but as of old, the God of Daniel was able to deliver.

Three years have passed since this event. We have visited several times that precious family. A whole year elapsed without returning subsequent to the outrage. The Venezuelan and United States Governments took the matter in hand and the culprits were punished after many months' delay.

Meanwhile the little family continued worshiping at their humble home. Threats, persecutions, ostracism could not move them. They are God's elect, unaided by pastor or preaching, but taught of the Holy Ghost and blessed of him. The circle has enlarged a little, a notable conversion being added this year in the case of an influential merchant. The little handful have without any instruction met each week, obeying the Scripture exhortation to lay by their offering, to present to the pastor opportunely.

At our last visit these humble saints brought out their rich offering

toward God of twenty dollars, a sacrifice and sweet savor unto the Lord out of what we might call their poverty. The new convert a few months ago bought an old house to dedicate to the Lord, and they have labored together to prepare a place for public worship, all on their own initiative. A letter from this dear brother just at hand reads: "They call me mad, but I have determined to have my testimony clean. My business is now closed on Sunday." A great victory and glorious testimony in this Roman Catholic land, especially as this man's business corresponds to a corner grocery in the United States. Liquors thrown out, store closed on Sunday, and he but a few months converted! His letter breathes zeal for the Lord and joy in the Holy Ghost.

These are powerful and patent arguments to colporteur work being carried forward in a missionary spirit, rather than a mercantile one. The latter may sell the Book, but the former reveals its spiritual value. The latter may leave the town well supplied but shut against further canvassing; the former may not appear so commercially successful, but nevertheless creates a demand which grows as the Gospel captivates human hearts and the Kingdom extends and souls ingathered. This can be truly said of Guarenas and similar centers spontaneously springing into life throughout the republic.

The outlook for Bible work in Venezuela was never more encouraging, favored by providences hitherto unprecedented, but traceable in part to the character of the colporteur work and the spirit of the men acquainted with the Book through their acquired and experimental knowledge obtained largely by the advantageous training in the native Bible Training Institute situated near Caracas. The chief aim of this enterprise is to produce the kind of men to meet the prescribed requirements in these Latin countries. Men spiritually minded, soundly doctrinated, equipped with practical business methods and, above all, disciplined to obey directions.

We have ventured to dilate in this report on colporteur training and service because it has had a direct influence in the year's results, and we believe the attention given to this phase of our work will meet the greatest of all demands and requirements, namely, competent colporteurs organized and equipped to work on an economical basis.

The "Run" from Caracas to Capaya and Altagracia

The colporteur under practical training as a soldier in his initial skirmishes, and the colportage tour as a military campaign, were perhaps never more closely observed and put to the test in this land than in this recent excursion.

As carriers of a heavenly message, colporteurs are on foreign territory in more than one sense, and not specially "wanted." Paul, therefore, admonishes to "endure hardness," the Lord himself warns us to be "wise as serpents," and whether we trace God's general plan for the ages through the Scriptures or limit our observations to some

local plan of evangelization of, say, the apostle, we cannot fail to discern a carefully thought-out, well-ordered plan of campaign for the conquest of the powers of darkness and the defeat of their prince, Satan. These three qualities or requisites, namely, endurance, wisdom, and order, will serve to introduce a brief survey of six weeks' labors with the Book, just brought to a close.

"Order" being, we are told, "the first law of the universe" (so little known or observed in these Latin countries), before starting from the Society's Agency in Caracas, we ordered, or, rather believe the God of Order ordered, our steps, as we sketched out a tour of some twenty towns over a section of the country covering about five hundred miles. Men, books, and beasts then next duly in order, we began the journey. "Books" referred to included, quite necessarily, our sale records, the orderly keeping of which often puts more fear into the heart of the new colporteur than the labor of selling his stock and the opposition he encounters, and which on the field becomes an important part of his practical training. Traveling went smoothly and sales quite rapidly until the awful ascent began over Capaya's mountainous, muddy, and uninhabited highway. Then but for divine grace, we might have wondered whether or not the "steps of a good man" (much less those of the burro who refused to carry our boxes when partly up the way) were "ordered of the Lord."

But surely we *were* in his order, for grace was given to endure hunger, thirst, cold, rain, and all that accompanies a stupid, stumbling burro in midwinter in the tropics, and as a further proof of his leading and the reward for "hardness"—Capaya, this distant, neglected settlement, and its ready acceptance of no small part of our stock of Bibles. When half way to this town, night rapidly coming on, the writer was able on his horse to reach the only distant mountain habitation obtainable, a little in advance in time to engage a couple of mountain guides to go back and rescue his younger helpers, whom he found fairly exhausted, discouraged, and making preparations to camp out overnight in the rain and slushy road. Bodies and clothes cleansed as far as possible in a short time, all three were as happy as conquering heroes, seated as we were in that humble native *rancheria* before a bountiful supply of black beans, native cheese, corn bread, and black coffee, and later comfortably accommodated for the night, all of which was certainly "good enough" for any three hungry, weary colporteurs.

Out of Capaya on the road to Caucaagua, the last town on the first part of the trip, we thought to escape rain and bogs, only to discover a few hours after the start that not only had our hopes for this been in vain, but that somehow we lost our bearings, rather got "out of order" by having lost our way by several miles into a wilderness, no little rain and mud knee-deep, where again in God's ordering we met another mountain guide, who, for a small consideration, put us back on the main road and led us through some territory where, at least to

cheer us up, we were able to reduce somewhat the weight of our stock of books.

Endurance, disorder, and order characterized this part of the journey, and found its reward again in the ready sale of our remaining stock and the happy return of these young colporteurs to Caracas and home comforts, while the writer continued his journey in a different direction, out of the wintry conditions of that section to the dry, stifling heat of the lowlands of Ocumare and Altagracia. Duly we were met at the former point by two other recruits, fresh from the training station, having left about the time the former two were returning. Here too our second supply of books awaited us, and the second start began.

While endurance and order were still needed on this second part of the excursion, wisdom, or shall we say prudence, in so far as it has to do with the systematic canvass of a town, more especially characterized it than on the former section of the territory. The "grace of our Lord Jesus" was indeed essential to "endure as good soldiers" (II. Timothy 2) the extreme heat of those long, dusty roads, which after having been traversed by these precious student-colporteurs, seemed almost to have exhausted their vitality. But we were in territory that to no small extent had already been thoroughly canvassed by colporteurs previously and therefore fully awakened to the "Protestants' religion," and their priests not too slow to warn the people against us and therefore render our labors in vain. Careful planning therefore, as attacking parties in time of war, was necessary. The native colporteur when left to himself, in the absence of previous training, generally fails here, enters such a town and begins his canvass wherever he may happen to be, and consequently leaves with most of his stock. Time and money are needlessly expended and souls are left in ignorance and bondage.

Altagracia, the final point on this extended itinerary, of particular importance, will serve as an illustration of the method adopted throughout the tour, which found its reward in the successful distribution of our entire stock before the return to headquarters. This distant center, lying on the outskirts of the vast "Llano" (the Sahara of Venezuela) is surrounded by foothills that command an excellent view of the flat, open country that it is, and affording, while awaiting the arrival of the third consignment of Bibles from Caracas, excellent opportunity to plan out the proposed canvass, as war leaders occupy some commanding position and study the battlefield before them before ordering the advance.

Let our readers imagine themselves standing with us on one of these elevated positions. Here in the center lies the "citadel" of the town—the Roman Catholic temple and its wary prophet, the priest, surrounded by the then already fully awakened portion of the people to the Gospel, they having already been visited by colporteurs. Having, for the most part, already bought the Scriptures some time be-

fore, they were less likely to buy and as least likely to be influenced by the priest, but more apt to advertise us, and, reaching the knowledge of the priest, cause a clanging of bells to be heard and a warning to the more simple and less awakened populace on the outskirts of the city to leave us alone and *not* buy our "bad books."

The plan, therefore, was between three men to begin the canvass from the extreme limits of the city, each man given a distinct section to work, care being taken not to retrace one another's steps nor venture beyond the line of "action" planned for the hour or day. Thus were we able to "close in on the center" in a comparatively short time, like the triumphant armies against Turkey, no notice having reached the priest until after the town was thoroughly canvassed and the best sales effected that we were permitted to make on the entire journey.

Order, endurance, and wisdom are essential requisites of the colporteur to success in his work for the Master and Captain of the Lord's hosts, and we, with our limited capacity, are grateful for the privilege of inculcating them by theory and practice in this young, promising material who now go in and out of "Hebron."

EUROPE

The Society has no established agency in Europe. It, however, has correspondents in Norway, Sweden, Denmark, Finland, Russia, Belgium, Germany, Austria, Switzerland, France, Italy, etc. Through these correspondents it is able to assist in the supply of the Holy Scriptures to many who would not receive them otherwise.



HE work of the American Bible Society on the continent of Europe has gone forward during the year in the customary way. The Society has made grants of funds and books to various European Bible Societies and European churches differing in faith and order to assist them in their needs in their own churches and in colportage work.

NORWAY AND SWEDEN

The Society has continued its grant of a small amount to the Methodist conferences both in Norway and Sweden, which is used by them in their Bible work. It has also made a grant to the United Mission at Namdalen, Norway, under the direction of the Rev. I. I. Armistead, who is a member of the Society of Friends. This mission carries on its work for fishermen in the far north, paralleling on the coast of Norway what Dr. Grenfell has done in Labrador. Mr. Armistead writes :

We have a mission cutter and sail out to the numerous lonely islands in the North Atlantic and Arctic oceans, and we preach the gospel to the people and carry medicines, etc., on board for healing the sick and helping the wounded. Our boat is called the "Red Cross," and we live on board for months at a time. Our Pocket Testament League is getting on very nicely, and we continue getting fresh members.

FINLAND

The grant to Finland, supplemented by the collections received on the field, was used in the circulation of 265 Bibles and Testaments, chiefly among children in the Sunday schools. The Rev. Mr. Haggman writes, "Far-off places have been visited, places in the heart of the country and islands on the southeast coast, where the Word of God has reached fishermen and seafarers."

RUSSIA

The circulation in Russia has amounted to 856 Bibles, Testaments, and Scripture portions. The Rev. George A. Simons writes :

From the outset of Methodist pioneer work in Russia, the distribution of Bibles, Testaments, and parts of the Scriptures has constituted an important part of our missionary activity, and the annual appropriation of fifty dollars from the American Bible Society and the generous discount granted us by the British and Foreign Bible Society's depot in St. Petersburg has enabled us to spread about two hundred rubles' worth of Scriptures a year. Out in the villages near St. Petersburg we have distributed several hundred Testaments, and away out in Siberia we have been spreading the Scriptures through one of our evangelists, at whose disposal we put a part of the appropriation. Here in St. Petersburg some of our members are intensely interested in this work and make it a point to give a Gospel to every coachman whom they engage. Some of our friends here never go out without having a couple of Testaments with them and half a dozen Gospels in their pockets, giving the same to the man on the electric car or railroad. On my various visitation tours in Russia I have been doing this myself, and a number of the railroad men have become ardent students of the Scriptures. It has also been my privilege to give Testaments to high school and university students who had never been in possession of the Scriptures. During the Christmas and Easter holidays when many of the Russian letter-carriers, telegraph men, errand boys of the shops, porters, milkmen, chimney-sweeps, etc., called on us for the purpose of paying their respects and getting a "tip," I asked them if they had a New Testament. Most of them would then ask me, "What is the New Testament?" Whereupon I would explain to them what it was, and was told they had never heard of it. I then asked them would they like a copy. "Indeed," would come the reply. "And will you promise me to read it every day?" which question was also answered in the affirmative. Thus, in addition to giving the customary Christmas and Easter "tip," all of these Russians were given a New Testament and Psalter. From a number of these we have heard time and again words like these, "That was a very interesting book you gave me and we read it every day in our family." While the Greek Orthodox Church holds the Bible in high esteem and uses large parts of the Scripture in its liturgy, this is all done in the old Slavonic language, which language is practically unknown to the average Russian. Thus it happens that as there is practically no preaching in this Church, the people on the whole remain ignorant of the Bible as we evangelicals know it.

BELGIUM

In Belgium the Society makes a small contribution to

the work of the Belgian Bible Society to assist it in its colportage. This Society is at present deeply interested in a plan for building a memorial to William Tyndale at Vilvorde, where he was imprisoned and died.

GERMANY

The report from Germany shows a circulation of 6,305 copies of the Scriptures during the year. \$119.28 were received in collections from the churches on the field and were retained according to our arrangement with the Germany Conferences. Our correspondent writes, "Our excess in circulating Scriptures over last year is caused by a missionary for emigrants in Bremen Harbor, etc."

AUSTRIA

There were circulated last year in Austria, under the auspices of the American Bible Society, 3,261 Bibles, Testaments, and Scripture portions. The Society works through the Mission of the American Board of Commissioners for Foreign Missions. The Rev. J. S. Porter writes us most interestingly, as follows :

I take pleasure in handing you the annual report. It is a joy to give you a glimpse of the things that attend the work of the Lord in this country. And you will not fail, I trust, to be impressed also with the great obstacles that the enemies of the Word of God continually put in the way of its circulation as well as of its preaching.

These last months we have lived in the uncertainty that possible war always fosters. Business has been paralyzed, newspapers have been read as never before, and I have wondered that the colporteurs could do as well as their reports show them to have done.

I am proud, and justly so, of the workers that are supported by the American Bible Society's funds. They are choice workers, doing a most difficult work and preparing the way for the evangelist and the preacher. They meet with hardships and persecutions; they are occasionally ordered out of the house, and personal violence is only avoided by the tact that comes of experience in this work of the Master. Let the workers speak for themselves:

"In H—— I sold some time ago a Bible to a lady. Recently I stopped in again, as I was passing. The lady was glad to see me. She invited me to stay and meet her husband. Neither of these people could understand that they were sinful. I was used of the Holy Spirit to point out to them their sin. The lady finally acknowledged her sins with tears."

"I called on a family in B——. They scorned my simple testimony about the Saviour, but finally when I told them of my own experience, they bought the Scriptures and invited me to call again."

"I came home to-day, Saturday, from my work as a colporteur, weak and faint and 'talked out,' and worn from lack of sleep. I had five meetings during this week, besides my work from house to house."

"In N—— I sold many copies of the Scriptures, and had very interesting conversations. Often I suffered too. Some drove me out of their dwellings."

"One evening I came to a Catholic family. I asked them if I could sleep there. Consent was given. During the evening I sang some hymns and told them of the Saviour's love. The farmer told me how he had abused a Protestant woman because she had reproved him for working on Sunday. Before retiring I read from the Scriptures, and among other passages this verse, 'Behold, I send you forth as lambs among wolves.' I explained who the lambs were and who the wolves. I tried to make clear how one could become one of God's flock. Then I asked the farmer where he belonged—among the sheep or wolves. He thought a little, and then replied that he belonged among the wolves. Then he broke out into loud weeping, and threw his arms around my neck, and thanked me heartily for telling him the truth so plainly. He kissed me and asked me what he should do. He said he was truly sorry that he had cursed this woman who reproved him; that he would not do so any more; that he would ask this woman's pardon. We prayed and talked together and retired. But he kept talking to me after we retired. In the morning he bought Scriptures for himself and children, kissed me good-by, and invited me to come again."

"I was waiting for the train in H——, and began talking with a painter who was waiting near by for the fence to dry. I tried to sell him a Bible. He wanted to buy, said that his father had been a Protestant, and had been obliged to hide in the woods from the enemies of Jesus. I called to the station-master, asking him if he would not lend the painter sufficient to buy a Bible. This he willingly did."

"I read to a Jew Isaiah, 53, and other Scriptures about the Messiah. He gladly bought a Bible."

"A Jewish lawyer ordered a Bible and paid for it in advance."

"In one tenement house I sold a shoemaker the Gospel of John. Before I was through in the house, however, a boy in his employ returned me the Gospel with the remark that his master did not care for it. When I returned the money to the boy he said he was not allowed to receive it. I went back myself to the shoemaker, but he shut the door in my face as if I were a witch."

Some years ago one of our colporteurs sold a number of copies of the Word in L——. The majority of them were, however, burned by the priest. Now a man bought the Scriptures of me and remarked, "I

must keep it well hidden." "Why?" I asked. "Because," replied he, "my son, a priest, burned a copy I formerly had, saying that it was not for me." The children in school are told to inform their parents not to buy any such books, but to come to the priest for whatever they desire.

"I had an opportunity to come into contact with spiritists and to sell them copies of the Scriptures."

"In V—— I sold a Protestant prominent in the Protestant Church a Bible. He said he had never seen one before. And his joy was great over his purchase."

"In several places recently people called after me, 'There goes the man who is trying to destroy the Romish Church. There's the man who urges people over to another faith.' Others are in doubt what names to give us. Some say, 'There are those freemasons.' Others, 'They are spiritists.' And again others, 'These are the Bohemian Brethren.'"

Our colporteurs not only hold many meetings, but they prepare the way for regular services in places where a preacher would otherwise hardly come. They are the forerunners, and hence have a very important office. I hardly dare to try to think what our work would be without them. Surely it can be said of these good men with all truth, "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace."

SWITZERLAND

There were 5,805 copies of the Scripture circulated in Switzerland through the grant in aid from this Society. Sixty-eight dollars were received in collections from the Methodist Episcopal churches in the Switzerland Conferences in addition to the grant in aid. Our correspondent writes:

The Bible is still the one book that is needed everywhere. I was glad to see during my recent stay in the Alps that the Bible has found its way right up to the last cabin where eternal snow rests. There it is eagerly read by the Alpines, and in some places it is the only literature they have. During the long winter evenings they sit around the large table and one of them reads the Holy Book aloud. In our towns the Bible meets the strong forces of materialism, rationalism, and agnosticism, but as a whole the Bible is gaining in influence and favor. Rationalism, as taught some thirty years ago, has lost all of its influence upon the masses, and the eternal truth as recorded in the Bible has never been accepted so gladly and willingly as now. I have no accurate statement of the entire circulation of the Bible in Switzerland, as there are several societies co-operating in the distribution of the Holy Book. In the State Church the version by Zwingli is mostly used, whereas in French Switzerland the version used by Ostervald is widely spread.

The Society continues its co-operation with the evangelical Society of Geneva, which does a remarkable work in France as well as Switzerland.

FRANCE

The Society has again made a contribution to the funds of the Société Biblique de France, and the Rev. Dr. Ernest Bertrand reports a distribution of 300 Bibles, 3,200 Testaments, and 3,790 portions, a total of 7,290 copies distributed in 1912.

It has also made a grant of \$200 to the work of the Methodist Episcopal Church in France, which has been used in colportage work under the Rev. Ernest M. Bysshe, superintendent of their mission.

ITALY

Through the Waldensian Aid Society, connected with the Waldensian churches of Italy, the American Bible Society has come in touch especially with emigrants leaving Italy for America. One thousand copies of the Gospels were thus circulated, in addition to 230 Bibles and 1,079 Scripture portions, which were sold by colporteurs. The Rev. Alberto Clot says: "The American Bible Society, having given us 1,000 Gospels, we have distributed them in Naples and Palermo. The colporteur in Naples has sent us the names of 725 persons who accepted such a gift and came over to America." We have this list of names at the Bible House.

LEVANT •

The Levant Agency was established in 1836. The territory which constitutes its field is the Turkish Empire in Europe and Asia, and Egypt and the Soudan. It has colporteurs who co-operate with missionaries in Bulgaria and the whole of what was European Turkey, Asia Minor, Mesopotamia, Syria, and Egypt. The sales by these colporteurs during the year amounted to 67,831 volumes. The whole circulation for the year 1912 in the field was 167,688 volumes. The total issues by the Levant Agency for fifty-five years ending December 31, 1912, aggregate 3,309,848 volumes. The Agent is the Rev. Marcellus Bowen, D.D., Bible House, Constantinople, Turkey.



WHILE Dr. Bowen was absent from his Agency in the Levant on a visitation to the work of the American Bible Society in Persia, and then, by request of the Board in the United States, to report on his Persian trip and to take a much needed furlough, the Balkan war broke with all its fury on one of the important areas of his field. We are glad to report that Dr. Bowen has returned to Constantinople renewed in health and vigor, and that in spite of wars and tumults of wars, his record for the year shows an advance in the circulation of the Scriptures. Every indication is that a new demand for the Bible will spring up in all his far-stretching fields.

The field of this Agency has all the year been the theater of war—first the Italian, later the Balkan war. The war with Italy did not much affect the general life of the people. Business went on as usual. The refugees and the wounded and the sick did not crowd into our coast towns. So far as any general indications were concerned, we remained quite unconscious of sanguinary struggle and the loss of human life. But it was known that the resources of the country were heavily drawn upon. The newspapers published bitter articles. There was a general atmosphere of defiance. The war was draining the financial strength of Italy more than that of Turkey. But though the direct blows from the enemy seemed almost a negligible quantity, they found valuable allies in the calamities that came in the shape of epidemics, fires, and earthquakes. The combination of hostile forces was too strong. An apathy settled down upon the people; business was suspended; poverty was increasing; the necessities of life were advancing in price. The outlook was hopeless.

Spiritual activities are not subject to the same laws as those more purely commercial and material. But Bible work seemed to feel the

general depression. To pay even a few piasters for a Bible seemed to these poor people quite impossible. The first necessity was bread, and vast numbers had not enough money to meet that first necessity. And so at the very beginning of the year all our agencies settled down to the idea that nothing but a very trifling distribution could be realized. That did not mean suspension of effort. Hopeless as the situation seemed, we must work. In a more than usually emphatic sense, the people were going to need the Bible. No pains must be spared to get it where the need was felt. And so the Agency put forth its most determined efforts. Its workers shared the general conviction of intensified responsibility, and all worked with unflagging zeal, with genuine love for their fellow men, and with stronger faith than ever in the divine power. And so in time the outlook seemed to grow brighter, and there came a conviction that after all we would have a good year. Later on came the Balkan struggle. It would be much nearer home. Starving refugees would have to be sheltered and fed. The groans of the wounded and the dying would be heard in the streets of the capital. Men's thoughts would be centered on the horrors of war, as actually seen by themselves. What field for Bible work? There would have to be much free distribution among the soldiers, in the camp, in the hospitals, and in the barracks and prisons. But for the normal, usual kind of effort there would seem to be no opportunity. Life's interest would center in the overthrow of fortresses, the capture of cities, the defeat of armies, and the destruction of strongholds. Humanism and all redemptive work must lie on the shelf for a time. Brute force would be to the front and its struggles must have first place in the thoughts of men. Peace first—then possibly more hopeful effort for the spiritual life of the masses. As long as the struggle for heartless, cruel superiority over antagonists should continue, what hope could be indulged, what faith could there be in the potency of spiritual aspirations and ideals?

But actual events and experiences have again rebuked any disposition to underestimate the dynamics of the spiritual and intellectual life of mankind even in such times as these. The schools and colleges have been crowded with pupils. Good books have been in demand. The need of larger educational equipment among all classes has been more intelligently realized. The cry for advance has been more imperative. The remarkably humane activities that have been one outcome of war's horrors have strengthened, not weakened, the appeal of evangelism. Men may be cruel and bloodthirsty; massacres may darken still more the records already black and awful—but God's voice is not suppressed. Somehow, through all and above all, we get the impression that human yearning for the divine love and the divine life are more real and potent than ever. And so, after all we need not be greatly surprised that the work of Bible distribution has been successful, and that it has produced fruitage this year beyond that of any previous year in the Agency's existence. And this in the very face of the fact that so many of our ordinary, normal agencies have been in a sense tied up and rendered almost useless.

It is worthy of record and worthy of our profoundest gratitude that in pushing our work as best we could, we have experienced no official

or racial obstruction that need be mentioned. Even among the Mohammedans the circulation has more than doubled that of last year. And this in times when intense bitterness among them toward Christianity and toward Christians has been excited by the attacks which they have regarded as so brutal and so unrighteous. No better evidence is needed that, while there may be some manifestations of bitterness, some resentment of cruelty and wrong, some disposition on the part of Moslems to charge to Christianity all that has been bad in the war, yet on the whole there is among them, more than ever before in their history, respect for the Christian Scriptures and conscientious investigation of them. However that may be, we may certainly rejoice that opportunities for reaching these interesting people with the best Christian influences are certainly enlarging—and that personal touch with them is realized in a truer and deeper sense than ever before.

Mr. Freyer's Resignation

In proceeding now with the survey of the Agency's activity, it is with a feeling of deep sadness that we realize that we are about to lose the valuable help of Mr. Freyer at Beirut. Purely family and personal considerations have constrained him to resign his position as the head of the Presbyterian Press. That means severe loss not only to the Presbyterian Mission, but also in a very emphatic sense to this Levant Agency. For many years he has been in charge of our large manufacturing and distributing work in Syria. In that supervision he has been pre-eminently zealous and efficient. He has endeared himself to us and all Christian workers in Syria and Palestine, as well as to his own missionary colleagues. We sincerely hope that so competent and self-denying a worker, in separating from us here in the Levant, may find an open door to large service in some other important capacity. During all these years Mr. Freyer has manifested a high conception of the privilege and responsibility which he accepted for our Society's work. "To have a part," he writes, "in this great work of printing and distribution is a trust we not only prize, but for which we feel devoutly thankful." He has also manifested a keen appreciation of the importance of the Bible Society in relation to other departments of Christian activity. To quote his own words again: "Whether we associate this work with that of the itinerant missionary, the preacher, teacher, or whatever religious agency, it is apparent that without the Bible Society we could not get along; at least the work would be greatly crippled, as it all centers around the printed Word of God. Here in Syria, and speaking in behalf of our own mission in particular, the Bible Society continues to be the best friend the missionary has."

What the future arrangements for the Presbyterian Press are to be we do not know. But we understand that a suitable successor to Mr. Freyer is being sought for. We hope and pray that whatever is done our Society's interests will be as well guarded and promoted as in the past.

Editorial Work

Two facts may be noted in this department: (1) The completion of

the work Mr. Andrus of Marden has been doing in the transliteration of the Kurdish Matthew from Armenian to Arabic letters. It is to be hoped that the printing of an edition of this Arabo-Kurdish Matthew may soon be an accomplished fact. We look forward with much interest and anticipation to this first serious attempt to give to non-Christians using the Kurdish language the Gospel in their own vernacular. (2) The continuation at Beirut of Dr. Hoskins' important work of preparing a new set of references for the Arabic large octavo reference Bible. At the end of the year he had reached the end of Job. This completed the fifth year of new work to make the Arabic Bible what it ought to be.

Manufacture of Electrotpe Plates

Beirut.—The electrotyping of the octavo reference Bible has continued. The New Testament was completed in 1911. During the year now under review 308 new plates have been made, completing 948 pages of the Old Testament. The supervision of these plates has continued under Dr. Hoskins, and we thank God that his strength has been spared and that he has been permitted to carry the work on toward completion. A new edition of this Bible is very much needed, and the completion of these plates is eagerly awaited.

Constantinople.—We have begun the manufacture of a new set of plates for our 16mo Modern Armenian New Testament, to complete our collection of plates for the Modern Armenian editions. 275 pages have been made. We have undertaken also a set of plates for the small octavo Krapar, or Ancient Armenian Bible. 175 pages have been made. The complete New Testament was electrotyped some years ago. The manufacture of these plates of the Old Testament will very much facilitate our production of new editions of this important version.

Printing

Beirut.—Mr. Freyer informs us that sixty-eight per cent of the printing and binding done by the Presbyterian Press at Beirut is for the Bible Society, showing the importance of Bible manufacture to the very existence of that press. The total number of copies printed has been 78,000, somewhat less than last year's record, but the total number of pages is 10,282,000 more than the previous year.

Constantinople.—Here also the total copies printed have been somewhat less than last year, 92,000 against 94,000. But the Bibles this year have exceeded those of last year by 6,000, and the New Testaments also by 6,000.

The following table shows the total publications :

	Bibles	Test's	Parts	Total
At Constantinople—				
In Modern Armenian.....	2,000	8,000	7,000	17,000
“ Ancient Armenian.....	....	....	3,000	3,000
“ Armeno-Turkish.....	8,000	6,000	9,000	18,000
“ Osmanli-Turkish.....	8,000	8,000	88,000	98,000
“ Hebrew.....	2,000	....	3,000	5,000
“ Bulgarian.....	10,000	....	....	10,000
At Beirut, in Arabic.....	10,000	12,000	58,000	78,000
Totals.....	30,000	30,000	108,000	168,000

Bound Stock

ADDITIONS

	Bibles	Test's	Parts	Total
Manufactured by the Agency.....	16,337	22,337	106,569	145,203
Received from the Society.....	545	555	550	1,650
Purchased.....	5,673	10,689	24,749	41,011
Totals.....	22,445	33,541	181,868	197,874

ISSUES

	Bibles	Test's	Parts	Total
Sales: To British and Foreign Bible Society..	3,734	4,098	46,190	54,022
Depository	1,333	1,458	2,603	5,444
Correspondents.....	5,084	4,546	12,101	21,731
Colporteurs.....	10,239	14,677	42,985	67,901
Total sales	20,490	24,779	108,769	149,038
Donations.....	1,453	3,529	12,673	18,660
Sent to the Society and Agencies.....	1,080	3,719	6,000	10,799
Total issues for 1912.....	22,963	32,027	127,442	178,432
Total issues for 1911.....	17,410	24,724	102,026	144,160

Total issues of the Agency for fifty-five years ending December 31, 1912, are 3,309,848 copies.

Geographical Classification of Issues

	Bibles	Test's	Parts	Total
Distributed in Turkey.....	10,249	13,903	33,744	57,996
“ Bulgaria	2,422	4,435	12,150	20,007
“ Egypt.....	5,513	5,673	24,163	35,347
“ Persia	50	130	190	370
“ America.....	996	3,700	6,000	10,696

The remainder went to the British and Foreign Bible Society, as shown above.

Issues Classified by Language

	Bibles	Test's	Parts	Total
Armenian Group—Modern Armenian....	3,330	4,990	12,761	21,181
Ancient Armenian....	10	404	813	1,227
Ararat-Armenian	3	....	....	3
Armeno-Turkish.....	2,108	3,182	5,553	10,843
Armeno-Kurdish.....	....	20	639	659
For the Blind .....	....	....	59	59
Totals.....	5,500	8,596	19,225	33,321
Greek Group—Modern Greek	543	1,710	2,143	4,401
Ancient Greek.....	23	335	30	388
Greco-Turkish.....	736	1,175	2,043	3,954
Totals.....	1,307	3,220	4,221	8,748
Slavic Group—Ancient Slavic .....	....	16	20	36
Russian	23	16	470	512
Bulgarian	3,073	5,080	10,097	18,799
Croatian.....	2	....	6	8
Servian.....	7	120	66	193
Totals.....	3,707	5,182	10,659	19,548
Hebrew Group—Hebrew	567	62	1,731	2,360
Hebrew-Spanish	140	97	498	735
Totals.....	707	159	2,219	3,065

Turkish.....	800	2,155	12,518	15,533
Arabic.....	9,641	11,580	72,124	93,345
Georgian.....	....	....	3	3
Persian.....	1	19	2	22
Syriac.....	3	21	....	24
Albanian.....	....	....	23	23
Roumanian.....	8	13	11	26
Hungarian.....	3	8	5	16
Latin.....	....	1	....	1
Italian.....	8	50	26	95
German.....	46	101	7	154
French.....	125	174	901	1,300
Spanish.....	11	....	....	11
English.....	1,031	740	801	2,573
Totals of all.....	22,968	22,027	123,437	178,427

Distribution

The three main centers of distribution have continued as for past years at Constantinople, Beirut, and Alexandria. At each of these three central depots a large stock of Scriptures is kept constantly on hand to supply the districts of which they are the centers.

Alexandria.—This is the center of supply for Egypt and the Soudan. Our missionary agent has been in America. We are glad to know that he will return at an early date. Mr. Mikhail Bakhit has continued as the active superintendent and has persevered with his usual vigor, enthusiasm, and fidelity. He entered upon a new year in the most optimistic spirit. He has twice visited the colporteurs in their fields, once in the early part of the year and once toward the end of the year. He has been keen in inspecting them and their work, correcting their mistakes, reproving neglect and mismanagement, and stimulating to increasing energy in the service.

As I was in America at the end of the year, I was unable to make my annual visit and hold my annual conference with these men. But they were invited by Mr. Upson of the Nile Mission Press, Cairo, to a conference of colporteurs which he called in November. Our superintendent and his whole staff of colporteurs attended that meeting, and they were very deeply impressed. "They all returned to their work," he writes, "richly blessed, more endowed with power, filled with the Holy Spirit." Our men held a meeting of their own, previous to the conference, in which earnest prayer was offered for the administration of the Society, and especially of the Levant Agency.

Mr. Bakhit, in his visits to the colporteurs, has in general found them earnest and faithful in their work, though some have appeared careless and neglectful of their responsibility. He has tried to hold them up to high ideals, and has not hesitated to rebuke anything un-Christian he has found in their character or methods. He has been very earnest in encouraging hearty co-operation with the missionaries and native teachers and evangelists. The colporteurs have given to the evangelistic laborers valuable help in the establishing of new meetings in the villages, and also in the strengthening of what has previously been established. The colporteurs' letters show many references to the

benefits of this co-operation and their appreciation of the help received from these evangelistic workers.

The colporteurs all manifest a deep sense of responsibility in regard to earnest and persistent effort for Moslems. And all seem to take special satisfaction in reporting conversations, Bible readings, and sales among these people. We are glad to have it so. We are glad to know that their interest and prayers and special efforts reach out beyond the narrow limits of their own Coptic or Syrian affiliations. We are glad to have them share with missionaries in the solution of the problems that are connected with work for the Mohammedan world. Many interesting reports are given of personal touch and conversation with followers of Mohammed, some of them forcibly illustrating the power of the Bible itself, when read in their hearing, to make wonderful impressions upon the Moslem mind. While great interest in Moslems has thus been manifested and by every means encouraged, the Copts have not been forgotten or neglected. More and more the prejudices of the Coptic clergy are breaking down. Less is made of the familiar objection that these books are Protestant books, and more is made of the joint responsibility of all Christians not only to develop a hungering and thirsting for the Bible among their own people, but also to do their utmost for getting the good book generally to Moslems and to Moslem homes.

An interesting incident is told of a Copt in Cairo who had a brother liable to conscription. He prayed that his brother might be spared, and vowed, if his prayer was granted, to pay for one hundred Bibles to be distributed among Moslems. His prayer was granted, the money was paid, and he personally presented forty of them to what he regarded as worthy cases.

Another incident: The colporteur reported that his work in a certain village had been remarkably blessed. In the course of his efforts there he had been very many times bitterly opposed by the Coptic clergy. But in August last he and the Protestant pastor were very courteously and cordially received by the priests and invited to preach in their Coptic church. About five hundred of the villagers were present and were greatly delighted.

Mr. Bakhit is constantly studying the opportunities and methods for energizing and enlarging the work. The Balkan war has had a bad effect upon the attitude of Moslems in Egypt toward our Bible colporteurs, causing distrust and bitterness.

Alexandria is the center of supply for our Society's work in the Soudan also, but apparently no Scriptures have been called for, and the work has not been very active. We regret that we have no reports from the Soudan as to actual distribution. But in the annual report on the Soudan missions of the United Presbyterian Church we find a brief allusion to the Shulla Gospel of John, which this Agency published two years ago and sent to the Doleib Hill Station of that mission. "The one Shulla Gospel, the Gospel of John, now printed, makes the presentation of truth more simple and the Message more forceful, as it becomes to the people both visible and audible."

Beirut.—The Beirut depot, under the direction of Mr. Freyer, has been the center of supply for Palestine and Syria, and to some extent Mesopotamia. The output of Scriptures from this depot has been mainly in Arabic, with a sprinkling in other languages. It has also supplied Arabic Scriptures to the Alexandria depot and also to the Alexandria agency of the British and Foreign Bible Society. Mr. Freyer writes in general: "We have been privileged in recent years to witness the great expansion which has taken place in distribution as well as production. All have not been reached by any manner of means, but we have seen what the printed Word under the divine blessing has accomplished in lives considered as hopelessly lost in sin, idolatry, and superstition—lives which through the reading and the study of the Scriptures have not only been brought to a realization of their low estate, but which have also had created within them that longing and desire which is not satisfied until Christ has been found. What these Scriptures have been able to accomplish in past years, they can do again and to an even greater extent, as more workers, fully consecrated, are raised up to go forth to do the Lord's work. During the year many portions of Scripture have been distributed by the wayside, as in former years. Most of those who received them may never again come under our immediate notice, and yet we know that His Word shall not return unto him void, but accomplish that for which it was sent. We well remember what our beloved and departed Dr. Samuel Jessup did, and that his labors were not in vain. He was enthusiastic in this work of distribution while on his journeys through the Sidon field. Through his love and efforts for this work many Scriptures were distributed at wayside inns, and we know that they were read. A movement which has already been greatly blessed both at home and abroad is that of the Pocket Testament League, and we rejoice that its influence is making itself felt in no small degree right here in Syria. Distribution, yes! but reading and understanding the Scriptures is what is aimed at even more by this League."

The main work of distribution from the Beirut center has been through the various mission stations of the Presbyterian Mission. These stations have operated through smaller Bible depots, and through preachers and teachers. The native evangelical bodies, also, have rendered valuable assistance. We unfortunately have not received detailed statements from the various stations, but the total results have been exceedingly gratifying. Syria keeps along with the rest of the Arabic-speaking world in the enlargement of Arabic distribution, the total of which is now over ninety thousand copies per year.

The Agency has, in addition to the ordinary methods employed by the various mission stations, made use of one colporteur of its own, who has been very kindly directed by Dr. Nelson of Homs. He sends the following report:

"It has not been a year of marked incidents for the colporteur, and such striking incidents as he has given me have been sent in from month to month in the stated reports. In the course of the twelve months he has reported to me a list of one hundred separate places

visited, a number of them several times over. He has traveled with his little donkey over two thousand four hundred miles, and has disposed of nearly a thousand copies of the Bible or parts of it, taking in for these about one hundred dollars. He has found in general a more respectful and interested hearing among the Moslems than among the Christians; and yet in one village he reports a priest as seeking for evangelical sermons which he could use in his own public ministrations to his people. In several places during the year he met violence and was robbed of his money, clothing, and books. In one place especially, where he was among strangers, he was assisted by Moslem officials who secured the restoration of his property with an apology from the aggressors, out of deference for him as a bearer of the Holy Book. The extent of the work of the past year has been very much restricted by the troublous times on account of the war and the inefficiency of the government throughout the land.

"The book depot and reading-room opened by the assistance of the Bible Society in Homs has been an interesting feature of our work for the circulation of the Truth. The place was opened in March, 1912, and is one of the most crowded and conspicuous places in the city, almost directly opposite the Government Building and the Ottoman Bank. It is a small room and very simply furnished, but has been popular from the first. The monthly attendance has been over one thousand, and quite half of these are Moslems. There has been special interest in political and war news in the papers, but there has been a good demand for religious books, and the Bible has been much used and eagerly sought by Moslems especially. The sales have been satisfactory also, and it is hoped that a larger and more attractive place can be secured for another year, so as to widen the influence of the place as a center for distribution of light."

Constantinople.—Scriptures go forth from the Constantinople depot to the two other depots, to Bulgaria, to the provinces of Adrianople and Salonica, in what has been European Turkey, to Constantinople, the capital, and all over Asia Minor, Armenia, Mesopotamia, and Northern Syria. This covers nearly the whole territory which has been the scene of the terrible conflicts of the past few months. The Agency has employed every reasonable means that Scriptures be distributed among the different armies. But transportation to Bulgaria and Salonica has been extremely difficult, and a greater part of the time impossible. Earnest requests for large supplies kept coming in, and large quantities of books were sent out, some of which certainly seem to have reached their destination.

Bulgaria.—A large supply for Bulgaria, for which our agents had been impatiently waiting, was held up at Varna, the port of entry, and a duty of one hundred per cent demanded. This we have declined to pay, especially as the books were for gratuitous distribution among the soldiers. We are in hopes of getting possession of them in due time on more reasonable terms. The Agency has found it difficult to keep in close touch with the missionaries in Bulgaria through whom our work there is carried on. We have not yet succeeded in getting

much information, but we know that our workers have been doing what they could, and we know that they were eager to get the supplies which were sent. But at such times we must expect to encounter serious difficulties, and we have reason for gratitude that these difficulties have to some extent been overcome. Mr. Marsh writes from Philippopolis:

"The past months have been a time of unusual experience. War drives its own wheels at full speed and force, and blocks most other wheels. Our health report has been a serious and prominent feature of the situation. Our faithful colporteur who has worked the eastern part of our field with Yamboul as center so many years, passed away suddenly in August. I myself have not been well for six or eight months. For four months I have not been out of the city. Three operations have left me very weak, but now I am up again and at work. Then our good colporteur here in Philippopolis has been ill for some weeks past. Word came to me that he expressed himself thus: 'Mr. Marsh and I have worked together many years, and now will we die together?' I at once sent him word that I had no idea of taking that course, and that I would not let him off until he had sold at least ten thousand more Testaments. So he has turned over a new leaf, and is improving, gaining strength and courage. With such a health report you will hardly expect a good sales' report. Yet I am sure you will be satisfied. The results of the year's work have been better than I dared expect."

The total distribution in Bulgaria for 1912 is 20,007 volumes, of which 12,410 were grants, against 14,061 for 1911.

European Turkey.—From Salonica we have practically no information of what they have been able to do. Communications are difficult. An attempt was made to get a good supply of Scriptures to our friends there *via* Trieste. We have learned indirectly that these books finally reached Mr. Haskell at Salonica. Presumably colportage has been out of the question since the war began, though considerable effort had been made previous to that time. Our aged colporteur in Adrianople remained there after the outbreak of hostilities. We do not know whether he is still living or not. There have been some rumors of his death. Likewise the old man at Rodosto has not been heard from. No general colportage has been possible in the Adrianople province since the war began. Both of these old, tried veterans had been at work previous to the war, though both of them are too weak and too old to travel much.

At Constantinople our four men and one woman have continued their efforts all through the year, overcoming difficulties and doing something. One of them is a Greek subject, and we had some apprehension that he might be expelled from the country, or at least experience some ill treatment. He was called up at one time to give an account of himself, but he apparently was not regarded with suspicion and was allowed to continue his work without molestation. All these city colporteurs have come into close touch with the sick and wounded soldiers and with the refugees from the conquered territory. They

have done what they could in gratuitous distribution among the Turkish soldiers.

The total distribution in European Turkey for 1912 was 9,997 volumes, of which 5,201 were in Constantinople. This is against 8,417 in 1911, of which 4,453 were in Constantinople.

Asiatic Turkey.—The work in all the Asiatic provinces has been more or less crippled but not suspended as a consequence of the war. Railways, steamboats, and all means of transportation have been monopolized by the government to such an extent that shipping boxes into the interior has been difficult. This of course has crippled the colporteurs as to their supplies. But before the opening of the Balkan war, while transportation facilities were still available, large supplies had been sent into the interior, so that in some degree the probable needs of the colporteurs had been fairly well anticipated. Thus a greater or less quantity of Scriptures has gone into circulation in each one of the seventeen Asiatic provinces in which the work of this Agency is carried on.

The total distribution in Asiatic Turkey was 47,988 volumes for 1912, against 40,491 in 1911.

As it seemed very desirable that there should be a thorough inspection of the work of all our interior colporteurs, the ablest and most experienced of the staff was appointed early in the year to undertake this task. Mr. Mosdichian has served the Society for many years at Cesarea, and has met with great success in that territory. He has displayed unusual tact in organizing and overcoming opposition and obstacles, and is in every respect a suitable man for this special work of examining, conferring with, and stimulating the colporteurs. He cheerfully undertook the work, and felt confident that he himself would be greatly benefited. His reports show a most interesting journey, and convey much information regarding the condition of the colporteurs and the difficulties they have to contend with. We hope that it was the means of encouragement and instruction to them all. Mr. Mosdichian was received with courtesy by the missionaries in the various stations, and with some of them had profitable interviews as to improving the agencies for Bible work. We hope he may be able to do further work in this line in the near future.

The following are extracts from the letters of our agents in the different provinces:

Nicomedia.—"I have come safely through 1912. In various places I have met highwaymen and deserters from the army, but I have escaped harm. I have presented *gendarmes* who were guarding the roads with free copies. In some cases Turkish women, learning of our work, have blessed it and prayed for it. In the villages and towns, in the *hans* and coffee houses, I have tried to supply different people with books in their own language. The attitude of ecclesiastics has greatly changed. Formerly they used abusive language, now they are respectful, and even become purchasers. In nearly every city, town, and village, in nearly every home, there is great sorrow over the results of the war. The Bible is doing its great work of love, drying tears, cheering

hearts, supporting the suffering, giving hope to the wounded. I have had some narrow escapes from death, but I thank God I am still spared to go on with the work I so much love. The year 1913 is the thirtieth of my work for the Society."

Broosa.—"Poverty and misery prevailed in the places I have visited during this year. The crops were poor and money scarce. But I have pressed on in my efforts. In many places men are sowing the seeds of infidelity and perverting the minds of the people as to the Bible. Nevertheless many still acknowledge the power of the Bible in reforming and uplifting human life. In many towns the ecclesiastics are filled with anxiety and earnestly request me to visit the coffee houses and distribute Scriptures, begging me not to refuse the books if the people perchance have no money, but to give the books, and they themselves will collect the money to pay for them. In one village the priest went around with me and urged the people to buy and read. In another place the priest said to me: 'To-morrow, Sunday, I am going to announce at church that a Bible colporteur has come. Let all who have no Bible buy one. You will find it a treasure and a source of blessing.' I have made some effort among the Jews in Broosa, among whom also infidelity is on the increase. The rabbis are much impressed with the need of the Bible in the schools."

Smyrna.—"I meet with no opposition from officials or others. My work is a constant privilege and joy. I have distributed many Gospels among the soldiers—Turkish, Bulgarian, Jewish, Armenian, and Greek. I have visited their tents and read to them from the Gospel, and spoke to them of Christ."

Manissa.—"For more than a month I was prevented from work by the sickness of my family, but since that I have been quite active. As to sales, our hopes have not been realized, though I have done my best."

Konia.—"I have noticed quite a change within the year. Formerly people insisted that these were Protestant books, intended for proselytism. Now the motive of the Society is recognized, evil speakers are rebuked, and in place of abuse I hear expressions of appreciation and gratitude. The Roman Catholics are opposed to our work. A priest burned a Bible before my eyes. I have had pleasant experiences with Moslems. I was talking with a Turk who claimed that this was not the genuine Gospel. I opened the book and read some passages about courtesy and peace with others, and about the proper treatment of enemies. Others were listening and exclaimed, 'Yes, this is the true Gospel.' I offered a Bible to a Moslem, and he bought it at the price I claimed, and that without any attempt to bargain. Afterward others persuaded him that he had been cheated, and he brought it back with the complaint that it was not genuine. He called a policeman, and we went together to the police station, where he was found in the wrong. He took the Bible under his arm and walked away. At another time I was with a group of people who were sitting. A policeman rebuked them for sitting in the presence of such books. I often hesitate to put my bag on the ground, because people believe that to do so is a sin,

showing want of respect to the sacred book. At one town I have a helper belonging to the Bektashi sect of dervishes. He has sold a good many books."

Nev Shehir.—"At one place a young man (Greek) struck me and used abusive language. I made some complaint of him before the Community Council. He afterward apologized for his conduct. As for the Mohammedans, their attitude changed with the beginning of the Balkan war. They complained of my offering them foreign books, when I knew very well that they had a book of their own."

Angora.—"Bible distribution has not been particularly successful. The district is strongly Mohammedan. It is our duty to work for Mohammedans, but the circumstances growing out of the war have been peculiarly unfavorable. The Turks have been exasperated, and they have been greatly aroused against Christianity and against its Sacred Book. Even among the Christians there has been no marked success. With the greater personal liberty under the new political régime, attacks upon religion have grown more common and more coarse. Political leaders think this is a good policy. The ecclesiastics have not been courageous enough to resist this spirit. Religious lessons have been dropped from the school curriculums. Even among the women infidelity is on the increase. Our duty is plain. If we fulfill it, the people may be brought back to their faith."

Cesarea.—As already stated above, Mr. Mosdichian, our agent here, has spent much of the year in visiting distant colporteurs. As to his own field he writes as follows: "My long absence, my helper's illness, and the wars have diminished distribution. The helpers in the outlying towns have done fairly well. War and infidelity have wrought great havoc, especially among the Christians, but we have fresh reasons for confidence in the final triumph of God's Word. We are now in the presence of ruins. It is God's children who will repair them. During my long journey in the interior I have found that even the most degraded drunkards and criminals wish to lead better lives, and that they respect those who teach them how. I have also found that itinerant colporteurs have contributed much in the general uplift of these people. I am glad that we now pass from a trying year to a more promising one, from a year of fear to one of gladness."

Trebizond.—Our faithful agent in this district has had some interesting experiences with government officials. He is conscientiously opposed to taking his oath before a court. He was recently called upon to do so, and much patience was shown by the authorities. But as he persisted in his refusal, he was finally fined three Turkish *liras* (\$13.20) and discharged. The man's fidelity to his conscientious convictions amazed and greatly pleased, especially Turks who heard of it. It is hard for the average Oriental to understand this degree of devotion to conscience. In another case he was subjected to a searching cross examination by a Turkish governor as to his motive in selling Bibles and as to his motive in calling himself a Protestant Greek. He bore this examination with remarkable dignity and earned the admiration of the Turks, who failed to intimidate him. The colporteur writes as

follows: "The following facts are noteworthy: (1) Since the people began to be interested in politics, Moslem young men have been looking at the Bible in an unfriendly way. (2) Sales of the Bible have been made mostly to young men below the age of twenty-five in every nationality. I did not sell as many as thirty copies to people above twenty-five during the whole year. (3) It looks as though prejudice against the Bible among Greek young men is tending to disappear, as, during the eight months I traveled, I sold 360 copies in the modern language and only nine in the ancient. Though one still hears the words, 'These are Protestant books,' no attack is made against the Bible, and the buyers are glad to possess the books. (4) Infidelity is making terrible progress among the Armenians. Not only are Bible lessons not given to children in the schools, but from what I hear boys say, I understand that bad ideas about the Bible are being suggested to their minds. In spite of all this, the condition is not hopeless."

Samsoon.—"I have made it my practice, whenever I saw a group of people sitting together, to go to them and read from the Bible. Some purchase, others refuse even to listen to Protestant books. At one place I was reading thus to people of three nationalities. Suddenly a Turk arose and complained bitterly of another who kept talking with someone, showing no courtesy or respect to the man who was reading. Then an Armenian arose and also expressed indignation. One of my helpers in a village carries as much as fifty pounds of books on his back, and carries them around the villages on foot. He has walked many miles carrying his Bibles thus on his back. He was enrolled in the army, but deserted, and went away somewhere. I found an Armenian who had been a brigand. He bought a Bible for his son and came with his wife to my Bible reading. Some wicked men tried to draw him away to a saloon, but he still prefers to come to the 'Bible-man.' I visited the prison at Ordo, but was not allowed to carry my bag with me. However, I filled my pockets and distributed among the prisoners. At a certain village a Turk heard me make a little address and was greatly pleased. He called a Greek friend, exclaiming: 'Come and listen. There is a man here who can preach to fifty mosques and fifty churches.' The Greek said: 'That man keeps no fasts and no holy days. I will not listen to him.' Two hours later, while resting by the roadside, this Turk approached on horseback. He dismounted and invited me to mount with my books. And we went thus quite a distance. From Fatsa to Samsoon I was obliged to take a boat, as there was no steamer. There were five Greeks in this boat who were using very bad language. I promised to give them books if they would stop swearing. Afterward I learned they were much impressed. Our passage was stormy and we were drenched. We arrived at Samsoon late that night. Next morning other boats came in, and their passengers expressed astonishment to our captain that he succeeded in coming in so easily in such weather. The captain replied: 'Do you see this blessed man? He read to us from the Gospel, and prayed with us, and God gave the wind, and we were able to come in.'"

Sivas.—"I formed good resolutions for the year, but severe illness

incapacitated me for much work. I have been unable to travel, but have gone about the streets of the city."

Marsovan.—"God has helped me to guide back to faith some who had been led astray by unscrupulous infidels. Many wise and experienced people have shown their appreciation of our Society's work. Many officials have shown their respect for the Bible and courtesy to the 'Bible-man.' Notwithstanding the two wars, some good work has been done. The unsafe condition of the roads has interfered with traveling. The people are stricken with poverty, and many are unable to earn enough to sustain life. Many have purchased by paying in installments. In the prosecution of my work I hear of many touching incidents and experiences. A court official said to me, 'I am sincerely grateful for the book I got from you; it has filled me with happiness.' I gave a Bible to a sick man whom the doctors had given up that very day. He recovered and afterward showed the Bible to his doctor, and said, 'In this book I have found a physician who would not give me up.' A Circassian who got a Bible afterward said to me: 'I now understand Christianity and its Sacred Book as I have not before. True Mohammedanism should be to live according to such precepts.'"

Harpoot.—"God has permitted me another year of work. I have twice encountered brigands, but without loss or injury. I was well received by Kurds at Dersim, and sold them copies. A Kurdish Bey visited Harpoot and called on me. I found he was a Kurd whom I had met on the road some two years ago, and to whom I had given a New Testament. I was very glad to learn from others that this man's character had greatly improved. There has been quite a movement among Turks here. They often come to my depot and ask questions about the Bible. Ten of them were especially interested and held little meetings by themselves to read and discuss the Bible. I was very hopeful about them, but they were taken off to the army, and I completely lost touch with them. I have been permitted to visit the prison every Sunday and talk and pray with the prisoners. During the year I have visited fifty-four new places and secured thirty new helpers. There remain places still unvisited which I hope to reach ere long. War has emptied our villages. Not an Armenian man is to be found between nineteen and thirty years of age. Some have gone to the war, others to America in order to escape the war. There is thirsting here for spiritual truth; workers are sadly needed."

Erzroom.—"Two obstacles to Bible work are deeply felt by some: (1) The animosity between Christians and non-Christians. This obstacle is growing less by the promulgation of Protestant ideas and the circulation of the Bible in vernaculars. (2) The increasing infidelity among young men. Unhappily this is due largely to the ignorance of the ecclesiastics and the formalism in their services. A truly enlightened and reformed clergy would have great influence in counteracting the rationalistic tendencies."

Erzingian.—"Apparently in this region the Bible has become an out-of-date book,' said a boy of fifteen to me. 'These books you are selling are not good for us. Give them to the priests and to old people and

let them read them.' Another young fellow said, 'Religion is a proof of ignorance and the Bible is a book for the uneducated.' It would seem that under a free and constitutional political system the need of religion and spiritual life disappears. Two young men were talking irreverently about the Gospel, when a Turkish officer appeared and asked for a Gospel. He took it and kissed it, and raised it to his forehead—a silent rebuke to the two young nominal Christians. In some of the Armenian schools they still hesitate to put Bible study into the curriculum for fear of its Protestantizing effects."

Bitlis.—"This is a hard field. I have done my best to push on the work among Armenians, Turks, and Kurds. A government official (Roman Catholic) came to my shop and asked for a good book to read. I gave him a Bible. He opened and looked at it, and threw it back, saying he did not want such a book, but something political. I read some passages to him. He saw how deeply moved I had been by what he had done, and asked why I felt so, and I explained how irreverent it seemed to me. He finally took the book and went away. Some days later he came again, bringing a Moslem Sheikh with him, who bought a Bible. A few days later another man came from the Sheikh and wanted a Bible. The enlisting of Armenians in the army has done good, I think, because they take with them a Bible or New Testament to read in the barracks. The Turkish soldiers hear them reading, get interested, and afterward come themselves and buy copies."

Van.—The arrangement for Van continued as formerly for eight months, but was not satisfactory. The man was an excellent and faithful worker in the joint employ of mission and Bible Society. He has been a tactful and successful evangelist, but not much of a Bible colporteur. And so, with the assistance of Dr. Reynolds, a new man was secured to devote himself wholly to the Bible Society's work. Dr. Reynolds writes of him as follows: "He has been at work with a considerable measure of success, and the prospect seems to be that a good work may be hoped for, particularly if the country settles down, so that it will be safe for him to visit the more distant parts of the field. He seems to find ready access to the Gregorian churches, and so is able to accomplish a good evangelistic work also. I trust that the doors will be opened for work among the Moslems."

Diarbekir.—The shopman refers severely to the influence of the Tashnagtzagans, or Armenian Socialists, in belittling the Bible. "They advise us to give up religion and substitute amusements. Some of them advised me to stop selling this old, effete book, as no one believed in it any longer. The influence of these people was energetically resisted by some pious teachers, who had their pupils buy Scriptures, and themselves gave Bible lessons."

Diarbekir.—The traveling colporteur writes as follows: "I was ill for two months and unable for some time to travel. In January many of our people were anxious that Scriptures should be distributed in the prisons. They collected money to help the work, and a generous distribution was made. A Moslem Sheikh dreamed one night that he saw Mohammed, and as he looked upon him, the prophet seemed to draw

his sword and surrender it to Christ. The next morning he reported his dream to the governor of the city." Formerly that might have meant death to the Sheikh, or long imprisonment. It is suggestive how the Moslem mind is working these days. The colporteur gives a long list of the places he has visited during the year, and some interesting details. The following will be sufficient: "In one village I was helped by the Gregorian teacher and priest. I left some books. The money was sent next day by the school-teacher with an order for more books. Later he invited me to an annual school festival, and ordered still more books. I was treated with much courtesy. I wanted to give a Bible to the school and one to the teacher. He accepted the former, but for the latter said a much cheaper one would do for him. Two years ago I was driven away from a certain village with the dogs at my heels. This year, in that same village, I was cordially entertained in two houses and received some contributions for the Society. At another village the priest slammed the door in my face, but the schoolmaster welcomed me. Most of his pupils purchased copies. At a mountain village I was talking to a group of people at night. Kurds listened with interest from the flat roof. At a certain village where I was working a printed paper came to Turks. On reading it they were filled with fear and trembling. It purported to have come from the prophet, and said: 'Oh, Moslems! What are these dark days that have come upon you? Your wickedness has reached the lowest point of degradation. How can I come now into God's presence and speak to him in your behalf?'" This colporteur has visited many villages, and met with many interesting incidents. He has traveled over mountain roads and through deep snows, and suffered many hardships. He seems to be truly consecrated to his work, a work of love and mercy, and the success he has met with has greatly cheered and stimulated him. "I know," he says, "that such success in such a district and in such a time, among a half civilized people, is due entirely to divine help."

Mardin.—Mr. Andrus intimates that his man has had much annoyance from other colporteurs coming into his field and underselling and otherwise competing with him. As a result his work has been small.

Oorfa.—The old colporteur who served the Society for a long period of years, died, and in his place a new man has been working. He was selected for us by our friends in Oorfa, and is strongly recommended. He has entered energetically and hopefully upon his work. He writes: "I have now been in the work five months. On going to the market the first book I sold was to a Turkish official. This seemed to me a good omen. Since that I have talked with many Turks and sold copies to most of them." An interesting incident recently occurred at Oorfa. Three Turkish women asked the Armenian priest to open the church that they might go in and pray. Then they told him they could read, and asked for Turkish Gospels. The priest who had been interested in the affair, went to the colporteur and asked for the books. They were given after the priest had invited an American missionary lady, who happened to be in Oorfa at the time, to act as Christian teacher for these Turkish women.

Aleppo.—"I have distribueed 685 copies—362 to Armenians, 138 to Turks, 100 to Jews, 42 to Roman Catholics, and 42 to Greeks. The contributions to the Society have been two hundred piasters. I have had many religious conversations. I have preached in various towns and churches, and spoken over 150 times in prayer meetings and from the pulpit, on the Bible or kindred topics. Among my helpers is a good Christian woman, who carries the Bible to the homes of the people. I have met with some obstacles during the year on account of the war and have been hampered in traveling. This field is a hopeful one."

Aintab.—"Many people have taken Scriptures this year also, both for themselves and their families. Protestant young men, going to the army, take a Bible or New Testament or some portion in their pockets. A young man who went to Homs, took a Turkish Bible, hoping to find opportunity to read it to his comrades in the barracks. He lends it sometimes to soldiers who are able to read. His officer was so pleased with the young man that he was not taken to the front, but was left at Homs. An illiterate Armenian soldier bought a New Testament, and when I asked, 'Why do you take it since you cannot read?' he replied, 'I will let others read and I will listen.' Some people made donations of Bibles and New Testaments to poor soldiers. A pupil of the school for the blind went to a Moslem village during the summer vacation and took along the Gospel of Matthew, so as not to forget to read. One evening, while sitting in the house of the chief man of that village, he opened his book and read. The chief man was so much impressed and pleased that he gave half a dollar to the boy. He afterward had the boy read while he listened. Many who emigrate to America take Bibles with them. About two months ago a church member bought ten New Testaments for those who came to church without Bibles. He put them on the pulpit. These books are distributed among the congregation, and when the service is over this man collects the books and puts them again on the pulpit. Some were ashamed and felt constrained to buy books for themselves. A Turkish *hoja* who came to the hospital, said exultingly that he had read the whole Bible through five times, and advised other Moslems in the hospital to buy Bibles for themselves. A young Turkish girl who had been wounded by her brother and was lying sick in the hospital, said with a joyful heart that such a message from God had never been read to her, and that she was deeply impressed by these words. When she is well a Turkish New Testament will be given to her."

Marash.—"We have spent this year safely without untoward events. I have traveled nine months, being 126 days on the go from place to place. There were not many sales among Turks—only 91 copies. The reason is the war, which caused some coolness on their part. We hope that in the coming year old friendship will be resumed. One peculiarity of this year is that our Roman Catholic brethren have been more willing to buy Scriptures, and their animosity has lessened. Another happy item is that in Armenian towns and villages the Bible is being taught in the schools. This began with the present year. When in villages for the Sabbath I was invited to speak in churches, which I

gladly did. I also visited sick people. I visited ten villages, entirely Mohammedan, in the district of Islahieh. I gave books to railway workmen, German engineers, Greek officials, and others. When in cities I go around with my bag in hand. There have been some contributions to the Society."

Adana.—"The year 1912, like former years, was marked by some unfortunate events growing out of the mixed political conditions. Difficulties constantly increased, and the instability of the government has increased lawlessness and brigandage. I have twice encountered brigands on the mountains, but have been mercifully saved. In one case I had stopped for lunch by a cool spring, and had let down the load to rest the animals. Suddenly I was surrounded by four mounted Circassians, masked and armed to the teeth. There was no escape, and when the brigands demanded what I had, I had no alternative but to obey. I offered a part of my food, but after they had consulted together, the leader asked what I had in the boxes. I replied: 'The Word of God. We are working for the good of men. If you like, I will give you each a copy.' Then there was a wonderful change. The leader pointed to the hills and ordered his comrades to withdraw, and so I escaped. Three points are worthy of mention: (1) My helpers have improved as the result of visiting and stimulating them. (2) I have had more ready access to Moslem villages than formerly. They buy few books, but are very attentive when I read the Bible to them, and so seed is sown for the future. (3) During a ten days' visit at Dort Yol I sold a large number of copies, most of them in coffee houses and drinking saloons."

This closes our report for perhaps the most memorable year in the history of this Agency—memorable for the extraordinary difficulties and for the perseverance with which the laborers have overcome them; memorable as the record year of the Agency's history; and memorable above all things else for the increased facility of approach to our Mohammedan constituency and the enlarged distribution that has resulted. The greater nearness has been temporarily disturbed by the Italian and Balkan wars, but we may confidently expect that this estrangement is only temporary, and that the future has still more memorable successes in store for all earnest effort among them.

ASIA

The Society has correspondents in Persia, Arabia, and India. Interesting information of these countries is given below. The reports from the Society's Agents in Asia follow. These will be found, as usual, crowded with information and stimulus.

PERSIA



THE event of the year in our Persian work has been the visit of the Rev. Marcellus Bowen, D.D., the Society's Agent in the Levant, to Persia, with a view to more thorough understanding of the needs of Bible work there and a complete report to the Society in New York. This journey involved considerable personal inconvenience and even hardship, severely taxing Dr. Bowen's health. He, however, made the long journey in company with Mrs. Bowen.

They went first to Tabriz and Urumia in the west, and thence by way of Tiflis to Resht and Hamadan, though they were prevented, by the toils of the journey and the time necessary, from reaching Teheran. Dr. Bowen remained long enough to be present at the mission meeting, and then turn his face homeward.

The first beginnings of the Society's work in Persia were from the base line of its Levant Agency. For seventeen years it had its own Agent, the Rev. W. L. Whipple, but for the last sixteen years it has stood back of the Presbyterian missions, and done its work through the missionaries. For several years both the missionaries and the Society have felt the need of such a visitation as Dr. Bowen was able to make. He was received with great cordiality, attended the councils of the missionaries, and made a full report to the Society. The results of this visit will appear in next year's Annual Report; meanwhile we have pleasure in reporting that amid many distractions and interruptions, caused by the disturbed condition of the country, the work has gone forward prosperously on the whole.

A new station has been developed in Meshed in the Province of Kharassan by the Rev. L. F. Esselstyn, who

was sent there by the Presbyterian Board to extend its mission work. The Society has sent them gifts of Scriptures. The following table, sets forth, so far as figures can, the results in the mission stations of the East Persia Mission of the Presbyterian Church for 1912.

Copies circulated during the year as detailed below :

TEHERAN					
Bibles 158	Testaments 220	Portions 297	Total 675	Dollars 85	Cents 20
HAMADAN					
81	108	845	529	68	54
KERMANS SHAH					
81	115	128	324	46	01 (Approximately)
RESHT					
100	197	304	601	70	00 (Approximately)
MESHED					
779	468	2,013	2,960	168	45
599	1,108	3,087	4,789	438	20

These stations further report the persons employed with some particulars as to their work as follows :

TEHERAN		
Number of persons employed in Bible distribution....	3	
" days spent by them in this work.....	387	
" miles traveled by them, about.....	1,500	
" towns and villages visited.....	4 cities, 13 villages	
HAMADAN		
Number of persons employed in Bible distribution....	9 including correspondents.	
" days spent by them in this work.....	One has given his whole time for the past 6 months	
" miles traveled by them.....		
" towns and villages visited, about.....	80 I have not the exact data at hand	
KERMANS SHAH		
Number of persons employed in Bible distribution	2	
" days spent by them in this work.....	100	
" miles traveled by them.....	840	
" towns and villages visited.....	16	
RESHT		
Number of persons employed in Bible distribution	2 (4 or 5 voluntary workers)	
" days spent by them in this work.	210	
" miles traveled by them....	700	
" towns and villages visited.....	17	
MESHED		
Number of persons employed in Bible distribution....	8	
" days spent by them in this work, perhaps..	150 all put together	
" miles traveled by them.....	500	
" towns and villages visited.....	3 cities and 33 villages	

Reports from the West Persia Mission are not so full or

satisfactory, owing to the fact that they are in the area of greatest disturbance. The Tabriz Station, however, reports as follows :

TABRIZ

Copies circulated during the year as detailed below :

Bibles	Testaments	Portions	Total	Value
211	458	338	1,002	\$151 58

This makes the total for both East and West Persia (as reported):

Bibles	Testaments	Portions	Total	Value
810	1,561	8,420	5,791	\$619 78

These statistics furnish an outline only of the struggle for another year to bring the Bible into this stronghold of Mohammedanism.

To fill up the picture we append some narrative reports that have reached us through the year from some of the stations.

Dr. C. A. Douglas reports from Teheran as follows :

Our eyes have long been strained in eager hope to see the day when the impenetrable wall of Islam might give way to the advance of Christianity. It has seemed as though nothing would avail until the haughty pride and ignorant self-sufficiency of Mohammedan countries had been humbled by the loss of temporal sovereignty. In these days we have only to lift up our eyes on the course of current events to realize how marvelous is the way God is moving his arm in breaking with a rod of iron the nations that oppose the Kingdom of his dear Son. This yielding of the last great barrier to the triumph of the Cross is being hastened by the internal corruption and dissension so apparent in all Moslem lands to-day.

It is safe to predict that the next few years will witness a change in the attitude of the heretofore fanatical, intolerant Moslem multitudes. As their eyes are opened to see the depth of their own wretchedness and error, there is bound to be an increasing hunger for the true Word of God and a more earnest and general groping after the true Light of the Gospel in these lands of the Crescent's shadow. Christians everywhere ought to have the weight of the vast Moslem world greatly on their hearts in prayer these days—not only to ask that entrance may be given to the life-giving Word, but to entreat that the mighty power of the Spirit may accompany his own Word, in a manner not yet realized in these anti-Christian lands, making it effectual to their salvation.

During the past year in Persia there has been a steady increase of distress and poverty, but somewhat less disorder, since the different factions have fought one another until there was no spirit left, and robbed until nothing remained worth carrying off. There is a form of

government, a Cabinet with some show of authority, but no Regent or Parliament, and nothing is done contrary to the wishes of Russia.

The work of Bible distribution has been carried on as well as circumstances permitted and with a good degree of success, in some places with a really remarkable success. It is an achievement of much hard work and persuasion every time a copy of the Christian Scriptures is placed in the hands of a Moslem. It is naturally as distasteful to him as a bitter pill. He has not the unsophisticated mind of the African or the open-mind of the Chinaman. Besides, he is desperately poor, and the ratio of illiteracy must be at least ninety to ninety-five per cent.

Still, in these hardened, fast-barred hearts instances constantly come to light of how God's Word quietly works its miracles of grace. An unusually serious, attractive young man, passing the Teheran church, was drawn inside by the music and his own curiosity. What he there saw and heard made so much impression on him that he resolved to investigate further. He bought a copy of the Persian Bible and carried it off to his village among his kindred near Kazvin. Despite their taunts and persecution this fine Moslem lad continued in diligent study of the Word, in which he recognized God's voice speaking to him in that wild, adverse environment. On his return after a year to this city, he declared that he was ready to accept Christ. He is now a pupil in the mission school and a faithful, humble attendant at the church services. We are hoping that God may be able to do great things in him and through him for his native country.

An Afghan, dwelling in the crowded native quarter of Teheran, went to an apothecary's shop to buy a little medicine. That night, as he idly sat on the floor of his chamber, he noticed that his medicine was wrapped in a paper that had printing on it. He picked it up and began to read. The more he read, the more amazed and interested he became in the message of the printed page. By the providence of God, who alone can bring good out of evil and make the wrath of man to praise him, the apothecary was using a thrown-away, despised Bible to wrap up his medicines in, and the Word was thus entering homes where no other Christian messenger could go. The Afghan could not rest content until he had secured a copy of the Book, of which his leaf was a part. It has become his daily food; and though the courage is lacking openly to confess Christ, when prayers are now said in that home, according to the Moslem rule, the reading is taken, not from the Koran, but from the "Injil i shareef" (the Blessed Gospel).

A devout priest in robe and turban went up at sunset to pray on the mosque roof of a celebrated Mohammedan shrine city. In some way in that strange place a leaf of Holy Scripture was being blown about by the wind and attracted his attention. Perhaps some fanatical Moslem had carried the book to that quiet retreat for unobserved perusal, and becoming enraged, had torn it to pieces. That single page took a firm grip on the priest's heart. Months afterward, while on a journey to a distant city, he happened to be walking down the street in Teheran past a Bible room, when he noticed the Scriptures displayed in the window. Entering, he looked around fearfully to make sure no one

was present but the attendant, whom he besought to lock the door lest any fellow Moslem might see him, a holy priest, in so compromising a place. "Not my position and livelihood, you know, but my very life would be endangered were I to be seen here," he said. He then set to work to compare the volumes on sale with the stray leaf he had found, to make sure there was no mistake. Several days he came and silently, diligently searched the book, which he was afraid to buy and take with him on his journey.

There must be many, very many, in these Moslems lands who have been convicted by the Word and are convinced of its truth, yet who are restrained by fear of men from openly acknowledging Jesus, Son of Mary, as Lord and Saviour.

It has been a pleasure for this Agency to respond during the year to the needs of other portions of the field. Because a colporteur was much needed at Resht, our Teheran colporteur was lent to go there and labor for three months, and his salary was continued by this Agency. During the thousand miles he traveled on this tour about 600 copies of Scriptures in twelve languages were sold.

Because the Bible work at Hamadan was crippled from lack of both Scriptures and funds, we were glad to spare 100 tomans (\$90) and 405 volumes of Scriptures as a grant from the Teheran Agency.

With a better located, better equipped depositary in Teheran, with the continued liberal support of the home Society, and with the help in prayer of all who have at heart the interests of the Kingdom in this old Bible land, we hopefully anticipate the great things that God's Holy Word is able and sure to accomplish for the redemption of Persia.

From Hamadan the Rev. Jas. W. Hawkes writes:

I believe our sales have been larger this past year than any year yet and hope we may be able to do better during the present one. For the first half of the year we had only a part of the time of our sub-agent. During the latter half we had a new man who gave us all his time, besides having a shop opening on one of the principal streets. The colporteur was in the Society's service only four months. For the past four weeks I have been giving these two men, with some others, a weekly lesson in the Bible which, I trust, will inspire them to do much more efficient work. The colporteur made three trips to the province south of us with one of our native preachers, visiting more than one hundred villages. Only one of these trips occurred during the four months in which he was in the pay of the Society, but he sold 8 Bibles, 82 Testaments, 50 portions, total, 90. Mostly they were well received on the first and second visit to these villages. Once they were requested not to stop, but go on to the next village for the night. At another they learned that a fanatic had persuaded those who purchased Scriptures to destroy them, and at a third they learned that colporteurs of the British and Foreign Bible Society had been robbed not far from there and their Scriptures were given to the wind to carry about over the desert.

The difficulty of work in a Mohammedan country is illustrated by a report that has come from Kermanshah by way of Teheran :

Owing to the zeal of the native pastor at Kermanshah, whilst acting as a Bible colporteur, a great tumult was raised by the fanatical populace, and the pastor's life was in jeopardy and the mission work seriously threatened. To save his life, the pastor fled for refuge to the British Consulate, where he remained some days.

You will be glad to know that Mr. Stead writes that the excitement created by the pastor's large sales of Scriptures has now practically subsided, and that our work is likely to be helped by the advertising it gained.

The Rev. Chas. R. Pittman writes as follows from Tabriz :

The Bible depot now located on the church lot has been for a little over a year in charge of Rabi Binyamin of Urumia, who has brought his family to Tabriz and is now established in the work. Except while on tours he has kept the salesroom open in the forenoons, and in the afternoons has peddled Scriptures in the bazar and at the Russian camp. Sales of Scriptures in eleven languages have been made amounting to over 150 tomans. Besides selling Scriptures, Robi Binyamin made two tours, one of forty-eight and one of forty days, and has succeeded in making friends among Moslems and Russians, and has made the Bible depot a center for evangelistic work, bringing many of these friends to church and to our homes to call.

This department has been one of the encouraging features of our work this past year, and we hope it will continue to grow as an important evangelistic agency in this field.

The Rev. Mr. Esselstyn reports as follows from Meshed, the "Far East" of Persia :

Meshed, its capital and chief city, lies in the fertile valley of the river called the Kashfa Rud. It is not only the chief city of the province, but it is a very important center for all this part of Asia. It is connected by wagon road with Askabad, the capital of the Russian province of Trans-Caspia, situated on the Central Asian (Trans-Caspian) Railway, 170 miles northwest of Meshed. It is connected with Afghanistan by a caravan trade route; the important commercial city of Herat, the capital of western Afghanistan, being 231 miles southeast of Meshed. It is on the great overland trade route to India, connecting with railroad at Nushki 1,000 miles from Meshed and 90 miles west of Quetta, in Baluchistan.

The city of Meshed has 80,000 resident inhabitants and 40,000 village people, within a radius of twenty miles, who are a part of the daily life of the city. Under normal conditions it is said 100,000 pilgrims visit Meshed annually. There are 2,000 Afghans in the province, mostly in Meshed, besides 1,500 families of Barbarees, whom the Ameer disowns because they are refugees from Afghanistan and belong

to the Shiah sect of Islam. Besides these, Afghan traders are constantly going and coming between the two countries.

Till comparatively recently, Afghanistan was a province of Persia. So late as 1838 the Persian sovereign personally conducted an unsuccessful campaign to recover Herat. At present, although Persians welcome Afghans, who are the chief owners of camel transport, no Persian or other foreigner can enter the kingdom of the Ameer without running considerable risk. Afghanistan holds the doubtful distinction of being the last Hermit Kingdom in Asia. But with the influence of modern civilization making progress inside, and surrounded by English and Russian influence outside, it takes no great stretch of imagination to foresee the day when missionaries will enjoy the same privileges in Afghanistan that they do in other similar countries.

Ameer Habbib Ullah Khan has established the Habibiya University in Kabul, constructed a telephone system along the route from Kabul to Jallolabad, which is the great thoroughfare between Kabul and Peshawar by way of the Khyber Pass, has constructed roads between the principal cities of his kingdom and inaugurated a motor-car service, is making tentative efforts to develop deposits of coal and iron near Kabul, has a printing office publishing a newspaper, has an internal postal system, and is about to begin constructing a telegraph system, has factories for making soap, firearms and ammunition, shoes and cloth.

The Russians are pressing as hard against the northern boundary of Afghanistan as their preoccupation in Persia and other circumstances permit. A branch of the Central Asian Railway has been built to Kushk, which is only 80 miles from Herat, and 12 miles farther south is a Russian garrison at Chihil Duckhtaran on the frontier. Another branch railway goes to Tanur Sangi, which is also on the frontier. The Oxus River, which for a long distance is the boundary between Russia and Afghanistan, is being regularly navigated by Russian steamboats as far up as Patta Hissar. A branch line of the Asian Railway is projected from Samarkand south to the Afghan frontier at Termes, which is practically the same as Patta Hissar on the Oxus. A branch of the Askabad Railway is projected from Tejan, following the Kashfa Rud to the very northwest corner of Afghanistan at or near Zulfikar.

India has a railway touching the Afghan frontier at New Chaman, which is about 100 miles north of Quetta, and another at the Khyber Pass 80 miles west of Peshawar.

During the last six months political disturbances in Meshed and the province of Khorassan have been unique, including the bombardment of the holy shrine of Imam Riza by the Russians on March 30th. Russians now control the city, and the sooner it is acknowledged that they have come to stay, the sooner all interests will settle down to what is to be their normal condition for the future. In Meshed they have a garrison of about 2,000 soldiers, foot and horse, with more than 50 officers and several field guns and maxims. They also have garrisons at Kuchan, Nishapur, and Sabzevar.

Mesched is greatly changed since my visit here seventeen years ago. At that time a foreigner was almost never seen in the bazars, and when seen, was likely followed by a curious crowd of men and boys. In fact, I myself was mobbed, and had it not been for the intervention of the acting British Consul and the Persian Governor-General, I never knew what the results would have been. Now, however, Russians and all foreigners may frequent the bazars almost as freely as in Teheran, and I have frequently seen Russian ladies shopping in the bazars. During the past few years a number of modern schools have been opened by the Persians.

But fanaticism is still to be taken into account. One of the leading *mollahs*, recently preaching in the great mosque, said: "One of the faults of the English is that they want to Christianize Mesched." This was a reference to the establishment of the American Presbyterian Mission here. During the past winter the boys of one of the largest schools "walked out" because "the modern sciences are taught, but the religious law of Islam is not taught."

During the past nine weeks I have had a remarkable sale of Scriptures in this fanatical stronghold of Islam. In fact there has been a "run" on Scriptures. I have sold more than 1,250 copies in less than ten weeks, as the following table shows. Most of them have been sold to residents of Mesched, some to villagers, and some to pilgrims.

Language	Bibles	Test's & Ps.	Testaments	Parts
Armenian.....	8	....	8	....
Russian.....	....	42	100	210
Pashtu (Afghan).....	....	....	5	30
Jaghatai (Eastern) Turkish.....	....	....	....	26
Persian.....	99	....	66	657
Totals.....	102	42	174	938

There is now ready a large opportunity for work in Khorassan and Seistan, and by the time we take possession of this opportunity, it may be possible to cross the border into Afghanistan. In any case, our chances for entering Afghanistan will be a great deal better if we develop a large and influential work on this side of the frontier, and even now we are in a position to exert a strong influence on the Afghans by such a development.

ARABIA

Our report from the Arabian Mission of the Reformed Church in America comes this year from the Rev. F. J. Barney, Missionary Secretary. With the grant in aid of \$500, to which was added \$91.75 in collections received on the field, 4,101 volumes, consisting of 77 Bibles, 120 Testaments, 3,904 portions, were circulated in Arabia. Mr. Barney refers to a decrease of about eight hundred copies in the circulation, and says:

This is mainly due to conditions in the southern part of the field, in

Oman. Disappointments in getting colporteurs figured largely, but the main trouble was the closing up of the country against touring due to political conditions. These conditions were entirely local, that is, they had nothing to do with the Tripolitan or Balkan wars. Inter-tribal wars figured largely, and then the ruler raised a storm of protest against himself by allowing the British to throttle the gun-running business. It is only now that the embargo against our traveling inland has been removed and my men are now on the road. In Bahrein the workers were just able to hold their own. There the Tripolitan war, and then the Balkan, aroused bitter feelings and the colporteurs sometimes met abuse of words. Touring wider afield was out of the question. Conditions on the Pirate Coast have not at all changed, and all foreigners, including Moslems, are still shut out. When the war started with Italy the Turks shut Haasa up tight, and these two regions are about all there is as a field for touring Bahrein.

As to spiritual results, it must be confessed that such have been meager. Reports are the same from our whole field. On the one hand the Scriptures find a ready sale, of course speaking relatively, with reference to what the work used to mean and as being in a Moslem land. Perhaps we should not be so faithless and make more of this fact, which is surely in the scope of the Holy Spirit's activity. On the other hand, our appeal to accept its message of grace through Christ Jesus seems to meet with more indifference than ever. Just as Islam is disintegrating politically in the wider field, so we see it here morally and spiritually. Right here in Muskat practices are in vogue that had their origin in African fetishism, and that without rebuke. It may be the blackness of night before the dawn; let us hope so.

INDIA

A gift of the entire Bible in New York Point Print and the New Testament in American Braille was sent to the North India Industrial School and Training Home for the Christian Blind at Rajpur which is connected with the embossed lending library for the blind in India.

SIAM AND LAOS

The Agency in Siam was established in 1890. The circulation is mainly in the Siamese and Laos languages, though a considerable number of Chinese Scriptures reach the Chinese, many of whom are settled in Bangkok. The Siamese Scriptures are printed and published in Bangkok. The circulation for 1912 was 98,556 copies, which makes the total since the establishment of the Agency, 860,832 copies. The Agent is the Rev. Robert Irwin, with headquarters at Bangkok.



DURING the year the Rev. John Carrington, D.D., the veteran Agent of the Society, passed to his reward. He died October 13, 1912, and he is buried in the Siam that he loved and served for a generation. Simple, genuine, and great, he stands out as a significant figure in the missionary annals of the Far East. The Rev. Robert Irwin, who had gone out to be his assistant, has been appointed Agent, and this, his first report, we now present.

The hand that ought to have written this report is still forever, and the notes it was continually making and which were invaluable because of long experience, are lost. Like all earthly things, therefore, the report of the new Agent will be incomplete. Dr. Carrington and I spent the year mostly in different parts of the country and along somewhat different lines of work, so that beyond two tours of five weeks together and a short time in Bangkok, I know very little of the details of his work. In the nine months of his service he traveled 1,974 miles, visited fifteen chief towns, and sold 9,159 books. His report would make thrilling reading if we could have it, because he was energetic, persistent, and aggressive, and had his own ways of doing his own work, as all great men have. He was universally respected and greatly beloved by very many. Perhaps no other minister of the gospel in Siam has been called upon by so great a variety of classes and nationalities for pastoral services. His funeral *cortège*, which both in numbers and representative quality vied with that of two other great Americans, Stroebel and King, attested his popularity and the widely felt sense of loss at his departure.

Perhaps the chief characteristic of Dr. Carrington, as I see him, was devotion to his duty as Agent of the American Bible Society. He never took a vacation, but kept steadily at work in all weathers in spite of advice of physicians and protest of friends, and, though utterly homesick, he refused to leave Siam a day sooner than the time set; he actually lengthened it by a month so as to be able to give a full report of the year and probably of the more than twenty-two years of his life as Agent

here. He literally lay down his life for the Bible Society. Sunday morning, October 6, he ate breakfast as usual and was stricken down on the street half an hour later. His sufferings were mostly mental. Gradually consciousness and the power of speech and motion left him, and he quietly passed away Sunday afternoon October 13, without having given any information or direction concerning the work in which he was so interested.

"He lay like a warrior taking his rest,
With his martial cloak around him."

I regret that I have not the data to form an estimate of what the Society has accomplished in Siam under Dr. Carrington's agency and in what ways and to what extent it has supplemented and increased the missionary activity here. I am hoping that Dr. E. P. Dunlap, a missionary friend of Dr. Carrington of long standing and often a fellow Gospel tourist, will do this as a part of this report.

WHAT HAS BEEN DONE DURING THE YEAR

Purchase of Scriptures

Chinese Scripture portions and New Testaments to the extent of over nine thousand copies, at a cost of \$163.28, have been purchased from the British and Foreign Bible Society's Agency at Singapore.

Preparation of Scriptures

Nearly three thousand dollars, half the year's appropriation for all purposes, have been spent in printing the Scriptures in Siamese and Laos. Unfortunately, I have not with me the full list of portions printed. The adjustment of affairs necessitated by Dr. Carrington's sudden removal consumed so much time that at the earliest moment I had to tear myself away from Bangkok to attend to the long neglected work in the north. I am writing this report by a camp-fire in a Laos jungle on the way to Nan, and find myself hampered by the fact that in my haste I forgot to bring some papers necessary to full information. Here is a partial list: Laos—Luke 11,500, Matthew 8,000, Ruth 12,000, I. John, Jonah, and James each 10,000, Peter and Jude 2,000, and Revelation 3,000; Siamese—Samuel 2,300, Epistles of John 20,000, Esther 15,000.

The Laos Mission is to be commended for the energy shown in completing the translation of the New Testament in Laos this year, besides some advance on the Old Testament. We congratulate them. The following are the New Testament books completed this year: Ephesians and II. Corinthians by Dr. Campbell; I. Corinthians and Hebrews by Mr. Freeman; Revelation by Dr. McKean, and the Thessalonians by Mr. Irwin. Matthew has been revised by Mrs. McGilvary, and Dr. Dodd has made considerable progress on the revision of Genesis. The revision committee of the Siam Mission has completed the revision of Numbers, Joshua, and Judges, and are at work on Genesis.

Distribution

I am glad to be able to report that, notwithstanding the loss of

months of Dr. Carrington's energetic colportage, there has been a leap upward of about fourteen thousand copies over last year's record. 98,556 copies, mostly of Siamese, Chinese, and Laos Scriptures, have been distributed. The increase has been mostly in Laos, though Lower Siam shows a slight increase also. There is a greater demand for the Scriptures than ever before, and an increased interest in Bible study. A man and wife at Ban Nong Petit, Chieng Mai, finding so many interruptions during the day, study together till late into the night after the children are put to bed.

We are probably meeting the demand in the missionary-worked sections of the field, but with more and better trained men we can increase this demand both here and in the regions beyond. People in this country revere the written page, particularly a religious one, so that there is good hope that not many books are destroyed. The fact that the Christian Scriptures teach a different religion from their own does not especially detract from their sacredness. Some even use them as offerings at the temple in order to make merit. A woman at Lakawn bought a Siamese Genesis at three cents in preference to a Laos Matthew at two, because she thought it a more acceptable offering—howbeit, she beat me down to two.

Tours

Dr. Carrington and I, accompanied by two Chinese colporteurs, made two tours together, one of four weeks to Singora, Nakawn, Sri Tamarat, and other large towns in the peninsula; the other of one week to Petrelew and towns up the Me Plasol. Dr. Carrington made a tour of a few days to Hua Hin, the end of the extending railway from Petchaburi southward. He expected to spend a long time in that part of the country, but was recalled by the death of Hon. Hamilton King, American Minister to Siam. I spent half the year touring in the Laos country, in Prae, Lakawn, Lampoon, and Chieng Mai provinces.

While I cannot approve of the Agent spending his time selling books when so much of the country is without the Gospel, and he can multiply himself by finding and training natives of the country to do this as efficiently and at a far less cost, still I am glad to have had some of such experience. It let me see Dr. Carrington at first hand, and the amount of hardship he was willing to undergo for the cause. Our sole outfit for a month's tour was a suit-case apiece and a small bundle of bedding; no cook, no "boy," not even a coolie, in a land of no conveniences and where everybody travels with practically a household of goods and from three to twenty men.

At Singora, a big town four hundred miles south of Bangkok, the only place we could find to put up, after three hours' search, was a filthy room over a Chinese restaurant and opium den. We ate anything that would go down. The only thing we liked was the coffee, and that was strained through the proverbial sack, rinsed occasionally in a bucket of water that had to do service until it was finished. Bathing had to be done at the public well, and we usually chose night time for it, disliking to have our white skin on exhibition. This is a sample of what we

had everywhere. Dr. Carrington never uttered a complaint; he was used to it. Then, too, it let me see the real life of a colporteur. I realize now that it may be one thing to send a company of men to do a certain piece of work and quite another to know what it means to do it. Taunt, insult, silent slight, are particularly hard for Orientals to bear because of their ideas of politeness, and our men have a full share of all of these. Occasionally we hear criticism on them by those who do not know the circumstances, and who have only Western standards by which to judge them. Dr. Carrington had a profound sympathy with his colporteurs, and he believed in them thoroughly. This year they have traveled about fourteen thousand miles.

Colporteurs

In regard to our present staff of colporteurs, we have Siamese, Chinese, and Laos. Only one Siamese is at work in Bangkok, and he has been at it for twelve years; one Siamese at Petchaburi, and an occasional one in other parts. The hard life of a colporteur does not appeal to Siamese Christians. These men do good service for the Church, however. Nai Ame, our colporteur at Petchaburi, recently turned over to the missionary, Dr. Eakin, a list of a hundred names of persons he had been instructing. One of our most serious problems is to get Siamese workers for their own people. Chinese workers among Siamese people are a compromise to the necessity of the situation, and must be considered only temporary.

Twenty-two Chinese, about an equal number of "sprinkled" and "immersed," this being a burning question, have been at work for most of the year in Bangkok, and two in Petchaburi. They have traveled in all directions and have taught as well as sold according to their ability, for most of them cannot speak Siamese at all, and only three fairly well. The force was recently reduced in Bangkok to five by a "walk-out to save face." They had made charges against one of their number, and being unable to substantiate them before a constituted court of the church, felt that there was nothing else to do. In this little experience they showed two marked characteristics of their race, presumption, almost childish, each charge being witnessed to by a single person—and a genius for organization. When this can be directed to good ends it will be as potent as it is now for evil.

The Laos men, perhaps owing to the missionaries' insistence on personal work from the time a convert is baptized, make excellent colporteurs. They are really colporteur-evangelists, colportage alone not being found possible. The mission pays half the salary. They are not strong on selling, but, on the other hand, every book given away is backed by personal instruction and exhortation. Noi Moon of Chiang Mai said: "Do not hurry us on the selling. Not so very long ago we could not even give books away. Let the people try the books first; if they like them they will be willing to buy later."

We look with keen interest on the development of the theological seminary in Chiang Mai. It will really be a practical training school for Christian workers. It is to this school that we must look for men

in any large number for our opening work in Siamese, French, English, and Chinese territory around us. Enough good men are not in sight yet for even the needs of the present occupied fields. Even with this school we may not be too sanguine because it is hard to get men to go away from their own town and district except for a short time. We may have to take the slower, harder method of raising up a local force in every place and using those for the extension work who will go for the short time.

Extension

The Laos Mission of the Presbyterian Church of America is pushing forward along the lines laid down a year ago, though the obstacles in both French and British territory seem insurmountable, and this Agency is planning to do its full share of the work of putting the Gospel into all the broad expanse of country east and north. A considerable part of this unoccupied Laos-speaking country belongs to China, and we hope that those who are leading the movement for the extension of the missionary work in China will see that this is really a part of that work and will give us the portion of their goods that falleth to us, both mission and agency.

Colporteur-evangelists have spent some time this year in British territory at Chieng Tung (Keng Tung) and in the districts along the Mekong River, from one of which, Muang Nyawng, there has recently come news of a company of ninety believers wanting baptism. We are also in correspondence with the Swiss Mission at Song Khone regarding colporteur work in that section of Cambodia.

No real work has yet been possible in reducing the Kamu language to writing and translating the New Testament into it. We have not yet gotten in touch with the teacher we hope to have undertake the task. It takes a letter a long time to penetrate these remote regions, and many never reach their destination. One of the large timber companies has promised "to do its share" in financing the project, along with the other companies employing Kamu laborers, and some of the other companies are considering the matter.

After a year's correspondence I have succeeded in getting a copy of a Miao Matthew, but without a key, so that it is of no help yet. We have just got in touch with a Laos evangelist of Nan whom we hope to secure for work among the Yao people. These are closely connected with the Miao, though superior to them.

Internal Work

To glance at our present field of work. The pressing and ever-increasing need is for men of consecrated zeal and trained efficiency in distributing Scriptures. The missionaries of all the missions in this country feel the same pressure. We have to repeat and reiterate this need until to some it becomes tiresome, mostly for our own sake, because we are in danger of letting down the high standard of efficiency and of becoming content to get along with the best men we can find; but if we steadily face the need for ideal men, then do we with patience and persistence train them. It is this conviction of need and the cer-

tainty of supply, if we are faithful to our available candidates for Christian work, that compels me to seize every opportunity for Bible instruction and bring on myself the charge of going outside my proper sphere as the Bible Society's Agent.

During the year I have traveled 8,590 miles, visited fifty-three important towns and cities, presented the Bible cause to our thirty churches and congregations by sermons and hundreds of letters in Siamese, Laos, and English, assisted in a five days' Bible and Workers' conference at Nakawn Sri Tamarat, and conducted nine Bible classes, with an average attendance of seven men, for eight days. The main thought in these classes is the deepening of the spiritual life and preparing the men to listen for the call of God, though we attend strictly to the study of the sacred text.

Mission Appreciation

The Laos Mission at its annual meeting recorded and forwarded "its expression of the great loss which the Mission and Bible work in North Siam has sustained in the death of the Rev. John Carrington, D.D.," "the gratitude of the Mission to the American Bible Society for the generous aid given to this work now for many years past," and, "also the pleasure and profit derived from a visit of the Rev. Robert Irwin, the present representative of the American Bible Society. This visit has greatly stimulated and forwarded the putting of the Scriptures into the hands of the people."

CHINA

The China Agency was established in 1876. Its headquarters are in Shanghai, and there are seven non-Chinese superintendents of Chinese colporteurs, situated in Peking, Canton, Kiukiang, Chengtu, Hankow, Changsha, and Chungking. From these cities as centers colporteurs go out in every direction through the empire. The circulation is chiefly in the Mandarin, Wenli (Classical), and Easy Wenli languages, but also to some extent in the local colloquial dialects spoken by millions of people. The circulation for 1912 was 1,867,404 copies, which again, like the figures for last year, exceeds the record of any previous year since the organization of the Agency, and brings the total distribution up to 15,919,326 copies. The Agency is in charge of the Rev. Dr. John R. Hykes, D.D., 14 Kiukiang Road, Shanghai.



HE Chinese revolution and its aftermath naturally bulk largely in Dr. Hykes' annual report. A single sentence may be quoted from its concluding paragraph: "Formerly our anxieties were occasioned by how to increase the circulation; now they are caused by how to restrict our sales." This astonishing paradox is explained in the context and forms the real crux of the immediate problem with which the Society must deal—how to meet the demand of the New China for the Bible.

The year's issues and circulation, though larger than ever before, still fall far short of meeting the actual bona fide demand for the Word of God.

The year 1912 marks an epoch in the history of this great and ancient people. It saw the realization of hopes long deferred. After a relatively bloodless revolution, free from the excesses and outrages one would naturally expect in a conflict between Oriental races, the "Great Pure" Manchu dynasty was overthrown and the Republic of China established. From the time when the Manchus conquered the glorious Mings, 265 years ago, the Sons of Han have never ceased to hope that they might regain their inheritance. In the wake of their disaster numerous secret societies sprung up among the Chinese, the object of which was to expel the Manchus and place one of their own race upon the "Dragon Throne." Notwithstanding the infliction of the most terrible punishment upon the members whenever and wherever found, they continued to flourish and they never lost sight of the main object. The Taiping Rebellion, 1854-64, was the supreme effort to get rid of the

hated Manchus, and it would have succeeded but for foreign intervention. It would be interesting to know what China would be to-day if the Taipings had conquered. There have been many local uprisings in different parts of the empire with the same object in view, but in every case they were ruthlessly put down by the authorities. Until the present revolution took place there was no organized effort, taking in the whole country, to overthrow the government. This revolution was therefore the culmination of a purpose dating back more than two centuries. The Chinese know how to bide their time.

Since the "Boxer Uprising," when the insane attempt was made to drive the foreigners into the sea (although it is suggestive that the first slogan of the fanatics was "Overthrow the Manchus, exterminate the foreigners"), those most conversant with China felt that a crisis was rapidly approaching, but what form it would take no one could predict. The opinion of those best able to judge was that foreigners would be involved, and that subtle methods, rather than violence, would be employed to make it impossible for the strangers to abide within her gates. Therefore it was a pleasing surprise when the revolution broke out in the closing months of 1911, to find that the fiat had gone quietly forth that foreigners were not to be molested. Be it said to the everlasting credit of the Chinese that foreigners, to the remotest corners of the empire, were amply protected in person and property except in cases where the exigencies of war rendered it impossible. The bolt came out of the blue, but it passed harmlessly by the missionaries, even those isolated in the most distant stations.

A year has passed since the inauguration of the new republic, and the reconstruction period has been remarkably free from disorder. Missionaries are back at their stations and pursuing their work in peace and quiet, and under more favorable conditions than ever before. The outburst of ridicule with which the adoption of a republican form of government was received has died away, and it is generally recognized among those who know them best that the Chinese are capable of solving the problem of self-government, and that they will evolve the system under whatever name best suited to their needs. They are a very resourceful people, and will not fail in anything they undertake.

There are very knotty problems for the new China to solve in connection with finance and the outlying possessions, particularly Mongolia, but she will arrive at a correct solution somehow, some day. The government is handicapped by being still "provisional," and not having been recognized by the Powers, but no one can truthfully say that it has not commanded respect and confidence.

It is not the purpose in this report to discuss the political conditions or the problems which confront the new government, nor is it desirable to mention the changes which are taking place in matters of administration; but it may not be inappropriate to refer to one striking change which makes for more friendly relations between the people and the officials. The haughtiness and overbearing manner of the old mandarin has been replaced by a democratic spirit which is truly com-

mendable. Our representative in the capital had some business with an official high in one of the principal departments of the central government. He called several times at his office and found him out, but left his card. One day he met him riding up one of the principal streets of the city in a brougham. The official saw the foreigner walking in the opposite direction, stopped him, got out of his brougham and attended to the business on the street! Such a thing was unheard of under the old régime. The new officials are courteous, easily approached, and prompt in the dispatch of business.

With the new China has come a new era for Christian missions. The profession of Christianity is no longer a bar to official employment. Many high offices are filled by earnest, active Christian men who live their religion and make no secret of it. The ban on Christianity has been removed, and it looks as if the most perfect religious liberty will be accorded to all classes of the people. The Gregorian calendar has been adopted and all public offices in Peking are closed on Sunday. This recognition of the Sabbath as a day of rest is a distinct influence in our favor.

Perhaps the most notable and remarkable change is in the attitude of the common people toward the foreigner. In the old days one could not put his head out of his house without being reviled as a "foreign devil" or worse, and on a journey the ring of epithets was never out of one's ears. Now it is the rarest thing possible to hear a single disrespectful word even when traveling in the interior.

Missionaries have not experienced any opposition in their work from officials or gentry, the two great sources of trouble in the past. There never have been such favorable conditions for preaching the gospel. A remarkable thing occurred in Peking while I was there on my recent visit. The 12th of February was the first anniversary of the proclamation of the republic. It was to be commemorated in the capital, and the Temple and Altar of Heaven and the Temple of Agriculture were thrown open to the public and *evangelists were given the first choice of space in the Temple of Agriculture for their services.*

So far as our own work is concerned the opportunities are simply marvelous. Our colporteurs are courteously welcomed to the homes of the wealthy and titled, where a year ago they would not have dared to so much as knock at their doors.

On the streets, in the markets, at the fairs the sales have been unprecedented. This is perhaps due to the fact that for the first time the people feel that they are perfectly free to buy if they want, and the possession of Christian books will not entail any trouble. At one of the great fairs in Peking Mr. Strong himself sold on an average one thousand copies a day for twelve days.

Another very remarkable thing is the demand for Bibles and Testaments from students—not only those in the mission schools, but those in the government schools as well. In some cases this may be accounted for by the influence of Christian teachers in the government schools. In some cases these pupils go so far as to *demand* to know the teaching of the Bible, and the teachers were forced to add the Bible as

a text-book to the curriculum. Literally hundreds of copies of the Bible have been sold to these students, who before the revolution would have been conspicuous by their opposition to Christianity.

It is suggestive that the Chinese bookstores find it necessary to add the Scriptures to their stock.

On New Year's Day the Temple and Altar of Heaven were for the first time freely thrown open to the public. Mr. Strong was given a place on the balcony of the Temple of Heaven, directly opposite the main entrance, for selling Scriptures. This is the first time anyone has had official permission to sell Bibles and preach the gospel from this sacred place. He and the colporteurs continued this work for ten days.

The fact of the matter is that all of the barriers have been broken down. China is open, as never before, to the Gospel. The attitude of the people is that of honest, interested, receptive inquiries after the *Truth*, and it only remains for the Church to enter in and possess the land for Jesus Christ.

Translation and Editorial Work

Union Bible

WENLI VERSION TRANSLATORS

Rev. D. Z. Sheffield, D.D. (retired October, 1912),

Rev. J. Wherry, D.D.,

Rev. P. J. MacLagan, Ph.D.,

Rev. L. Lloyd,

Rev. T. W. Pearce.

The Rev. John Wherry, D.D., reports as follows:

"The Year's Work.—A meeting of the committee was held in April and May at Dr. Sheffield's in Tungchow, at which there were present Drs. Sheffield, Wherry, and MacLagan, and the Rev. T. W. Pearce. The book of Proverbs, which had been reviewed by the members of the committee privately, was taken up by the committee in session as a whole, and the text finally agreed upon. The departure of Dr. MacLagan to England on furlough, and the illness of the chairman rendered further work at that time impossible. A session of longer duration it is hoped can be arranged for early next year.

"General Progress.—Of the thirty-nine books of the Old Testament drafts have been made by the members of the committee of thirty-two or more, including the longest and most difficult ones. Of these the text of Job, Proverbs, and the first half of I. Samuel has been subject to a slight recension, definitely fixed, and these are virtually ready for the press. Of the remaining books, most of those of the Pentateuch, the Psalms, Isaiah, and one or two others have been reviewed by three or four members of the committee, including the author of the draft. II. Kings, I. and II. Chronicles, Ezra, and the Minor Prophets are just starting on their round for criticisms.

"Dr. Sheffield's Retirement.—The committee greatly lament the retirement of their chairman, Dr. Sheffield, whose resignation impaired health has made imperative. His aptitude and qualifications for the work, his deep interest in its success, his conscientious and painstaking diligence, coupled with many years of experience, first with the New

Testament and then with the Old, have made his services invaluable. Happily he has been able to finish the drafts of the books assigned to him, and to review the most important of those drafted by others, so that the translation of the larger part of the Old Testament will benefit by his labors. Our earnest prayer is that a suitable man may be found to take up his work."

Executive Committee.—There has been no change in the personnel of the Executive Committee, and the names remain as they were given in the last report. The committee deeply regret the retirement of Dr. Sheffield and record their appreciation of his long and able services, so well described by Dr. Wherry. Dr. Sheffield's place as a translator has not yet been filled, but steps are being taken to secure a worthy successor. Dr. Wherry has been appointed to the chairmanship of the company of translators.

Future Progress.—From this time onward the translators expect to be able to meet more frequently and to have longer sessions each year. Draft translations of more than four-fifths of the whole Old Testament have now been made, and the next three years should see the greater part of the work completed.

MANDARIN VERSION TRANSLATORS

Rev. C. Goodrich, D.D.,

Rev. F. W. Baller,

Rev. C. W. Allan,

Rev. Spencer Lewis, D.D.,

Rev. E. E. Aiken.

A further change in the company of translators has taken place. The Rev. W. Hopkyn Rees, who was elected at the close of last year, subsequently accepted a position in connection with the Christian Literature Society of China, and announced that he was unable to serve. The Rev. E. E. Aiken, formerly of the American Board of Commissioners for Foreign Missions, North China, has been appointed in his place.

Owing to the absence of Dr. Goodrich and Messrs. Allan and Rees from China, no session has been held. But progress has been made, as will be seen from the following notes:

(1) Dr. Goodrich returned from furlough in September. While in America he completed his draft translation of Proverbs, Ecclesiastes, and Deuteronomy.

(2) The Rev. F. W. Baller has finished his draft of the section of the Old Testament allotted to him and has gone over several other books.

(3) Dr. Spencer Lewis has been in West China the whole year and has made no report.

(4) The Rev. C. W. Allan was able to give about two months to translation work before leaving for England on furlough.

New Arrangements.—In accordance with the scheme submitted to and approved by the three Bible Societies, arrangements are now completed whereby the translators will in future reside in Peking and give their whole time to work, with the object of completing their labors on the Old Testament in three years and a half from the beginning of 1918.

Dr. Goodrich and Mr. Baller are already in the capital, and the other three translators are expected to be settled there next February or March. The salaries of the translators (with the exception of Mr. Baller) will in future be provided by the Bible Societies, who will also provide the necessary house accommodation.

Popularity of the New Testament and Psalms.—The Mandarin Union Version New Testament and Psalms continues to gain in popularity, and is now being widely used in all Mandarin-speaking provinces. An unsolicited testimony to the value of this translation is quoted from a letter to the general secretary by a member of the Wenli company of translators:

"Let me add that the Psalms in the Mandarin Revised Version afford me the most heartfelt satisfaction. After using the book daily for long periods and carefully, I am brought to the conclusion that of all Old Testament translations in Chinese that have thus far come under my notice, this is undoubtedly, markedly, outstandingly the best. I find in this new book more satisfaction than seemed to me possible at a first glance. It is well and thoroughly done, a notable advance in Scripture revision on behalf of the Chinese people."

Executive Committee.—The membership of the committee remains unchanged.

Manufacture

Printing.—Last year's report under "Printing" contained these words: "Unless the prophecies of those longest in China and best qualified to judge of the probable effect of the new régime are wrong, we shall have to print a much larger number next year or fail to meet our obligations to this people." The prophecies proved to be correct. The demand for Scriptures was greater than ever before, but unfortunately we were unable to meet our obligations to the new China. We had to refuse to fill orders aggregating more than 300,000 books because we did not have the money to print them. We knew that the Board dealt as generously with China as the Society's finances would permit, but we were seriously handicapped by the unfavorable exchange ruling throughout the year. Gold realized at least twenty per cent less in local currency than it does at normal exchange, and therefore the money available for the manufacture of Scriptures was reduced in that proportion. We had to resort to all expedients to try and keep up with the demand from our regular staff and the missionaries who are co-operating with us. We were able to get along with printing 25,000 less Testaments, but this saving was more than counterbalanced by having to manufacture 8,500 Bibles more than last year. It was only by printing fewer of the more expensive Scripture portions that we were enabled to increase the number of the smaller type Gospels, and thus bring up the total portions printed to 16,000 more than 1911. By refusing to supply the larger type books, which were much asked for, we were able to print nearly 200,000 more portions than we otherwise could. We were so hard pressed that our stock of Mandarin portions at the end of the year was reduced to less than 55,000 copies, not enough to last Mr. Strong for one month.

The number of books printed this year is just below the 1911 record by 470 volumes. We manufactured 17,000 Bibles, 24,000 Testaments, and 1,157,080 portions, a total of 1,198,080 volumes.

Since 1910 the demand for Bibles has increased, while Testaments have not been so much called for. This is largely due to the progress in revision work. In 1910 the Union Version of the New Testament issued in its final form, and as many had been waiting for it, a large increase in the sales was the result.

Since that time the demand has fallen off, and this year we only report 24,000 as manufactured. On the other hand, the demand for Bibles has increased, and this is due to the publishing of a new edition in Mandarin, having the Union Version of the New Testament bound up with Bishop Shereschewsky's translation of the Old Testament. The book has already been printed in two sizes of type, and it is, at the time of writing, being set up in still another size. With this variety from which to choose, we expect a large demand for this, the latest Mandarin Bible.

The portions printed were 16,080 more than in 1911, but the figures would have been much larger if we had been able to deal with all the requests for books which we received, but this was impossible owing to lack of funds.

The following is a comparison of the manufactures for the past two years :

	Bibles	Test's	Portions	Total
For the year 1911	8,500	48,000	1,141,000	1,198,500
For the year 1912	17,000	24,000	1,157,080	1,198,080
Decrease from 1911 .....	.....	25,000	.....	25,000
Increase over 1911	8,500	.....	16,080	24,580
Total decrease from 1911				470

The following are the

Publications for 1912

Place of Publication	Dialect	Book	Volumes	Pages
Chentu	Mandarin	.....Matthew	10,000	740,000
"	"	.....Mark	5,000	240,000
"	"	.....Luke	5,000	400,000
"	"	.....John	10,000	680,000
"	"	.....Acts	5,000	380,000
"	"	.....I. John	5,000	55,000
"	"	.....Romans	10,000	380,000
"	"	.....Genesis	10,000	1,040,000
Shanghai	"	.....Testaments	6,000	3,600,000
"	"	.....Matthew	148,040	11,086,980
"	"	.....Mark	144,040	7,057,980
"	"	.....Luke	144,360	11,788,000
"	"	.....John	144,300	9,080,400
"	"	.....Acts	142,000	11,082,000
"	"	.....Romans	10,000	380,000
"	"	.....Genesis	96,000	10,088,000
"	"	.....Exodus	24,000	1,988,000
"	"	.....Job	15,000	900,000

Place of Publication	Dialect	Book	Volumes	Pages
Shanghai	Mandarin	Psalms	10,000	1,480,000
"	"	Proverbs	23,000	1,068,000
"	"	Jonah	1,000	10,000
"	Wenli	New Testament	1,000	428,000
"	Easy Wenli	New Testament	1,000	456,000
"	"	Matthew	9,000	666,000
"	"	Mark	9,000	450,000
"	"	Luke	9,000	702,000
"	"	John	9,000	576,000
"	"	Acts	9,000	702,000
"	Canton Colloquial	Matthew	14,000	1,008,000
"	"	Mark	14,000	644,000
"	"	Luke	14,000	1,062,000
"	"	John	14,000	840,000
"	"	Acts	14,000	1,008,000
"	"	Psalms	5,000	670,000
"	Shanghai Colloquial	New Testament	2,000	1,238,000
Weihshien	Mandarin	Matthew	15,000	1,100,000
"	"	Mark	15,000	710,000
"	"	Luke	15,000	1,130,000
"	"	John	15,000	930,000
"	"	Acts	15,000	1,130,000
Yokohama	Mandarin	Bibles (Reference)	5,000	6,565,000
"	"	Bibles	8,000	12,536,000
"	"	New Testament (Ref.)	2,000	1,238,000
"	"	New Testament	12,000	8,890,000
"	Easy Wenli	Bibles (Reference)	1,000	1,108,000
Foochow	Foochow Colloquial	John (Romanized)	500	82,500
"	"	Matthew	2,000	240,000
Hinghua	Hinghua Colloquial	Genesis (Romanized)	8,000	4,455,000
Totals			1,198,030	123,206,780

Publications for 1912, Classified According to Dialects and Terms

Dialect	Shen	Shangti	Compromise	Total
Mandarin	2,000	184,000	881,530	1,067,530
Easy Wenli	45,000	2,000	.....	47,000
Wenli	75,000	1,000	.....	1,006
Cantonese	75,000	.....	.....	75,000
Shanghai	.....	.....	2,000	2,000
Foochow	.....	2,500	.....	2,500
Hinghua	.....	8,000	.....	8,000
	122,000	192,500	883,530	1,198,030

New Publications

The following were published for the first time:

Shanghai Colloquial.—New Testament, final revision, No. 4 type.

Mandarin.—Bible, Bishop Schereschewsky's Old Testament and "Union" Version (final revision) of the New Testament, No. 4 type, also No. 6 type.

Mandarin.—Reference New Testament, Union Version (final revision) No. 4 type.

Hinghua Colloquial.—Romanized Bible in one volume, revised edition pica type.

Editions in Press

The following editions were in press December 31, 1912 :

	Copies
Mandarin Bible, No. 5 type, with Union Version New Testament and Compromise terms throughout.....	2,000
Mandarin and English New Testament, American Standard Revision and Union Version Chinese text.....	2,000
Matthew, Mandarin and English, texts as above.....	2,000
Mark, " " " ".....	2,000
Luke, " " " ".....	2,000
John, " " " ".....	2,000
Acts, " " " ".....	2,000
Matthew, " Union Version, No. 5 type.....	10,000
Mark, " " " ".....	10,000
Luke, " " " ".....	10,000
John, " " " ".....	10,000
Acts, " " " ".....	10,000
Matthew, " No. 4 type.....	5,000
Mark, " " " ".....	5,000
Luke, " " " ".....	5,000
John, " " " ".....	5,000
Acts, " " " ".....	5,000
John, Foochow Colloquial, Romanized.....	500
Total volumes in press.....	90,500

Additions to Stock, 1912

Direct additions :

	Bibles	Test's	Portions	Total
Manufacture.....	17,000	24,000	1,157,080	1,198,080
Purchased from other Bible Soc's...	888	56	9,048	9,973
Total direct additions.....	17,888	24,056	1,166,078	1,208,003

Indirect additions:

From Binders.....	10	380	.....	390
Total additions to stock.....	17,878	24,436	1,166,078	1,208,393

Issues for 1912

Direct issues :

	Bibles	Test's	Portions	Total
Sales at Shanghai.....	328	2,231	728	3,287
Sales at Foochow.....	505	496	1,584	2,585
Sales at Hinghua.....	387	2,969	1,894	5,250
Total sales at depot.....	1,220	5,696	4,206	11,122
Grants.....	97	560	16,972	17,629
Consignments.....	5,704	33,808	1,265,026	1,294,533
Total direct issues.....	7,021	40,069	1,276,204	1,323,294

Indirect issues :

Sales to other Bible Societies.....	5,800	105	40	5,945
Transfers to other Agencies.....	1,592	880	....	1,968
Issues to Binders.....	10	380	....	390
Total indirect issues.....	7,392	865	40	8,297
Total direct issues.....	7,021	40,069	1,276,204	1,323,294
Grand total for 1912.....	14,413	40,934	1,276,244	1,331,581

Issues from the China Agency for the Year Ending December 31, 1912

LANGUAGE	DIRECT				INDIRECT				GRAND TOTALS			
	Bibles	Test's	Port'ns	Total	Bibles	Test's	Port'ns	Total	Bibles	Test's	Port'ns	Total
Mandarin.....	2,794	29,227	1,180,101	1,212,422	5,436	6	-----	5,432	9,230	29,533	1,180,101	1,218,864
" & Eng	-----	218	-----	219	-----	55	-----	55	-----	273	-----	274
Classical.....	1,045	1,294	4,768	7,088	1,617	565	-----	2,172	2,862	1,849	4,766	9,267
Easy Wenli.....	454	126	46,025	46,605	-----	-----	-----	-----	454	126	46,025	46,605
Shanghai Coll.....	2,425	2,085	4,510	-----	87	-----	-----	87	-----	2,612	2,085	4,897
Soochow Coll.....	1,427	40	1,467	-----	-----	-----	-----	-----	1,427	40	1,467	-----
Canton Coll.....	320	802	36,500	37,622	-----	-----	-----	-----	320	802	36,500	37,622
Foochow Coll.....	1,041	416	688	2,125	249	162	40	551	1,390	578	708	2,676
Shantung	-----	-----	327	327	-----	-----	-----	-----	-----	-----	327	327
Romanised	-----	-----	327	327	-----	-----	-----	-----	-----	-----	327	327
Hinghua Rom	3,136	2,652	8,786	-----	-----	-----	-----	-----	3,136	2,652	8,786	-----
Mandarin Rom	-----	3	3	-----	-----	-----	-----	-----	-----	3	3	-----
Foochow Rom	7	38	162	207	-----	-----	-----	-----	7	38	162	207
Can't see & Eng	-----	1	-----	-----	-----	-----	-----	-----	-----	1	-----	-----
English	341	638	-----	971	-----	-----	-----	-----	341	638	-----	971
French	6	4	-----	10	-----	6	4	-----	-----	-----	-----	-----
German	2	2	-----	4	-----	2	2	-----	-----	-----	-----	-----
Russian	5	1	-----	6	-----	5	1	-----	-----	-----	-----	-----
Portuguese.....	3	3	-----	6	-----	3	3	-----	-----	-----	-----	-----
Swedish	6	6	-----	12	-----	6	6	-----	-----	-----	-----	-----
Spanish	1	1	-----	2	-----	1	1	-----	-----	-----	-----	-----
Japanese	6	3	82	91	-----	6	3	82	-----	-----	-----	-----
Mongolian	-----	1	-----	1	-----	-----	-----	-----	-----	11	-----	-----
Tibetan	-----	-----	2,800	2,800	-----	-----	-----	-----	-----	-----	-----	2,800
Totals.....	7,021	40,059	1,276,204	1,323,284	7,392	865	40	8,297	14,413	40,924	1,276,244	1,331,581

The *direct* issues for 1912 fell below last year as regards Bibles and Testaments. This was caused by a lack of stock. Although we manufactured sufficient Bibles to meet the need, many of these were not printed in time to reach the field for circulation. Though the Bibles and Testaments issued under this heading were fewer than in 1911, the direct issues of portions rose from 1,102,637 to 1,276,204, an increase of 173,567. The net increase over 1911, as shown by the following table, is 158,687. The year 1912 makes a new record.

Comparison of the Direct Issues for 1911 and 1912

	Bibles	Test's	Portions	Total
For 1912.....	7,021	40,059	1,276,204	1,323,284
For 1911.....	9,858	52,108	1,102,637	1,164,603
Increase over 1911.....	-----	-----	173,567	173,567
Decrease from 1911.....	2,837	12,048	-----	14,885
Total increase over 1911.....	-----	-----	-----	158,687

Total Direct Issues from the China Agency

	Bibles	Test's	Portions	Total
Prior to 1912.....	123,791	737,380	12,749,697	14,610,868
For the year 1912.....	7,021	40,059	1,276,204	1,323,284
Total direct issues.....	130,812	777,439	14,025,901	15,934,153

Circulation

The year 1912 has been a wonderful time in the work of circulating the Scriptures. All previous records have been broken. The splendid total of 1,367,404 is higher than 1911 by 218,786 volumes. There was an increase in Bibles of 2,979 and in portions of 219,617, though New Testaments fell below last year by 1,905 copies.

When we consider that many requests for books had to be refused,

and also that not only did we refuse all new applications from missionaries for colporteurs, but actually discontinued a number previously employed, the results are amazing. The *million* line toward which we longingly looked for years, and which was passed in 1911 for the first time, is already becoming faint behind us.

Comparison of Circulation for 1911 and 1912

	Bibles	Test's	Portions	Total
In 1911.....	10,205	45,390	1,091,118	1,146,713
In 1912.....	12,184	43,485	1,310,735	1,367,104
Increase over 1911	2,979	.....	219,617	222,596
Decrease from 1911.....	.....	1,905	.....	1,905
Net increase				220,691

Details of Circulation for 1912

	Bibles	Test's	Portions	Total
Sales at Depository.....	8,689	8,790	7,120	24,599
Sales by Correspondents.....	310	775	1,076	2,161
Sales by Colporteurs.....	3,689	31,962	1,273,816	1,308,467
Total sales.....	12,688	41,547	1,281,012	1,335,197
Donations at Depository	545	1,110	20,591	22,246
Donations by Colporteurs.....	1	828	9,133	9,961
Total donations	546	1,938	29,723	32,207
Total sales, as above	12,688	41,547	1,281,012	1,335,197
Total circulation	12,184	43,485	1,310,735	1,367,404

Distribution Through Correspondents

The number of books circulated by natives under the direction of missionaries has decreased somewhat, but this simply means that the work is changing in character. More and more the colporteurs working under missionary superintendence are reporting to our own sub-agents instead of to us here in Shanghai.

The total sales were 239,586, and to this should be added 2,161, the number sold by our correspondents apart from our paid colporteurs, making a total of 241,747 for the year.

For 1911 the figures were 308,447, a difference of 66,700 in favor of that year.

From among the letters and reports received we select the following:

The Rev. James Ware, of the Foreign Christian Mission, Shanghai, writes as follows: "Mr. Ching, who is working in the foreign settlements of Shanghai, has devoted a great part of his year's work visiting the schools and colleges. We are glad to report that there is an increasing interest in the Bible in these educational establishments, which is evidenced by the fact that Mr. Ching has sold to the students no less than 23 Bibles and 475 New Testaments, many of the books being of superior binding.

"The other Shanghai colporteur, Mr. Mao, is in charge of the city and suburbs. He is living in the south suburbs which contains a population of not less than 100,000 souls. Mr. Mao has done a great deal of work among the soldiers who are encamped here. These are mostly raw recruits, strong, lusty young fellows, who have plenty of time on

their hands, and they read with real interest the many hundreds of Scripture portions they have purchased. There has never been so great interest shown in the army toward the Bible as there is to-day. Mr. Mao is called upon to preach and to explain the books every time he visits the camps.

"Old Yang Ah-yioh, our oldest colporteur, is still hard at work. He is now seventy-three years of age, and in his thirty-three years of service has sold 113,900 Scriptures. His latest work has been among the prisons of Ningpo. He is allowed access to all the prisoners. When he first entered the largest prison the inmates said, 'Oh, sir, have you come to save us?' Yang replied, 'The Agent of the Bible Society has sent me with these books which are able to save you, body and soul.' He preached to them, and presented them with thirty-four portions, which they received with gratitude.

"During the year the men have sold 56 Bibles, 933 Testaments, and 18,909 portions. They traveled 15,998 miles."

The Rev. A. C. Bowen, of Changchow, Ku., reports: "The work of selling Gospels and Bibles goes on as usual, hand in hand with all other kinds of missionary activity. It is fundamental and of the very greatest importance. Too great stress of course cannot be laid on the importance in the spread of the gospel, and that means development along all lines of religious work. The better and the more attractive the books are, the greater will be the zeal of the colporteurs and the greater will be the sales. It seems to me that the above statement is almost axiomatic, for it is certainly true.

"The two colporteurs who are working with me say that they find everywhere the people are willing to buy the books provided that they have some knowledge of what the gospel means. In fact, they are not so much inclined to buy because of the novelty as they formerly were. Therefore the colporteur must be able to give the needed information before they are willing to buy. Hence, the need of greater efficiency on the part of the native colporteur. How can that be achieved?

"I verily believe no man should be accepted as a colporteur until after he has passed an examination in a course of study requiring sufficient knowledge of the Bible, and of their work, as may fit them for the same.

"With our own members of the church, those who are Christians, except as we cultivate in them the study of the Word of God and a love for it, it is impossible to develop them spiritually to any great extent. If it be so with those who are already Christians, how almost utterly hopeless is the task of diffusing religious and spiritual intelligence among those who are surrounded by the darkness of heathenism. Yet this is what we must do.

"I believe that one of the greatest needs in this work is intelligent colporteurs, who can read well and who give much time to reading the Gospel to the people. A real good reader is seldom found among them. I feel very deeply on this question, and am meditating methods that I believe will prove almost revolutionary in their effect on our work. The Chinaman loves to *kaung*, *kaung*, *kaung*, and it is largely *Kaung-*

suh-wo, but not *deen dau* ("preach, preach," and it is largely "wordy talk," not the gospel).

"I believe you ought to have something like an institute for the colporteurs, of a few days within a certain section, where they can study such things as you might think best for them to know, etc., in order to increase their efficiency.

"Our men here have done very good work during the past year, and are very interested in their work. I shall try to help them to become more efficient in the present year than they were in the past."

The Rev. T. N. Thompson, American Presbyterian Mission, Taining, Shantung, in the course of his annual statement, says: "I noted carefully at the beginning of the year what you said as to the small sales of 1911. I have tried faithfully to get the men to do better and have indeed made an advance, as we are able to report sales of 2,291 portions, 8 Bibles, and 15 Testaments. This has been done with but two colporteurs, working all year, and one man at work but six months. These men have succeeded in getting into the field 2,291 portions, as compared with 2,236 portions during 1911, when we had four men all the time, and two others part time. So looking at it from the point of the number of men employed, we have done much better than during 1911. We have also spent much less of your money in doing this.

"We have used about \$67 less of the cash funds of the Society during 1912 than we did during 1911, and have sold a few more books. This I consider quite an advance when we take into account that during the first four months of the year the greater part of our field was overrun by handitti, and but little work could be done. One of the men was robbed and beaten severely, but went on with his work after a few days' rest. One man I dismissed for cause. The country is much quieter now and a very healthful interest has sprung up everywhere in regard to things religious, and the two men now at work are moving along well and going far afield."

The Rev. T. M. Tong, a Chinese clergyman of the American Church Mission, writes: "I shall now give you a brief account of the work of your colporteur. Here at Wusih there are three missions, and all of them have colporteurs at work. It is therefore pretty hard for my colporteur to sell a great number. I believe he is an honest and energetic man. On one occasion he traveled too far away from Wusih, and I explained to him that he must not spend money in that way. After this he went to several places on foot. He has told me that the old country folks like books of a larger type, while the young people prefer the small portions. I think Wusih is progressing very rapidly, and our church has increased its membership greatly."

Distribution by Colportage

The Staff.—The Rev. Alfred Alf, who has been in charge of our work in South China, was, at the request of the Directors, and with the consent of our Board, lent to the John G. Kerr Refuge for the Insane, in order that Dr. Selden, the superintendent, might take a much-needed furlough. Mr. Alf seemed the only man available, and certainly he

was the only one qualified to take up the work, as he had a long experience in it in assisting the late Dr. Kerr, the founder of the Refuge.

The Rev. James Moyes was sent to Canton to take Mr. Alf's place, instead of going to Chungking as first planned.

The Rev. W. C. Hooker returned from furlough in November and at once proceeded to his old field in West China. He arrived at Chungking on the 29th of December, so that he had no work to report for 1912.

The Rev. Thomas Torrance had a very unsettled year. At the end of 1911 he and his wife were fleeing with the other missionaries to Chungking. That the Consul was wise in urging them to leave the city was abundantly proved by the perils of the trip. The boat in which he was traveling was fired upon by soldiers at one city which they passed, but happily none of the occupants were injured. He expected to remain in Chungking, but the Consuls deemed it unsafe to have the large number of refugees remain in the city; and on their arrival, they were ordered to move on down the river. At his earnest solicitation Mr. Torrance was permitted to remain as the only representative of our Society in West China, but on condition that his wife leave for Ichang with the other missionaries. She finally came to Shanghai on the advice of the Agent.

Mr. Hooker, our superintendent at Chungking, being on furlough, Mr. Torrance rendered most valuable service to the colporteurs during the trying times of the revolution, and it is entirely due to him that the staff was kept together. As soon as it was deemed safe he judiciously put the men to work.

Mr. Torrance was able to return to Chengtu from Chungking in February under special permission from his Consul. He was one of a very few missionaries who were accorded this privilege. This enabled him to direct the work of his staff of colporteurs, and but for his faithful and fearless (but always judicious) devotion to his work we should not be able to report the splendid results in his field.

After the troubles were over and missionaries were permitted to return to West China, he came to Shanghai to take his wife and child back to Chengtu. He arrived there on the 18th of November. It is remarkable that with the year so badly broken up, he is able to report such a large increase in his sales.

The Work.—When we take into account the general disorganization following the revolution, the figures reported by our superintendents are truly wonderful. The sub-agents themselves sold 83,994 volumes more than during 1911, and the native colporteurs working under their direction exceeded that year by 161,314. The total increase over 1911 under "colportage" is thus 245,308.

Mr. Strong sold 51,844 and his men 193,707 more than last year, an increase of 245,551. His total sales were over half a million copies. He says he could as easily have sold 750,000 if we could have supplied the books.

Mr. Crouse also reported for himself 3,496 and for his men 11,768 more, a total increase of 15,264.

Mr. Hirst's sales showed 19,674 volumes over 1911, while his men increased their sales by 109. During 1911 Mr. Hirst had only six months, so it is not so easy to compare the two years. That his colporteurs were able to do so well under the circumstances is a surprise. Central China proved a very difficult section of the country from unsettled conditions last year.

Mr. Elliott had many difficulties, yet his report shows a splendid increase of 59,999 copies, 32,286 being his own and 27,713 his colporteurs' figures.

Mr. Torrance is also among the advancing columns. He increased his sales by 14,648, and his colporteurs surpassed their 1911 record by 28,988, a total increase of 43,636.

There are only two stations where decreases are reported. The Rev. James Moyes had the double disadvantage of being in a new field, where his knowledge of the Mandarin language did not help him much, and of reaching that field just after the revolution. The decrease amounted to 66,058.

Chungking furnishes the other decrease, amounting to 70,675. For many months very little could be done there, and then the fact that there was no resident superintendent told heavily against success.

The following reports from our superintendents will be read with great interest, particularly as at this time the gaze of the world is focused upon China. These workers are located at strategic points in the country, and they are in a position to give accurate information as to conditions and more especially those affecting missionary work. With one man in the extreme north, another in the south, two in the far west, and the others with their headquarters in the great plain of the Yangtse, the country is pretty well covered.

Reports.—The Rev. W. S. Strong writes from Peking: "Having come to the end of this eventful year, during which this nation has taken what many newspapers reported to be a leap in the dark, and the maddest step she has ever taken, it is a pleasure to be able to report that although the 'leap' may have been taken in the dark, the result of the 'madness' has not yet made its appearance. From rank despotism to republican liberty and equality may be a long step and one beset with many dangers, yet no country in the past undergoing such a transition can boast of fewer internal upheavals. The much prophesied anarchy has not yet made its appearance in any marked degree, and what has been seen along that line has only been local and easily put down. The horizon has shown no sign of any pending civil war and the Manchu Party has found no champion to advance its claim, and for this the greatest credit is due to the Empress Dowager, who has loyally supported the young republic. To her it seems to have been the Will of Heaven and the Voice of the People, and this was quite enough for her. The financial chaos and the Mongolian imbroglio are no doubt great barriers to progress, but they cannot be said to be insurmountable. Optimists as well as pessimists have equally failed in their political forecasts for the nation. True well-wishers of this land and its people believe, however, that by her own innate power and political

acumen—so very little understood by the Westerner—she will by some means disentangle herself and show to the world that she still has men with brains able to cope with the present situation, which to the pessimist seems so hopeless.

"That China is to-day a new China no one will doubt, and that reforms which are now begun in real earnest will not be allowed to remain mere paper reforms, we are equally confident. Many old pattern abuses of power among her officials, high and low, may yet go on, but not unchecked. It will gradually dawn upon the officials throughout the country that the government is determined to do away with old abuses, and the people also, when more awake to the new conditions and their own power, will demand from their local officials such attention as is due to them. Such officials will soon learn to know that their success as officials will depend upon how they stand with their local people and not solely with those in high places in Peking.

"As Christian workers in this country we hail this new era for China, and we are feeling more and more that the new conditions brought about are conducive to the Christian propaganda as never before. The ban on Christianity has been taken away, and this fact alone has opened up to us tremendous fields formerly untouched, yes, even at our very doors. We can now say that literally every door is open, and the opportunities thus presented to us are far beyond anything that the present staff of missionaries can cope with.

"As to our own work, these conditions show themselves in many ways. We take Peking alone. The hundreds of small alleys which to such a great extent are occupied by families of all classes, have in the past been practically closed to the colporteur. He would never in the past have dared to knock at the doors of a well-to-do family, whereas now he can go from door to door and find courteous reception, and many tens of thousands of Scriptures have thus been sold in these alleys during the past nine months. In the markets, streets, and even more so at the great fairs, the Scriptures are being sold freely. In the past the would-be buyer would usually first smell the book, and if at all able to detect any strange odor or think he did, he would not have the book as a gift. No one thinks of smelling books in Peking now. The great Peking fairs began well last year on the first day of the Chinese New Year, which came on the 18th of February, but on account of the local mutiny, came to a sudden close on the 29th, and during those twelve days the writer sold at the rate of a thousand copies a day.

"In the government schools, where there are Christian teachers, excellent opportunities are found among the students, who in many instances demand to know what the Scriptures contain.

"Some time ago I had a visit from the head teacher of the Government Normal School in the W— city; she is a Chinese lady and a very earnest Christian, and she told me that she was simply forced to take up Bible study with her pupils, as they demanded to be taught the Bible. Later on she informed me of the delight of the students when the Scriptures arrived, and how gladly they attend her evening classes round the Word of God.

"Another teacher in a Government Middle School in Tientsin sold to his students in that school last autumn 281 English New Testaments and a number in Chinese. In that school over two hundred students attend Bible readings, conducted in small classes by several Chinese workers. I will quote some sentences from this gentleman's notes to me:

"May God give me the language, so that I may reach the other 250 students in this school. . . . This morning Mr. M—, the principal, asked me to take him to church. . . . Please send me more by post; selling like hot cakes. To-day three voluntary classes were organized with a membership of 48. Quite a number are sold to students who cannot attend classes."

"Similar experiences are common in many other schools belonging to the government. In the Paotingfu schools, where most of the teachers are Y. M. C. A. men, they find themselves engaged in active Christian work among the large number of students in those institutions, who appeal to their teachers to know what the Scriptures contain. In the Normal School in the same city the only foreign teacher in connection with the school was one day besieged by his students clamoring for Bible instruction. Not knowing exactly what to do under such circumstances, he sought advice from one of the local missionaries, who told him that the only thing to do was to take up the extra work demanded from him, and this he did very whole-heartedly. Very soon about a hundred students were in possession of the Scriptures, some in English and others in Wenli. These instances could be multiplied, but enough has been said to show how the Scriptures are finding their way into the schools.

"We have during the year been under the necessity of reducing our staff of paid colporteurs, but still we have been able to sell all the Scriptures we could secure, and have in fact not been able to supply the demand. The total sales amounted to over 502,000 copies, but this figure would have been very much larger had I been able to avail myself of all the opportunities offered me.

"As regards our colportage we found, after careful study of the new conditions, that paid colporteurs could easily be withdrawn from certain districts, i. e., in places where long established work has been going on; what with the acceleration in the general work, and a greater demand for Scriptures, the native pastors and chapel keepers found it to their advantage to do their own book-selling, and, with the assistance of local helpers, make this agency a very effective auxiliary of their local work.

"In a sermon preached by the Superintendent of the North Circuit of the American Methodist Church, he stated a case where exactly this kind of work had meant a tremendous impulse to the work in a certain town, and knowing well the place, the writer can appreciate the change. Instead of being a very uphill work, the place has become a very live institution with a large number of inquirers. Thus by withdrawing colporteurs from well-occupied fields, we have been able to send some farther afield to centers not yet occupied.

"The depot work, which during the revolution dwindled down to almost nil, mostly on account of the closing of the government schools, is now back to its normal state, and we have again the pleasure of having conversations with many of the student class who visit the depot. It very often happens that while one man comes to buy a copy for himself, he brings with him quite a company of his friends, and we make the most of these opportunities by speaking to them of the contents of the Bible, and to this they are always very glad to listen. We look forward to the time when with better accommodations we shall be able to see this kind of work a very important branch of the depot.

"Four Chinese (educational) bookshops in this part of the city keep a good assortment of Scriptures on hand, for which they have a regular demand.

"In thus reviewing the work of the past year, we do so with thanksgiving and praise to God for the many mercies vouchsafed to us all through the year; for having been able unhindered to proceed with our work, as also to be able to take advantage of the many opportunities offered us even under the most unsettled conditions of the country; for giving us favor with the people in a way never before experienced, and for the readiness of the people of all classes both to buy and to read the Scriptures. It is certainly our duty to do our utmost to maintain this favorable attitude of the people toward Christianity, and our earnest prayers are that the means may be forthcoming so that there shall not be the need of refusing to this people, at this special juncture, the Word of Life.

"The new year opens with a selling campaign in the grounds of the famous Altar of Heaven. This will be the first time in its history that the gospel has been preached there."

The Rev. James Moyes, of Canton, writes as follows: "In reviewing the work for the year we cannot neglect to mention the unsettled and lawless conditions obtaining in all parts of the country, as this largely influences the results of our work, and hinders not only Bible work, but all missionary work. For the greater part of the year we were forbidden to travel anywhere in the interior, and only toward the close of the year were the interior mission stations being fully manned and the work resuming its normal activity.

"The many new and difficult problems facing the young and untried officers of the Republican Government seemed at times almost to overwhelm them, causing nervous apprehension among all classes of the community; trade was at a standstill almost, and many of the poorer people were facing dire poverty and starvation. In the country districts whole villages were often attacked and at the mercy of large bands of robbers; river boats and even steamers were held up by daring pirates.

"For a time the capital itself was in danger, and for a few days pandemonium reigned when about ten thousand disbanded soldiers, armed with up-to-date weapons and equipment, refused to disband, and there was free fighting between them and the government troops.

The effect of thousands of soldiers with modern weapons engaged in free fighting on narrow Chinese streets, may be better imagined than described, and the long strings of the dead being carried with military escort through the main thoroughfares told its own tale of the results.

"But in face of all these difficulties and the many hindrances which faced our work, our colporteurs were able to continue their work everywhere and with a fair amount of success, and although one or two of them were robbed of their belongings, usually they were allowed to work on without being molested in any way. One would think that a heathen people, living in terror of such lawless and disturbed conditions, would have no money or inclination for Bibles, but it is marvelous what a hold the ideas emanating from Christian teaching and the Scriptures have on the people of China. All authorities are agreed that the present opportunities are vital to the cause of Christianity in China, and when once they have passed, they will be gone from us forever. In view of all these difficulties, and the importance of the present opinions everywhere, we are pleased to report as sales, for Canton and districts, 478 Bibles, 3,326 Testaments, and 162,512 portions, making a total of 166,316 books for the year.

"With the rapid changes now taking place in China, and the entirely new conditions which are developing in all departments of activity, there comes to our work also different aspects and the new methods to be adopted to suit the changing character of circumstances.

"The advisability or necessity for free distribution is fast passing away; the old superstitions and prejudices against our books are I believe gone forever; there is eagerness to read and peruse all we can give them; and the vital question with us now is—how can we wisely place our Scriptures to the best advantage, to reach the most needy districts, and have them put to the best possible use. We can get all the colporteurs we need; all districts are widely open for our work; the people are more than ever interested; the extent of our work is only limited by the funds at our disposal. This last year we had to retrench, dismiss some of our men and curtail our work, to suit the limited funds, and yet in a recent conference of missionaries in Canton, it was agreed that the most important of all mission work in China during the next eight or ten years is to get good Christian literature into the homes of the people.

"One interesting and hopeful feature of recent developments in China is the marked change in public opinion, almost Christian in its tone, in all branches of public administration, which indicates that although in the past the educated Chinese have kept aloof from Christian work and would not associate with it, yet they must have possessed and read our Scriptures in their homes, and indorsed in their hearts the doctrine and examples which are there set forth. The Bible in the home has been the leaven, silently working, transforming, and leavening, and now we see the results as side issues to Bible work in China. The attitude of many people now is, What does the Bible

teach, what would Jesus teach—not so much what do they do in America or England, or even what do the Churches teach. They want none of sectarianism, or our divisions and petty differences; they want to know the Bible and the God of the Bible, and they are seeking to put some of its teaching into practice.

"Some time ago the government did an unheard-of thing, for China. They sent round and collected all blind girls found on the streets or anywhere and brought them to Dr. Nile's School for the Blind. Eighty girls or so brought at one time to the school was an event to be remembered. This is only temporary. The government will build its own blind schools; then the boys will be taken charge of also and taught some useful occupation. Hitherto the insane have been shut up by the family in dark rooms or chained in outhouses. Dr. Sheldon has shown a better way, and the government has contributed to the expense of his institution, and will build its own insane hospitals.

"The possession of slave girls was looked upon as a right and proper thing; now they have been liberated, and slavery is forbidden.

"Some of the finest buildings in Canton were used for evil purposes; now the 'white slave trade' has been abolished, and these buildings confiscated by the government. It is also a significant fact that a large percentage of the officials are either Christians or very friendly toward Christianity.

"In these days, when men's hearts are turning more and more to materialism and a spirit of apathy and indifference to divine things is spreading everywhere, it seems we are thrown more and more in our helplessness on God himself and His Holy Word, to convince and convert men to a knowledge of the truth. All Bible work becomes increasingly a work of the first magnitude, and our colporteurs should be men of intelligence who will command respect, and we should strive to put at least one Bible or Scripture portion in every home.

"Our work suffered last year for lack of funds. We could easily use double our appropriation for this year, and employ double the number of colporteurs. Shall we be hindered and limited in our work this year also?"

The Rev. F. C. Crouse, of Kiukiang, in his report says: "The year 1912, with its experiences in the Kiukiang district, was a year which shall long be remembered by many besides ourselves. Our introduction to it began while we were on the Pacific in September, 1911, returning with our family from furlough. On board our steamer, while still a thousand miles from the coast of Japan, several 'wireless' messages were received to the effect that serious trouble was brewing away back in Szechuan province, which might soon affect districts nearer the coast; but upon our arrival at Shanghai nothing of a serious nature was reported east of Szechuan, and as early as possible we proceeded up the Yangtse and arrived at Kiukiang on the morning of October 14, 1911, to find on the Bund a thousand soldiers who had been called out in the night, and were fully equipped for a quick journey to

the relief of Hankow, in which city, during our our two and a half days' trip up the river, the revolution 'broke out.'

"With the war rumors and the war scares and all that goes with that sort of thing, and the excitement in connection with the preparation for the defense of the British Concession, in which we live, the natural nervousness on the part of the natives, as matters grew more serious, and the terrifying reports of the slaughter and fires at Hankow, the next stop up river, and later the reports of the critical condition of Nanking, below us, the passing of gunboats up and down river by night as well as by day, and the belching forth of the big guns off both the upper and lower forts, as well as those of the Hukow forts sixteen miles below us, and the detention of boats of other nations under suspicion of carrying contraband goods, and the tugs and lighters on their way to centers of action, ostensibly loaded, as it was reported, with 'coal,' the dissatisfaction and discontent of hastily appointed officials, with selfishness and greed and intrigue for the biggest plums and the conspicuous jealousies of parties born apparently in a night—made things lively for several months, to say the least.

"Then, after the armistice in the early part of the year, when everybody seemed to be engaged in trafficking in question marks and the guns rested and the people breathed a little easier, and the officials had time to reconstruct and reorganize their forces, and everybody seemed anxious to entertain any semblance of a hope for a speedy settlement of affairs which would mean victory for the 'Rebels,' with which the revolutionists were first dubbed, the rest and quiet seemed to give birth to changes, and among other things it has been interesting to notice the introduction of foreign styles in shoes and caps and other garments, and among the most gratifying results, at least in the outward changes, the disappearance of the queue. Practically not one is seen now in this locality. Some subjects were forced to submit to the loss of their life-long friend as they were attacked by soldier-watchers at the gates of the city, who stood with concealed tailor's shears, in some instances, and awaited their game, with not a little amusement for the crowd of on-lookers. A chapter might be written on the most ludicrous manner in which some heads were shorn, and the barbers have been forced to learn a new trade with clippers and shears, which means no small change in the remodeling of China.

"But how did all this change affect our work? In the early part of revolution times people were too much occupied to be interested in Bibles and Testaments and portions; they were, quite naturally, taken up with the talk on every tongue—War! change! caps! clothes! shoes! no small topic of the day here, while the 'parliament' at Peking was being almost wrecked on account of the same and similar questions. But gradually, and with the reports circulated among the common people 'that the first President of New China was a firm believer in Christianity and that the first Vice-President also was an enthusiastic supporter of God's Word, and both thoroughly indoctrinated in its teachings,' we were given a good lever, and with other Christian workers, used it to good effect, enough so that we are glad to be able to say

that our disbursements for the past year, with a number of reports not yet received by us, have exceeded any of the past eight years in which we have had the oversight of the work here, by about eighty-two hundred copies of Gospels, Testaments, and Bibles. And we could have done much more had we not been obliged, through lack of funds and Scriptures, to curtail our work. Just the last two mails have again brought to us repeated requests from missionaries for permission to engage colporteurs and to establish sub-centers for supplies of the Gospels and Bibles.

"Personally I have never suffered so much from the heat of summer as during the past year, and I have been prostrated several times and incapacitated for work, but with several good natives to assist, the dreaded first year in a hot and humid district after furlough is passed, and we are trusting for better things for the new year.

"We had hoped for a few lines from several of our correspondents re their colportage work, but can give in brief a few words from one or two only. Mr. Franz Monch, of T'song-ren, Kt., in substance writes: 'The first months of the year 1912 were not very bright ones for our men, yet praise God he enabled them to carry on their work for his Name's sake. The men told me that many students are very hateful toward the Gospel, some of whom said: "We do not want your books; we have better ones. Get away!" It needs much patience, grace, and faith on the part of the men to go on working. We find the best opportunities for distribution are in the market-places, of which the colporteurs visited a good many. Twenty-three in T'song district, and in Loh-An quite a number; also in I-Uang and Feng Cheng districts several market-places were visited. But the men understand that they are to preach as well as to sell the Gospel.

"Especially our old man, Mr. Li I. T'ai, who is on half time and does very good work, daily visits the surrounding places, sells books, and tells the old and ever-new story of the Saviour and his love, and the increase of many inquirers is the result of his work.

"Our other man, Mr. Chuh, once received a hard blow in the face from a member of the Roman Catholic Church while preaching the gospel. The man said to him, "The words from your books are nothing to us; we are the right church, and the words we hear from our priest are true." Our colporteur left the man alone. Mr. Li Chen Pao also led some men to our place who are inquiring now too.

"May the Lord grant that all the books sold among the people sitting in darkness may bring forth light and eternal life for Jesus' sake.'

"The Rev. John R. Trindle of Nanchangfu has just written: 'Send along some more books as soon as possible. I am having a good time (with colporteur T'so Chih liang), an excellent opportunity to tell the story.'

"Mr. Trindle has three colporteurs under his charge and is doing splendid work through them.

"The Rev. F. C. Gale, located in the heart of the same city, in the

midst of a million people, has written for the privilege of taking on colporteurs, but we have had thus far to refuse him.

"The Rev. W. R. Johnson has also a very interesting work in this great city and would be able to use several men.

"Wish we might have a force of at least twenty-five men in this district and all the Scriptures we could use."

Mr. G. Hirst, of Hankow, in sending his report, says: "In reviewing the work of the past year, I feel deep cause for thankfulness and praise to God for all that he has wrought among us. At the commencement of the year missionary work was practically at a standstill as regards book-selling in the provinces of Hupeh and Honan, and this city was crowded with refugees waiting for the country to become peaceful and for permission from the Consuls to proceed to their homes. Even to Wuchang, wives and families were not permitted to return. At the close of the year missionary activities were fully established in the provinces (one or two districts excepted), and the demand for books has been in excess of the supply.

"During the slack time at the early part of the year, frequent visits were paid to the numerous camps and liberal free distributions were made. The books were eagerly seized and in many instances as eagerly read. In some cases the officers accepted a New Testament. As the books donated were small and such as could be carried without difficulty, the soldiers were able to take them with their kit when they moved to other camps. The courtesy and friendliness with which the soldiers greeted us was very marked and pleasing, and we were very rarely refused permission to enter the camps.

"Hospital visiting was also carried on while the wounded were being treated. When the hospitals were about closed here, I visited Yanglo, a small place twenty miles down the river, and distributed to soldiers there and also left Gospels on board the cruisers. Soldiers were being moved to the front rapidly, and Yanglo was a good place to meet them. Books were also sold to the civilians at these centers.

"When relief was being distributed to the homeless people here in Hankow, permission was granted from Dr. Hykes, and I spent half days for some considerable time helping in this needy work until missionary activities were reorganized, by which time relief was no longer needed.

"In the spring I took a very interesting boat trip down the Yangtse as far as Wusueh, visiting each town and village on the river bank, and went inland to Tayeh and also to Kwangtsi, returning by the large river steamers. Colporteur Gia accompanied me, and I found him a faithful and trustworthy worker.

"During the heat of the summer I visited Kuling and Chikongshan, where I met some of the missionaries who superintend colporteurs, and gained information concerning the work the men were doing and the conditions in the country. After the summer I took the colporteurs stationed around Hankow, and had a round on some of the busiest streets in the native city, and made good sales for the time spent there.

"In the fall I visited Eastern and Central Honan Mission stations and found the work of Bible distribution well to the fore in all stations, and many were the expressions of praise for the help of the colportage and for the advantages the Bible Societies afford.

"As regards colporteurs working under missionary supervision, much of this work has suffered considerably on account of the absence of the missionaries from their stations during the revolution, and some of the colporteurs have been afraid to sell books because of the date of publication having the Emperor's name connected with it. One of our colporteurs at Hsien-T'ao-Chen, Mr. Ko, was arrested by republican soldiers when selling Gospels on the street. They examined the books, and finding the Emperor's name on the first page, decided that Mr. Ko was a Manchu spy. Then they burned the books publicly on the street and took Mr. Ko to the execution ground, where but for the exertions of the native pastor in stirring up the native guilds to use their influence, the man would have been executed. As it was, his health was much shattered, but he is now working away as vigorously as any of my colporteurs selling books bearing the republican date. In fact, his sales exceed those of others, and his courage is admirable.

"The colporteurs in the Fancheng district have had difficult work owing to the fighting and unrest around there long after the nearer places have been at peace.

"In the west central part of Honan the robber bands have been raiding and terrifying the whole neighborhood. The Rev. H. S. Conway's letter herewith gives a fair description of the unsettled state of his district and shows that colportage is almost impossible in those parts, although they have left no stone unturned to promote distribution.

"To the northwest, in the province of Kansu, our work has suffered severely through the sudden death of the late Rev. D. P. Ekvall and the enforced absence on furlough of the Rev. M. E. Ekvall. When the latter passed through Hankow he gave me a stirring account of the great need in these far distant places, where the towns are far apart and the people are so ignorant. It was with great reluctance that I withdrew our support for colporteurs from that district, but the cost of transportation thence and the time necessary to communicate—about twenty days each way—made the work harder to supervise, and the sparse and illiterate population naturally brought but poor returns. We have still one colporteur at Titao-chow, and the Rev. W. W. Simpson, Taichow, states that the C. and M. A. support two colporteurs who sell our books, so the people are not altogether neglected as regards the circulation of the Scriptures.

"The last year has seen a remarkable difference in the Chinese. The old prejudices and much of the idolatry have passed away, but paper money used for sending to spirit land is still hawked around the streets. Now is a most opportune time for the circulation of the Scriptures, and there is no power or influence that can be exerted from any other source that will help China so truly as the Word of the Living God, which we have the great trust of distributing."

The Rev. W. S. Elliott of Changsha, writes as follows: "The figures which tell the number of books sold and the number of miles traveled in the work of selling them, and the amount of money required for expense, all these figures have gone to adorn the archives of the great Society which has for almost one hundred years been printing and distributing the Word. These figures show a gain of about one hundred per cent in the number of volumes sold over the year preceding, we having exceeded the one hundred thousand mark in Hunan province during 1912. It remains now to sit down calmly and consider what these figures mean in terms of the Spirit.

"We work underground, and it is not often that we are able to see actual results. We know the promise which is so comforting to those engaged in spreading abroad the Word, and comforting as well to those who give of their means to aid in the work of printing and distributing over the earth this Word. 'My word shall not return to me void.' 'Blessed are those who sow beside all waters.' Yet it is heartening when we occasionally hear of an actual present instance where the promise has been fulfilled. A jotting on one of the monthly reports of Swai Ping Yun, the colporteur at Taoyuan, made by the Rev. W. C. Chapman, of the American Presbyterian Mission, recently, 'Swi has been the means of bringing two Buddhist priests into the church lately,' was a glimpse we caught. Another glimpse was obtained when the Rev. Chris. Wohllaber, C. I. M., called to tell me that Liu Shu Fan, the American Bible Society colporteur working in the region immediately south of Changsha, had by his work, coupled with his consistent life and testimony, led a number of men to become inquirers at the church during the year.

"The Rev. T. W. Mitchell, who has four American Bible Society colporteurs under his care in the two big counties bordering on Canton province, wrote me that one of our men had opened up a large region to the work of the American Presbyterian Mission, and had made it possible to open an out-station with several Christians for a nucleus. It is such pioneer work that the colporteur, bearing the precious seed forth with weeping, plants for the church the Word which is and ever must be the foundation of all Christian mission work.

"We were permitted as a family to make one tour by houseboat during the month of October. A friend who is now in business, formerly a missionary, wrote to me at the time, 'It is nice to think of you with your family traveling about in Hunan with the Glad Tidings of Grace; a privilege we do not properly appreciate, I fear. "Many things" occupy us—but alas, how little we are spreading abroad the Word of him whose glory will occupy us to eternity.'

"In a new province like Hunan emphasis has to be placed on the training of men for the work of colportage, and it is a happy thing that we are able to send our staff of men to a practical training school for one month each year. This school is located at Nanyoh, and holds forth during the month in which the greatest number of worshipers go to the sacred southern peak (nan, 'south'; yoh, 'peak'). The training is in the charge of missionaries who count it a privilege to give a

month to this Bible School on the mountain. The Rev. G. G. Warren and the Rev. George L. Gelwicks have been especially self-sacrificing in putting much time and thought into the Nanyoh Summer School for Chinese Christian workers. The men, to the number of eighty odd, came from all over the province of Hunan, and represented nearly, if not all, of the missions working here. They spent one half of each day in the class-room studying the Bible, and the other half of the day was spent doing personal work with the thousands of pilgrims. Not alone was the half day given to this practical work, but also many hours of the night as well. All the personal work was done by groups of workers, each group being led by an experienced worker. As large numbers of pilgrims made a very early start homeward from the mountain each day, the groups of workers took turns getting up at two o'clock in the morning to intercept them with the Word of the Gospel. This early rising was entirely their own proposition, with no suggestion of it from any of the missionaries. It was my pleasure to be with them parts of two days this year, and I plan to spend the entire month in the school next year.

"The visit of the Agent of the Society for China, the Rev. John R. Hykes, D.D., to Hunan was a pleasant feature of the year's history. The missionaries of Changsha gathered together in a reception in his honor, and all considered his visit as entirely too short. We hope he may favor us again next year and make his stay long enough to see something more of the work in this great province.

"The '*book famine*' has been hard to bear during the latter part of the year. It has been sad indeed to have orders come in for Scriptures and have none to give, as has been the case in some instances. We have called in all the Scriptures that were not immediately needed in neighboring mission stations, and yet there is a shortage. We were in the midst of a most happy door-to-door visiting here in Changsha, which revealed the great possibilities of Scripture selling under the new Republic of China. Hardly one in twenty to whom the Scriptures were offered failed to *buy* them, and in one day we sold 1,800 volumes of Scripture portions on one street. It was a great strain on our heart-strings when we had to stop the work because of the '*book famine*.' May there be as hearty response to the '*famine*' on the part of the Christian people of America as there has always been to the great famines in China. We wait for the *Bread of Life*, that we may in turn pass it on to those whose need of it we know so well. How long shall we be kept waiting? As I look at the empty shelves here in our depository I think 'O, Lord, how long!'"

The Rev. T. Torrance, of Chengtu, writes as follows: "I have the pleasure of forwarding to you to-day the reports of the last quarter of the year and also the annual book reports for 1912. For Chengtu the total sales of Scriptures have been 105,996, for Chungking 45,486, the two places showing a grand total of 151,482. The figures for Chungking, considering that the colporteurs were not working for nearly two months and that there was no resident foreign superintendent, are, I think, fairly good. The figures for Chengtu constitute a record for the

men. At the beginning of the year it was my wish to see our united sales reach the one hundred thousand mark. I am glad to say we have attained this.

"Last January the outward prospects of mission work of any kind were certainly not bright. But while things were dark for China as a whole, some of us could plainly see a rift in the political clouds of Szechuan. It was this that led me with a few others to remain on at our posts. In doing this we had the permission of the Consular authorities as well as your approval.

"We are glad the year has finished so well. At the threshold of 1913 our hopes are brighter than ever. A few days ago I had a very fine meeting with the men. I called them together in our dining-room last Sunday evening. We pondered for a time over the sacred page. At the finish of the exposition I dwelt on the hardness and the difficulties of colportage work, discussing the details of it with them. The talk we had drew us strongly together. I sought to emphasize the need there was to remember the spiritual side of our work. In the coming year I said we wanted not only to sow but to see some of the seed germinating in men's hearts. They left refreshed and uplifted, while the feeling remained with us that they had taken fresh heart for the future; good things were in store for them and for us in 1913.

"Szechuan as a province is about as large and roomy as the great square of Pegasus. Its inhabitants are nearly equal in number to those of the United States. Only four Europeans and Americans represent the Bible Societies in it. Our united colporteurs number approximately 180, less than one man for every half million people."

Details of Colportage for 1912

FOREIGN COLPORTEURS

Foreign Colporteurs	No. men	Days of work	Miles traveled	Places visited	Steamers visited	Junks visited	Bibles	Test's	Portions	Total Books
A. Alf.....	1	78	..	..	..	..	28	950	2,091	8,069
F. C. Crousel.....	1	371	750	69	36	..	235	802	14,260	14,847
W. S. Elliott.....	1	196	1,996	16	8	5	400	4,733	39,176	44,809
G. Hirst.....	1	238	1,231	39	..	..	434	3,047	21,221	24,702
J. Moyes.....	1	234	..	..	..	..	317	1,315	4,002	5,634
W. S. Strong.....	1	301	1,350	34	..	..	1,230	4,374	69,573	75,097
*T. Torrance.....	1	311	1,905	23	..	..	117	2,245	1,687	19,149
†T. Torrance.....	..	40	73	11	..	..	8	251	3,456	3,710
Totals.....	7	1,704	7,305	191	44	5	2,804	17,117	170,566	190,487

NATIVE COLPORTEURS UNDER FOREIGN SUPERINTENDENTS

Superintended by	No. men	Days of work	Miles traveled	Places visited	Steamers visited	Junks visited	Bibles	Test's	Portions	Total Books
A. Alf.....	..	2,451	13,276	1,698	310	424	26	307	32,763	33,096
J. Moyes.....	42	7,963	32,371	5,775	678	868	75	754	123,656	124,435
F. C. Crouse.....	17	4,403	13,163	1,634	1,438	2,183	63	350	51,361	51,774
W. S. Elliott.....	23	5,075	24,573	2,445	37	209	140	3,317	62,114	66,071
G. Hirst.....	13	4,915	25,426	2,430	4	..	63	1,099	46,078	47,240
W. S. Strong.....	31	5,536	24,076	3,992	..	..	9	2,543	424,613	437,175
*T. Torrance.....	21	4,534	55,573	5,526	..	..	140	1,292	85,415	96,947
†T. Torrance.....	19	4,471	46,555	3,102	..	..	44	211	41,531	41,776
Totals.....	171	39,342	245,523	23,602	2,467	3,633	560	10,373	867,533	873,464

* Chengtu. † Chungking.

NATIVE COLPORTEURS UNDER MISSIONARY SUPERINTENDENCE

Superintended by	No. men	Days of work	Miles traveled	Places visited	Steamers visited	Junks visited	Bibles	Test's	Portions	Total Books
J. H. Blackstone..	1	240	..	..	..	..	..	20	5,488	5,508
T. L. Blalock.....	2	447	2,452	243	..	..	14	90	9,394	9,396
A. C. Bowen.....	2	480	..	..	..	..	..	180	7,450	7,680
J. M. Espey.....	4	180	..	..	..	..	40	8	4,900	5,038
A. B. P. Geisler...	4	380	1,880	226	..	..	..	788	4,680	5,448
R. A. Griesser.....	2	603	3,775	445	..	..	..	88	8,176	8,800
J. L. Hendry.....	6	1,005	4,279	578	..	..	90	228	15,515	15,763
T. D. Homes.....	4	197	1,086	167	..	..	..	60	3,123	3,188
E. E. Jones.....	1	49	121	42	..	..	..	..	913	913
T. R. Kearney	2	120	..	..	..	..	1	15	2,040	2,056
J. E. Lindberg....	1	57	333	33	..	..	8	36	2,940	2,979
W. Lyttle.....	1	240	..	..	..	..	1	..	2,480	2,481
K. Macleod.....	1	170	1,466	270	..	..	..	10	2,000	2,010
G. H. Malone.....	2	280	..	..	..	..	..	..	7,800	7,800
G. S. Miner.....	4	240	..	..	..	..	82	28	575	685
W. Seymour(2 yrs)	1	440	2,578	470	..	..	..	562	3,609	4,171
J. A. G. Shipley ..	6	1,805	8,648	588	..	..	..	74	23,677	23,751
H. Mary Smith....	1	179	1,193	82	..	..	..	..	1,800	1,800
A. Sydenstricker..	1	240	..	..	..	..	..	..	2,850	2,850
Sundry Natives...	5	1,200	..	..	..	..	1	361	14,083	14,925
T. M. Tong.....	1	257	1,437	191	..	..	..	..	5,099	5,099
C. Thomson.....	1	160	..	..	..	..	..	..	1,400	1,400
T. N. Thompson ..	2	480	..	..	..	..	8	15	2,291	2,314
Miss Trudinger...	1	24	280	14	..	..	1	..	818	814
C. W. Verity.....	6	1,440	..	..	..	..	88	371	55,051	55,480
O. F. Viking.....	7	1,680	..	..	..	..	..	..	25,000	25,000
J. Ware.....	7	1,700	15,998	780	295	..	56	963	18,909	19,897
A. Young.....	1	254	1,124	73	..	..	10	176	2,870	3,066
Totals.....	78	14,387	46,647	4,179	295	..	275	4,487	234,324	239,586
Native Colpor-										
teurs under										
Foreign Sup'ts..171										
		39,342	245,522	26,802	2,467	3,683	560	10,378	867,526	878,464
Total Native Col-										
porteurs.....249										
		53,679	292,169	30,781	2,762	3,683	885	14,865	1,102,350	1,118,050
Total Foreign Col-										
porteurs.....7										
		1,704	7,305	191	44	5	2,804	17,117	170,566	190,487
Total Colp't'rs..256										
		55,383	299,474	30,972	2,806	3,688	8,889	31,983	1,272,916	1,308,537
Donations										
		..	....	....	....	....	1	823	9,132	9,361
Grand totals by										
Colportage.....256										
		55,383	299,474	30,972	2,806	3,688	3,640	32,810	1,282,048	1,318,498

The year just closed has been full of anxieties, but of a kind new to Bible work. Formerly our worries were occasioned by how to increase the circulation; now they are caused by how to restrict the sales. Under present conditions our work is only limited by the funds at our disposal. Without any effort and with our present staff alone we could have sold two millions as easily as we have disposed of the 1,367,404 copies which are the record distribution of the Agency. Mr. Strong could have sold at least 250,000 copies more than he did, although he surpassed his highest previous figures by a quarter of a million. He asked for the books, but we could not send them. In a recent visit your Agent made to Peking it was pitiful to hear Mr. Strong instruct his colporteurs not to sell more than two Scripture portions to any one

person, instead of a set of six which were usually asked for. Orders were coming in all the time from American missionaries for Bibles and Testaments for their members, and Scripture portions which they offered to sell free of cost to the Society, but he was unable to fill them. Students—many of them from government schools—called at the bookstore to buy Bibles and Testaments, and it made me heartsick that he could not supply them. Old editions of old versions were eagerly snapped up and quickly sold out. Mr. Elliott asked for a first consignment of 50,000 portions for use in a house-to-house canvass of Changsha, but we were obliged to telegraph him that we could not ship them. In one day he sold 1,800 volumes in one street, and hardly one person in twenty failed to buy. He says, "It was a great strain on our heart-strings when we had to stop the work because of the *book famine*." He called in all the books not immediately needed in neighboring mission stations, and yet there was a shortage. However, his sales exceeded those of 1911 by 80,000 volumes, an increase of one hundred per cent. The same story of the *book famine* could be told of the other fields, and it should be noted that we have had to refuse every month the requests of missionaries for Scriptures which they offered to circulate with their own men.

At the end of December our stock of Mandarin portions in the depot was reduced to 55,000 volumes, and in the early days of January there was not a single copy left. We ought to have at least one million portions always in stock, instead of having to pursue the hand-to-mouth policy of printing to fill orders in hand, and even then being compelled to cut them down to one half. The Board is not to blame for this embarrassment caused by lack of funds. They have always dealt as generously with China as they could, and sometimes perhaps went beyond the bounds of prudence in their anxiety to meet our needs. We cannot reasonably expect that out of the usual income of the Society they will be able the next fiscal year to meet the requirements of our work. With a special contribution of \$10,000 gold we could accumulate the reserve stock which we ought to have as a common business proposition. It is safe to say that there is no investment of such a sum in the cause of the world's evangelization that would give a better return.

The present is the opportunity for which the Church has prayed and waited for a century. We are embarrassed because of the abundant answer God has given. The question now is, What is the present generation of Christians going to do about it? There can be no doubt as to their obligations. If it is true that, "There is a tide in the affairs of men which, taken at the flood, leads on to fortune," it is equally true that there is a tide in the affairs of nations which, taken at the flood, leads on to victory—the victory of the Cross. The present is the flood-tide of opportunity for the evangelization of China.

KOREA

The American Bible Society first began work for Korea in 1882, which was administered until January 1, 1904, by the Agent for Japan. From January 1, 1904, to December 31, 1907, the Bible work for the country was conducted under an arrangement of a joint Agency with the British and Foreign Bible Society and the National Bible Society of Scotland. From January 1, 1908, the joint Agency gave place to independent Agencies. The circulation for the year 1912 was 88,214 volumes, making a circulation for these three years of 318,017. The Agent in charge is the Rev. S. A. Beck, Seoul, Korea.



E present the first report of Mr. Beck, our Agent in Korea, for a full year. It shows an advance in circulation to nearly double the preceding year, and will be read with very great interest. Christian missions have been burdened with very serious problems in Korea during this year, and the Christian Church has been sorely tried. It has needed the comfort of the Scriptures, and the whole nation needs the ministering of the Word of God. We are glad to report that the work is going forward.

The year 1912 has in many respects been the best year the Society has had in Korea. The circulation was largely in excess of the circulation in 1911. Most of the colporteurs have been enabled to do better work, largely among a heathen constituency, and especially among the Koreans. The sales of English, Japanese, and Chinese Scriptures were not as large as in previous years, but the demand for Scriptures in Korean and in the Mixed Script was considerably larger. Out of the total sales of 88,214 volumes, only 3,230 volumes were other than Eunmun and Mixed Script.

Early in 1913 we hope to be able to arrange for a Chinese colporteur to work among the Chinese in Korea. We have had but one Japanese colporteur actively at work during the year, and his sales were not as large as last year, but he has done faithful work. Trips have been made to practically all points in Korea where the Japanese live in large numbers, and he has visited the Japanese in Manchuria, making fairly good sales. Stocks of Japanese books are maintained at four centers.

There have been no notable changes in conditions in Korea this year. Much progress has been made in various parts of the country in making good roads, and in many places where formerly there were only trails may now be found excellent highways. There is daily demonstration of the appreciation the Koreans have of these improvements, as

is also evidenced by the greatly increased traffic on the railway lines, including the lines only partly finished, as well as those which have been in use for some years.

There has been considerable unrest and some apprehension among the Christians by reason of the arrest and prosecution in the now celebrated "conspiracy case," which is still in progress; and some have thought there was a disposition on the part of the authorities to be suspicious of any who professed to be Christians. Besides this, the new regulations for schools have closed many mission schools, and the enforced changes of text-books have bankrupted numerous booksellers, who were left with large stocks of unsaleable books on their shelves. It is likely that Scripture selling will become more difficult, but with colporteurs becoming more used to the work we anticipate a good year for 1913.

Manufacture

Printing.—We have printed this year, as in the past, a considerable quantity of sheets, which are in the hands of the binder to be bound as needed. We have received from the printer and binder 5,358 Bibles and Old Testaments, 7,848 New Testaments, and 66,500 portions, a total of 79,706 volumes.

Publications for 1912

Place of Publication	Type No.	Character	Book	Volumes	Pages	Total Pages
Yokohama	4	Eunmun	Bible	400	3,424	1,369,800
"	4	"	Old Test.	4,968	2,660	13,188,700
"	4	"	New Test.	4,180	774	3,219,840
"	4	Ref.	"	998	622	630,756
"	5	Eunmun	"	1,060	718	753,900
"	6	"	"	740	748	553,520
"	5	Mixed Script	"	400	534	209,600
"	6	"	"	500	728	364,000
"	4	Eunmun	Genesis	5,000	152	760,000
"	4	"	Samuel	1,000	190	190,000
"	4	"	Kings	6,000	196	1,176,000
"	4	"	Psalms	1,500	296	444,000
"	4	"	Prov.	5,000	70	350,000
"	4	"	John	10,000	84	840,000
"	4	"	Acts	8,000	100	800,000
"	5	"	Mark	20,000	80	1,600,000
"	5	Mixed Script	"	10,000	68	680,000
Totals.....				79,706		27,069,916

Additions to Stock, 1912

	Bibles and Old Test.	New Test.	Portions	Totals
Manufacture.....	5,358	7,848	66,500	79,706
Purchase, etc.....	660	1,452	3,406	5,517
Total Additions..	6,018	9,300	69,906	85,223

Issues for 1912

During the year we have issued 5,961 Bibles and Old Testaments, 11,262 New Testaments, and 72,329 portions, a total of 89,552 volumes.

Details of Circulation for 1912

	Bibles and Old Test.	New Test.	Portions	Totals
Sales at Depository.....	183	178	217	538
Sales by Colporteurs and Corres- pondents.....	5,719	9,725	72,124	87,578
Donations, etc., at Depository.....	15	59	40	114
Total circulation.....	5,806	9,957	72,391	88,314

New Publications

The following were published for the first time: *Mixed Script*.—The Gospel of Mark, No. 5 type. *Eummun*.—The Reference New Testament, No. 4 type.

Translation and Editorial Work

The name of the board of translators has been changed by the Bible Committee of Korea to the board of revisers since the completion of the translation of the entire Bible into Korean. The board of revisers has not had regular, continuous sessions as a board, but the individual members of the board have been at work revising the proper names of the Old Testament, preparatory to a revision of the entire Old Testament, as soon as the time can be secured for that work; also on the manuscript for a Mixed Script Old Testament, to complete the entire Bible in Mixed Script. The board of revisers now consists of the Rev. H. G. Underwood, D.D., LL.D., the Rev. James S. Gale, D.D., and the Rev. W. D. Reynolds, D.D., Ph.D.

In addition to the work being done by the board of revisers, the Bible Societies, since the completion of the Reference New Testament, are supervising and paying for the work being done in preparing copy for the references in the Old Testament, so that as soon as possible a Reference Bible may be available in the Korean language.

We append a few reports from some of the superintendents, knowing full well that words only inadequately express something of the experiences these colporteurs and Bible-women are daily having as they pass to and fro, sometimes in villages where some believers may be found, but more frequently where they are the first representatives of the Kingdom to make an appearance in the community. The Rev. W. R. Foote, of the Canadian Presbyterian Mission, says:

"The field in which the American Bible Society Bible-women work includes the city of Wonsan and two counties. Mrs. Yun labors mostly north of Wonsan, but is in the city occasionally. Mrs. Kim spends most of her time in Anpyon county, which is large and populous. Mrs. Ku is west of Wonsan and travels in both Tokwon and Anpyon counties. These women have been industrious, and, besides their sales, have done much to strengthen the Christian cause in their respective spheres.

"Mrs. Yun has devoted the year to a section of country which has been largely neglected in the past, and has visited every village at least once, and many of them several times. As a result, not only have a number of people a portion of the Word of God in their own possession, but in several villages where the ranks of heathenism were unbroken a

year ago there are now new believers. At the close of the first year it is somewhat difficult to write confidently about results, but I am satisfied that she has been the means of bringing some from darkness to light, and that years to come will show that her labor has been honored.

"I can give a better idea of the kind of service Mrs. Kim is rendering by a short illustration than by a long description. She has taken a great interest in a village not far from her home, where there were a few women somewhat inclined to receive the Gospel. She visited them in their homes, read and prayed with them; then gathered them in a large room in one of their homes and taught them to read, until at last they became interested in the Word and about their own salvation. Some of them learned to pray and helped the others. In the summer I spent a Sunday in the group with Mrs. Kim and her husband, when we received about thirty women as catechumens. Just recently I visited them again, baptized several, and enrolled a number of catechumens. This is now a very promising group. Of course one cannot give all the credit to the Bible-woman, but she has been greatly used to help in the work.

"Mrs. Ku and her husband were for a number of years the only Christians in that part of the country where they live, and it was her good service as a volunteer worker in those days which recommended her as a Bible-woman when an opening came. She has been greatly blessed and a blessing to others throughout the year. She is not only a good saleswoman, but understands how to shepherd any new family that may believe. She also exercises the ministry of comfort in cases of sorrow. More than once she has been with a family in sickness and persecution almost daily, until the cloud passed away and happiness returned. Several have believed under her guidance, and the Christian community has been strengthened in every way. One old man of seventy, her neighbor, became a bright, loving Christian and has learned to recite two hundred verses of Scripture.

"In closing I desire to thank the American Bible Society for the assistance they have given in this field."

From Songdo the Rev. F. K. Gamble, of the Mission of the Methodist Episcopal Church, South, writes:

Establishing a Church

"The object of all colportage work is to put the Scriptures into the hands of the people, with the ultimate end always in view of bringing the people to a personal knowledge and acceptance of Jesus Christ as the true Word of God. The colporteur is indeed a preacher, a witness to the power of the Gospel, an exhorter who pleads with men to commit themselves unto him who is able to save unto the uttermost. He is thus a pioneer, a forerunner of those who come after and cultivate the good work begun by him. An instance of the actual fruitage of such work is seen in the establishment of a church at Cho Po in Kum Chun county by Colporteur Yi Kui Chan. This man seems particularly adapted to the work of dealing with the heathen. In the case

mentioned he went to Cho Po, a large market town on an arm of the Yellow Sea, and preached to the people for two days without any apparent effect. But he felt sure some seed would fall on good ground; so the next month he returned to the same village, this time with some better success. A few bought copies of the Gospels, and quite a number heard the preaching of the Word with interest. The third visit brought visible results. Twenty people bought New Testaments or Gospel portions. Seven of these made definite decisions to become Christians and joined with the colporteur in worship Sunday morning and night. This is a substantial beginning of the church in Cho Po, and the result is from the persevering labors of the earnest Korean colporteur, Yi Kul Chan.

"This same man reported last month three other places where a number of the people had expressed themselves as 'having a mind to believe'; and he feels reasonably sure of the establishment of churches in these villages also. Our work could never have grown as it has done had it not been for these earnest, zealous sowers of the seed."

The Rev. E. L. Peerman tells of a colporteur who by his faithful labors established the most flourishing group of believers on a certain circuit which is manifesting many signs of true spiritual growth. He also tells of another group of fifteen believers, the result of the efforts of a colporteur, and one of the men in this group walked seventy-five *li* in order to secure baptism. Over and over again do we hear the testimony that the colporteur is the pioneer of the church, and much of the work would never be done at all if it were not for the colporteur.

Colonel Hoggard, in charge of the Salvation Army in Korea, writes as follows:

"I beg to give below one or two extracts from our annual report on the women's work which I trust will prove of service to you. We have now six Bible-women at work in Seoul and the country regions, and praise is due to them for their tears and prayers and toil. The work in the country is hard, the distances between the villages is often great, and many parts are dangerous and difficult to travel, yet these Bible-women are pleased to forego living in comfortable houses in the city that they may take the light to their sisters who are still in darkness.

"In Song Do region there are nine corps and in some of these corps there is a marked change in the women. A number of corps were visited and at the same time a Bible-woman taken and introduced. After a year's work the place was again visited by Mrs. Colonel Hoggard, and it scarcely seemed possible that those were the women who with filthy clothing and matted hair had first met us. In Chulla region the progress during the past year in certain corps is indeed encouraging. In April a Bible-woman commenced work there. At that time the state of the women was indeed pitiful; so much so that even the Bible-woman herself despaired of them. She sat down and wept bitterly, saying: 'What shall I do? They are too dark for me to do anything with them.' After seven months another visit was paid to the same place. We went on ahead of the Bible-woman and commenced a study class. While we were in the midst of it she was seen

coming in the distance. No sooner did they see her than they all jumped up and ran to meet her, leaving us to wait until they came back. They, people whom she had wept and prayed over, had become her joy and crown.

"In Choong Chong province during the past year the work has developed so much that the time of two Bible-women is fully occupied."

In a subsequent letter Colonel Hoggard says :

"DEAR MR. BECK : I enclose you herewith a further lengthy report on the work of the Bible-woman in the Chulla province. You will remember that some time ago you agreed that this woman, although a very poor scholar, should have a trial in this dark part of Chulla Do. The enclosed report gives some of the results of the brave work this woman, who has a passion for souls, has put in in doing what she could to get them converted. We forward to you the following incidents of what has happened as a result of the teaching and work of the Bible-women in our denomination during the past year. Although sales are difficult because of the inability of the women to read, yet the toll and prayers of the Bible-women are not without results.

"Last spring a Bible-woman was sent down to the Chulla region. Previously there had been no woman worker, foreign or Korean, so the material was quite raw. She was taken down and introduced in all the places by one of our officers and set on the lines of working. One village was visited at a time, about two days spent in each, and as far as possible each house in the village visited. In one place our meeting was announced. After our evening meal we sat waiting their coming. The houses were some distance from the room, about four *li*. The night was pitch dark and the roads anything but easy to get along. However, presently some fifteen or twenty women, each carrying a lantern, were seen in the distance, walking behind each other. Very, very slowly they approached. We went out to meet and welcome them, and drew them into the meeting-room. How dark their minds were! The dirt on their faces was literally caked, their hair one matted mop, their clothes—if clothes they could be called—did not nearly cover them, and the smell was vile.

"However, we began a little meeting with them. Of course, they did not know how to sing; prayer was a riddle to them. We began to tell them about the creation, the sun, the moon, the stars, the mountains, how God brought them together; of the first people being perfectly good, and from that to sin and its origin.

"They laughed and talked and tried to hide their shyness, and at last we thought it was enough for them, so we closed the meeting. After we had closed they all sat on the veranda, lit their pipes, smoked, talked and laughed again. We arranged to go to the village next morning, and had a meeting in one of their rooms, so that they need not come so far.

"As soon as breakfast was over we set out, and reached the house, to find that there was only just the mistress and her daughter-in-law. We asked if the other women would be coming. 'Yes, they were making themselves beautiful,' she said. It seems so funny to hear such a

remark after seeing their condition on the previous evening. However, we waited, and presently they began to come, and sure enough, they had washed their faces and oiled their hair.

"It was a hot day, but they all entered the little room, and somehow or other found spaces to sit down. It took a long time to get seated. They had found their tongues, and had many questions to ask. At last we got them settled and began to sing to them, explaining each verse as we went along. Then after prayer we began to talk. We had just got their attention after a struggle, when a very rough woman, the keeper of a wine shop, came to the door and with arms akimbo shouted, 'Hello, sister, are you in peace?' Then she began talking in a bold, insulting manner. The Bible-woman's patience was severely tried, but we got peace again and continued our talk. At last we brought the meeting to a close, and it was with a heavy heart the Bible-woman went back to her room. When she arrived there she sat down and wept. 'What shall I do?' she said; 'it will be so hard to reach the hearts of these people.' I comforted her, assuring her that God would help her. After dinner we set out to do some door-to-door visitation.

"This village is close to the high road along which many horses with their loads pass, so there are quite a number of *chumarks* to meet the need of the *mabbos*. In those places the Bible-woman was able to sell quite a number of books, and many opportunities of presenting the truth presented themselves. So she was cheered and encouraged. Another meeting was held at night; then we passed on next morning to another village.

"The Bible-woman was appointed to visit a certain number of villages, spend a little time in each, pass on to the next, and get around to each place as often as possible, making converts, teaching the Bible, and keeping them together.

"After seven months they were again visited by the foreigner to see what results there were. It was very gratifying to find in each of these places a little band of clean, bright, earnest women, and in each place two or three who were getting along nicely with the *eunmun*; and the older ones, although they could not attempt to learn to read, were able to answer many of the Bible questions which were put to them. In almost every place they had ceased devil worship, and many had left off smoking. In their personal appearance also there is a decided change. It scarcely seems possible that the women we saw last time are the same as those who had gone out on the veranda to laugh and talk and smoke.

"The Bible-woman who has worked this region was taken on not without some apprehension and that only on trial, because she herself cannot read. She is undoubtedly a woman possessing a great deal of the Holy Spirit, her memory is splendid, and her Bible knowledge very good. She knows the alphabet and is able to teach that, so that for beginners she is sufficiently well able to teach them as much as they have time to learn."

M. C. Fenwick, of the Church of Christ in Korea, writes as follows:

"To take up the story of Principal Kim where I left off in last year's

report: He was presented to our General Assembly in November last and received the unanimous indorsement of the assembly and was set apart as a pastor. His first report of district meetings held is just to hand. In four district meetings some definite results were attained, apart from the business transacted. In one it was souls won; in another it was drifting ones restored to the joy of the Lord; in another men gave themselves unto the Lord for life service, and so on. Principal Kim has never had a day's training in Western text-books. When I first saw him he was the father of eight churches and had worn out one New Testament and rigorously used another. All the teaching he has since had from the white missionary could be condensed into two or three days' teaching. Yet I know no white minister in this country his equal or who has been giving such splendid results. He devotes his time almost wholly to reading the Scriptures, telling others of his good Saviour, and exhorting believers to let the mind of Christ be in them as he was in him (Phil. 2: 5); and his life testimony, good sense, and wisdom, bespeak a man under the control of the Spirit, of a sound mind, who co-operates with him in producing just such results as we are all longing to see in ourselves and others."

We also quote from various other reports received, showing some of the hardships as well as the brighter side:

"I have the Bible-woman, with some other of our best women, here for a few days, giving them instruction which I hope will be helpful to them. The roads are terrible now, with rain, snow, and slush, and will probably continue in that state for some time longer."

"The past month was a good month for our work. 'The Bible-woman visited 35 places, preached to 212 women, and sold 69 books."

"The Bible-woman has been here for instruction. She spent two weeks in study, and I hope will be better prepared for her work, as she took a deep interest in the subjects taught and has a good mind. She visited 30 villages and met 238 persons, who listened thoughtfully to what she had to say. She does not report among the hearers those who take no interest or oppose."

"Three others in three different villages a long distance from any place of worship, have sent in their names to me through the Bible-woman and wish to be enrolled as catechumens. I hope they may mean three new groups of Christians in the near future."

"This bookseller is assigned a hard field, but has great faith. Visited 52 heathen villages, preached to 368 people, and sold 100 books."

Mr. Foote says: "Another month has gone and I have good reports from all the Bible-women. I have been able to be with them a little and am well pleased with their spirit and diligence."

"Mrs. Kim was out preaching and reading to the women every day of the month and visited 26 villages, besides those just close at hand. She spoke to 138 women who listened with attention, besides to a number of others. Two new families are reported as new believers in one village and two in another."

"Mrs. Ku has had good health and spent every day in Bible Society work, visiting 26 different villages and some of them more than once."

The women all report that, owing to the busy farming season, it has not been a good month to teach the women to read or to meet them for study. Having been over the field some this month myself, I know that while this is true there is also much to encourage. Mrs. Ku met 289 listeners who showed an interest in her teaching, and reports a new family of believers.

"Mrs. Yun visited 38 villages and spent either the morning or afternoon in each, and sometimes all day. She has a new and hitherto unworked field, which is populous but not favorable to the Gospel. She met and talked to 687 persons, four of whom professed to be inquirers. She walked over 500 *li*. She is a good worker and an earnest Christian woman.

"Much of the work has been house-to-house visitation. My experience while with the women was that among the new listeners girls from ten to fifteen years of age took the deepest interest. One place where we went one girl of about ten years coaxed her mother—who keeps a *sool-chip* (saloon)—until she bought a New Testament for her. At another place the *chu-in* asked the Bible-woman to clean all the fetiches out of the house. This they did, and all the ordinary ones were burned, but the special ones were given to me.

"Two women told me they worked where a man would have failed. They often found houses shut at the front and no men whatever about, but by going to the kitchen, or women's room, they often obtained a good opportunity to deliver their message in quietness. Sometimes everyone, in country places, were so busy that they could only obtain a midday meal by taking a cold snack in the kitchen at some friendly house.

"During the month one woman visited 22 villages, and some of these several times. I asked her why she did not visit more villages and only visit each once. Her answer was that she returned to these villages to teach the new believers, and to exhort them. Saturday is usually given to visiting all the Christian homes possible to prepare them for Sunday, and to remind them of their duty on the Lord's Day.

"Mrs. Yun is more on the field than any worker I have. This is because she is most devoted and has private means of her own. She could not do it on her salary alone. For instance, she only slept at home seven nights during the month, and was out preaching every day and visited 35 villages, spending nearly a day in each. Her expenses were more than her salary.

"The work has been fruitful. Yesterday I worshiped at one of the churches in that field, and met several new believers. At one house, where they consented to have the fetich burned which they so long had revered, a Christian neighbor had to go for several nights and sleep in the house, as they were both afraid of the offended spirit and of their persecuting neighbors.

"We were greatly pleased that the faith of two families was strengthened in temptation recently. In one family all were new believers. For several months all had been going well, but just at the busy farm-

ing season their only cow and one member of the family took sick and showed no improvement for several days. Their neighbors tried to induce them to return to spirit worship, but Mrs. Ku and her husband prayed with them and helped them with their work. The family gained new faith, and both the cow and child recovered."

Some of the colporteurs in Manchuria and Siberia have had difficult experiences during the year, having their books taken from them by the police, themselves suffering imprisonment and threats of banishment, but they seem perfectly willing to bear these things for Christ's sake.

For the year 1912 we have employed directly or through superintendents an average of about 130 colporteurs and Bible-women, and they have wrought faithfully and well.

JAPAN

The Japanese Agency was established in 1876. Bible work in Japan was carried on from 1890 to 1904 as a joint Agency with the British and Foreign Bible Society and the National Bible Society of Scotland. With the beginning of the calendar year 1904 the Agency was divided, the northern portion of the country being assigned to the American Bible Society. The circulation during the year 1912 was 133,055 volumes. The whole circulation of the American Bible Society in Japan from the beginning amounts to 2,637,162 volumes. The Agent in charge is Dr. H. B. Schwartz, Yokohama, Japan.



THIS is the first year in which Dr. Schwartz has had full charge throughout the year, and his graphic description of conditions in the Japanese Empire and the need of Christianity and the growing recognition of that need on the part of all leaders in the life of the people, his report on the work of the revision of the Japanese Scriptures and his description of the methods employed in the circulation of the Bible, will be carefully read by those who have at heart the welfare of this great empire.

The year under review has been one of great interest to missionary workers throughout the Japanese Empire in consequence of the occurrence of several political incidents that have, either directly or indirectly, involved the Christian propaganda. The progress of Japan has long been a subject of deep interest all the world over. During the past year events have focused attention on this country, and there has been much criticism, friendly and hostile, of the methods pursued in dealing with matters closely affecting the Christians, native and foreign. First should be mentioned what is known as the Three Religions Conference. The idea of holding this conference originated with Mr. Tokonami, Vice-Minister of Education, who on his return from a lengthy tour abroad publicly proclaimed that he had been greatly impressed with the great force and practical influence exerted by Christianity in the countries of Europe and America, and proposed that a conference should be held of representatives of Shintoism, Buddhism, and Christianity, and a means sought whereby these three religions could work in harmony and co-operation.

This proposal at once aroused great interest all over the country. It caused the widest discussion in the press, religious and secular, and the liveliest curiosity was expressed as to the outcome of the confer-

ence. But the actual meeting was rather in the nature of an anti-climax. It was abortive, and nothing practical resulted. It was attended by the principal representatives of the three religions in Japan, to whom Mr. Tokonami made a speech and suggested the possibility of Christianity particularly being adapted to the needs of the Japanese; but as might have been anticipated, nothing practical could result immediately. Moreover, more serious developments had taken place which seemed to reveal the government's true purpose, namely, to cause a revival of Shintoism, to encourage ancestor worship, and to perpetuate the spirit of "Mikado worship," as it has been named by one of the leading authorities on things Japanese, Mr. B. H. Chamberlain. The movement, indeed, seems to have been a serious effort to gain government control over everything religious and to bring Christianity to a stage where it could be absorbed or amalgamated and its identity lost in a state-made ritual.

The effect of this officially inspired movement, as may be imagined, was not favorable to Christian propaganda, and yet not entirely unfavorable. Owing to the wide discussion it caused, and the semi-official favor which Christianity seemed to receive, the strong prejudices of many were broken down. Especially on the part of the students was an increased interest shown in the claims of Christianity. Those in closest touch with the students of Japan agree that: "Unparalleled spiritual need has generated among the students, unprecedented hungering for spiritual food. While their teachers are still leaning upon the broken staff of formal ethics, and while the educational department is still groping its way in the moral labyrinth of its own making, the students themselves are rebelling against the crude materialism of the late Meiji era." They are eager for Christian literature, and as Mr. and Mrs. Whitney and Mr. and Mrs. Smelser have demonstrated, they will buy Bibles and New Testaments by the hundreds.

Another matter which has influenced the mind of the people very unfavorably has been certain developments in Korea. There a large number of Christian Koreans were suddenly charged with conspiring to assassinate the Governor-General, they having been secretly arrested some months before. Declared guilty in the secret preliminary proceedings, the Japanese people universally believed them guilty. Their public trial has occupied the court over forty days, and is still unfinished, though doubtless before this reaches you the decision will be given.

Owing to the fact that several American missionaries in Korea are involved in the case, the impression has got abroad that they are opposed to the Japanese rule in the peninsula. This has given rise to an anti-foreign spirit in Japan which has undoubtedly affected our work. The Japanese are painfully patriotic, and the supposed attitude of the missionaries in Korea is sufficient to bring the missionaries in Japan under suspicion and furnish ground for the anti-Christian spirit which is more or less in evidence. "We do not call it persecution, but it is

a very real thing, and a hard thing to bear." But while there are undoubtedly evidences of opposition (we had much rather have opposition, if not too unreasoning, than indifference), we are happy to say that there are many strong influences working more or less in favor of our Christian religion.

Dr. Ukita in the "Taiyo"

When the leading magazine, the *Taiyo* (*The Sun*), which is to be compared to the *North American Review*, will publish such an article as appeared recently in its columns, by Dr. Ukita, we can but rejoice. Dr. Ukita is a professor in Waseda University, and wrote on "Christianity's Contribution to the Civilization of Japan." He says that the sciences have been given Japan as by the process of injection. "Let the avenues of intercourse be closed and there would be no automatic progress." In answer to the question whether the Japanese people have within them the elements that will enable them to advance, he replies: "I can but say that I think we do not. We may be able to maintain the *status quo*, but I am of the opinion that we can go no farther. In the forty-fifth year, dating from the restoration, we could make the display of the suicide of General Nogi and his wife! Our people have been under the influence of the teachings of Buddha and Confucius for ages, and have gotten full of the idea of rank. Woman is despised; the common people and the poor are not to be considered. While we entertain such mean opinions how is it possible for us to acquire the elements of a perfect morality? The spirit of benevolence and pity has not gained acceptance among us. Are not our people insulting and subjecting the Korean people to tyranny? How many are there, with the exception of the Christians, who love them? Our people lose sight of the personal worth of man. Christianity teaches there is a God of love, and that he made man in his own image. If we lose sight of these truths how can we make progress in the essential elements of civilization? Without these saving elements the material civilization of Japan may begin to decay at any time, and the same fears must be entertained as to our spiritual civilization. Christianity possesses these essentials, and I firmly believe it necessary to look to Christianity to supply these needed elements."

During the year the country has been visited by many prominent foreigners, the majority American, among the last to arrive being Dr. Hamilton Wright Mabie, Carnegie exchange lecturer. Dr. Mabie has been preaching the deeper missionary movement, and has addressed the most appreciative audiences since his arrival of both Japanese and foreigners. He was closely followed by a prominent English Jesuit, Father Vaughan, who, by the usual methods, has succeeded in occupying a wonderful amount of space in the daily papers, and has gained access to men high in the affairs of state. There are some who believe that Dr. Vaughan's visit was timed with a view to taking advantage of the anti-foreign, or perhaps more properly speaking, the anti-mission-

ary spirit, and that the future will reveal the results of his work in some special concessions from the government, or a university under the care of the Jesuits. How things have changed in a few years! One of our first missionaries has said that it required the first twenty years of missionary work simply to remove from the Japanese mind the impression that the missionary was a Jesuit. We do not, however, believe that the Japanese Government or people are ready to welcome the Jesuits, but that this is only a polite interchange of empty flatteries.

The greatest event of the year, one that affected the country profoundly from end to end, was the death of His Majesty the Emperor. The American Bible Society was among those which sent a resolution expressing its sincerest condolences to the proper authorities. The accession of the new emperor has been an event of equal importance, but this has been followed by political disturbances of more than ordinary significance which have completely absorbed the public interest. The country is passing through a very critical period of its history. The indications are that the bureaucracy, composed of certain clan factions that have held almost despotic sway in Japan during the past fifty years, will lose much of their power and will be compelled to submit to the popular demand for government more in accordance with the practice of the most enlightened constitutional countries. This demand is the more determined and inexorable because of the heavy taxation the people have had to submit to since the Russo-Japanese war, a burden which they have patiently borne. "God bless poor blind heart of Japan" was the prayer of a poor old American Indian woman when years ago she attended the farewell meeting of a young missionary as he was about to start for his field in this country. We would also offer that prayer; for while we love Japan and are confident of the final outcome, we realize that any civilization not founded on the Word of God cannot endure. To that end we are exerting all our energies in getting the Scriptures into the hands of the people. During the year our Society has printed 4,944 Bibles, 53,102 New Testaments, and 21,250 portions. We have circulated 7,318 Bibles, 58,188 New Testaments, and 72,838 portions. Total, 138,344. The following is a

Summary of Scriptures Issued During the Year 1912

	Bibles	Testa.	Parts	Total Copies	Total Val. Jap. Yen.	Amt. Recd. Jap. Yen.
To Colporteurs.....	2,668	29,443	17,609	49,711	8,287.07	6,787.55
" Commission Sellers..	1,251	6,940	2,729	10,920	2,951.62	1,665.26
" Correspondents.....	1,067	2,505	3,881	7,473	1,838.57	925.67
For Free Distribution...	168	2,421	9,960	12,549	1,189.26	632.28
Cash Sales.....	1,900	14,387	6,121	21,708	4,062.80	2,183.43
Donations.....	52	385	30,277	30,694	605.77	.....
Totals.....	6,426	58,061	70,568	138,055	18,785.08	12,194.28
Sent to Korea.....	192	875	250	1,317	723.25	.....
" New York.....	700	1,300	2,020	3,920	550.60	.....
" Manila.....	.....	52	.....	52	5.48	...
Grand Totals.....	7,318	58,188	72,838	138,344	20,084.41	12,194.28

Revision of the Japanese Bible

Fifty years ago no portion of the Bible was translated into the Japanese language, nor was the Bible in any language allowed to be circulated in Japan. Twenty-five years ago the complete Bible, in what is called the "authorized version," was printed. During the quarter century the Japanese language has greatly developed and become standardized, the people of the various provinces coming to speak the "Tokyo dialect." It was therefore felt that a revision was necessary, and the "Permanent Committee on the Translation, Revision, Publication, and Preservation of the Text of the Holy Scriptures in Japanese," which committee is composed of the Agent of the American Bible Society, Dr. H. B. Schwartz, and Mr. F. Parrott, representing the British and Foreign and the National Bible Society of Scotland, and one representative from each co-operating mission, appointed a "Revision Committee." This committee, named in alphabetical order, is composed of the following men: Prof. U. Bessho (Methodist), the Rev. C. S. Davidson (Methodist), Right Rev. H. J. Foss, D.D. (Episcopal), Prof. T. Fujii (Congregational), the Rev. D. C. Greene, D.D. (Congregational), the Rev. C. K. Harrington, D.D. (Baptist), the Rev. M. Kawazoe (Presbyterian), Prof. T. Matsuyama (Episcopal). This committee organized and began work in 1911.

Following is a report of the revision committee for 1912 from the Rev. C. K. Harrington, one of the secretaries of the revision committee:

"At the close of 1911 the Gospel of Mark had been published and the preliminary drafts of Matthew, Luke, and John had either been completed or were well under way. The second revision of Matthew, in full committee, had preceded to about the fifteenth chapter.

"During the present year, in addition to the completion of the preliminary drafts of Luke and John by the sub-committee to whom that work had been intrusted, the revision by the full committee of the latter half of Matthew, the whole of Luke, and a part of John had been accomplished, and a preliminary draft has been made of a considerable portion of Acts. Some time was also given to a consideration and discussion of the various criticisms and suggestions that come to our hand in connection with the tentative edition of Mark, and such use was made of these as seemed advisable.

"The committee during the year has done its work for the most part in three groups: Dr. Green and Mr. Fujii forming the Azabu Bu-Kwai, as it was called for convenience; Bishop Foss and Mr. Matsuyama the Kobe Bu-Kwai; and Mr. Davidson, Mr. Bessho, Mr. Kawazoe, and the writer, the Aoyama Bu-Kwai. The Azabu Bu-Kwai completed its drafts of Luke at the end of April. Mr. Fujii then resigned his position on the committee, as he wished to return to educational work. The Kobe Bu-Kwai completed the drafts of John at about the same time, and it is to this sub-committee that the preparation of the drafts

of the Acts has been intrusted. The Aoyama Bu-Kwai, when the full committee has not been in session, has been occupied with the consideration of the drafts of Luke and John preliminary to their discussion in full committee.

"There have been three sessions of the full committee: January 17th and 30th, June 25th, July 9th, September 17th, December 27th. The term 'full committee' is not exact, as for part of the time of the session one member or another was unable to be present. During the session of the full committee, the committee has met six mornings each week, and three or four afternoons. At other times the sub-committees sit five days in the week, forenoons only, reserving the afternoons for private work. The committee regrets it cannot report a larger portion of its task accomplished, but has felt that this is a work in which thoroughness is the primary essential, and that it is diligence, and not haste, that will make it a success."

Distribution

The progress of the work of the colporteurs has been most encouraging. Out-of-the-way places that have seldom or never been visited, and where the people do not even know what the Bible is, have been the field of the colporteurs' operations. There are now twenty-five regular colporteurs and several others giving part of their time. Many pastors, missionaries, and Bible-women are acting as our representatives in their respective neighborhoods. Formerly some of the colporteurs made their sales chiefly at the churches, at the homes of the Christians, to the missionaries, as well as to the bookstores, acting largely as middlemen, where they were hardly needed, and neglecting the unevangelized portions of the country, because there, the demand not being great, the sales would be small. It has been our purpose to furnish the bookstores, missionaries, pastors, and Bible-women directly from the Bible House, sending the colporteurs into the field to those who have little opportunity of buying the Scriptures. Owing to the large number of bookstores which are now ready and anxious to sell the Scriptures, and because the missionaries and pastors cover so nearly all the country, we do not have the need for the colporteurs we formerly had, if we can get the pastors and missionaries all interested, as some of them are. We do need, and need greatly, earnest and consecrated men or women for the country districts and the many untouched fields.

Some colporteurs objected to our change of plans, and were dismissed because they would not comply with our regulations. But several new men were discovered who, with the old ones which remained, are doing splendid work. We have begun upon the plan of dividing the country into districts and giving each colporteur sole charge of a district; thus we have obviated much of the expense caused by each man traveling over the whole field, following the regular beaten paths and not reaching the less accessible portions of the country.

There has been a great interest shown in the Scriptures by Buddhists, and Buddhist priests are particularly fond of the writings of St. John. A priest came into the Bible House recently and bought fifty copies, saying that he wished to give them to the young priests under his charge, and to read in company with them.

Mr. Topping and his Work

Where missionaries have been given charge over the colporteurs the most marked results have been obtained by the efforts of these Bible-selling evangelists, as will be seen in the account of the work of Mr. Henry Topping in the region about Morioka, where several churches have been founded. Mr. Topping, who is a member of the American Baptist Missionary Union, has for his field a large district in the north of Japan. He is a very earnest and energetic missionary and has taken up the work of Bible distribution with all his heart, and reports the most satisfactory results of the evangelistic Bible selling, the pastors more and more coming to appreciate the colporteur idea. One of his colporteurs, Masami Asahara, the son of a pastor, is very zealous in the work, and desires to give all his time to it, and to travel to the out-of-the-way places, where his father cannot go. In this manner the two have a population of 100,000 to work upon. The father, Jiro Asahara, has become so fired with a desire to sell the Bible in the neglected districts of his region that there is no doubt of the success of his work along the lines of the Bible Society's plan. At the place where this pastor has his church there are two other churches, and the people have been accustomed to hearing the Word of God for over thirty years. This pastor finds that in the country places much more interest is shown in Christianity than elsewhere, and that the people crowd out and listen attentively to the gospel. Schools were open to him and teachers welcomed him, and he was given opportunities to speak to the students. Mr. Topping also reports that the evangelists who have taken up the Bible extension work as planned by the Bible Society are all enthusiastic over it. In one neglected district that is being worked on these plans, the evangelist's work has resulted in the baptism of several people, and many more are inquirers and believers who are now calling a regular pastor to continue the work there. The evangelist will then go on to another neglected district to lay there the foundation for a church. Mr. Topping asks, "Shall I call these Bible Society churches?"

The evangelists go to a town and call on the leading citizens and the young men's associations, who are always ready to hear a new man on any theme of public welfare. A meeting is announced which always turns out to be a Gospel talk at the end. Sometimes the evangelist secures permission from the principal of a school for the students to attend a night meeting when many Bibles are sold.

Mr. Topping relates how one day he was on a tour with an evangelist and was climbing a mountain pass, when a stranger spoke to him.

He said that he had lived there for seventeen years, that he had a Bible and often read it, but that he desired someone to explain it to him. They had a talk with him and later on sent helpful literature. Three weeks afterward he called on Mr. Topping and said that he had read all the books and had firmly decided to lead a Christian life, and that he wished to do all the things that Christians ought to do, so left his pipe, tobacco, and pouch as tokens of his sincerity. He is in charge of a sericulture school and no doubt will influence his students for good.

One evangelist mentions a case of a drunkard who made a disturbance at a meeting. Afterward the evangelist spoke to him and drew this story from him. He had taken to drink, as he had lost his entire crop of rice and felt like committing suicide in order to rid himself of his troubles. He was comforted by the words of the evangelists, and the next night returned sober, bringing a friend, who also bought a Bible. They were very attentive listeners, and invited the evangelists to visit their village some miles distant.

Mr. S. Maki, a retired pastor, now makes it his business to visit the pastors and to interest them in the distribution of the Bible, and they have promised to act on behalf of the American Bible Society and to aid the work as much as they can. They say the new plan of the Society has helped them to spread the gospel. Mr. E. H. Jones, an earnest evangelistic missionary of the American Baptist Missionary Union, has reported that he has some colporteurs ready to start out to neglected places. He has held meetings and sold Bibles at two country towns, and at one place he met a woman forty years of age who had been waiting for ten years to know more of the truth. . . . Ikichi Ichizuka, with his stock of Bibles, drags a hand-cart over the mountains and rough roads and yet rejoices in his work. . . . Another colporteur, Koichi Matsudaira, reports for November that he was allowed to sing hymns in the dormitory of an industrial school, and at other schools permitted to address the students. Previously this was strictly forbidden. At a normal school for girls to which he had been refused admittance on previous occasions he was given permission to preach. At this school he presented a Bible to the teachers. They were very thankful and are reading it at home. Three years ago when he visited these schools he was not given the privilege of selling Bibles to the students, but now he is not only allowed to do so but is able to preach the gospel. This colporteur realizes that his work is not only Bible selling but evangelical also. He has been able to introduce not less than thirty-six inquirers to different churches during his trip. He visited Waseda University, where he sold 32 Bibles and 148 New Testaments, their total value being 73.25 yen.

Much interesting work has been accomplished by Rev. A. D. Woodworth, D D., in Miyagi ken. His work has been largely that of visiting schools, at forty of which addresses were made. As this was new ter-

ritory, and the journey had to be made in haste, not many copies of the Bible were sold, but an effort was made to supply all teachers with copies of the New Testament. In the evenings when the night schools were addressed there was more freedom in the selling of the Bible, and in each of the schools from ten to fifteen copies of the Gospel of St. Mark were left, to be given to the best students. All the books were received with expressions of gratitude, and invitations were extended to revisit the schools. Among the men who received a copy of St. Mark was a physician of Onnagawa. He took great delight in reading it and in explaining it to his neighbors. When it is too cold to travel Dr. Woodworth gives Bible studies to groups of Christians, with the hope that from the farming community lay preachers may be raised up to carry on the evangelistic work.

Mr. and Mrs. Smelser of Yokohama have spent some months in the interior in colporteur work which has not been without interest and inspiration. It is their plan to canvass every place they enter, from the lowly cottage to the business houses, banks, post-offices, schools, etc. This gives them an excellent opportunity to mingle with the masses, and they have found that street meetings are one of the best means of reaching the people. It is no unusual thing for a crowd of people numbering from one to three hundred to stand patiently to listen, and at the close of the meeting Bibles are offered, that they may be able to study for themselves.

At Tateoka, a village on the sea coast of Chiba *ken*, an invitation was given to the people to assemble at the Methodist church in the outskirts of the village. A house full of fishermen was the result. Later a man from the village came to their mission in Yokohama and testified to an awakening, and invited them to come again. At Aobori, a village on the same coast, they visited the house of the head fisherman, who was violent against Christianity, and who had driven a Bible-woman from the village who had started a Sabbath school, breaking her organ, etc. The Testaments were left with this man, who afterward wrote that he was reading the book with interest and would soon come to Yokohama to thank the donors in person.

During a temple festival in Tokyo Mr. and Mrs. Smelser were allowed to sell Bibles in the compound of the temple, and for several days they stood in the streets and sold Bibles to the crowds of people who thronged the streets of Tokyo to view the funeral car of the late Emperor of Japan, as well as to the thousands who visited the tomb of General Nogi. Many Testaments were also sold in front of their mission hall in Theater Street, Yokohama, where they preach to from five to ten crowds in an evening. The highest number sold in one day was at the naval review in Yokohama, when 112 copies were sold. The greatest number sold in a day in the country was 85. The total number of sales from June 1 to November 30, 1912 (half time only being given) was 3,066, divided as follows: Japanese Testaments, 2,730; Japanese Bibles,

7; English Testaments, 306; English Bibles, 1; German Testaments, 16; French, 3; Greek, 1; Chinese, 2; Russian, 1. If Mr. and Mrs. Smelser could give their whole time to evangelistic Bible selling, especially in the rural districts, much might be accomplished.

Miss Hutchings, of the Railway Mission, Nikko, reports that she can give away large numbers of the Scriptures in Nikko, as almost daily thousands of pilgrims come to visit the famous temples. During the *matsuri*, or festivals, when special meetings are held, there is a great need for Bibles, and as she has several railway stations to visit, many copies can be used for distribution. In August there is a pilgrims' week, when Nikko is visited by from three thousand to five thousand pilgrims a day. Nikko, on account of its temples, is rather hard missionary ground to work. The power of the priests, coupled with ancient customs, holds the people so firmly that they seem afraid to break away, but some small encouragement now and then gives hope for the future.

Mr. J. P. Whitney, who has been successful in colporteur work, has been ill, but will soon be able to resume his work. Before he was taken ill, with Mrs. Whitney he went to Yonezawa, a large town in Yamagata *ken*, and sold Testaments in front of two schools. The result was a sale of 109—100 Japanese and 9 English Testaments; and they promised to return the following week, as other students wished to buy, but had no money with them. Heavy rains set in and they were unable to canvass the town, so were obliged to return to their home. The following week Mr. Whitney returned alone and sold in front of the same schools 96 Testaments—44 Japanese, 50 English, 1 German, and 1 French, making a total of 205. Mr. Whitney feels much encouraged in the work, as the results are so convincing, and as one grand result of the Bible selling, he finds many converts who stand firm in their new faith.

In connection with Mr. and Mrs. Whitney's report it will be of interest to note that the Woolworth Building, one of the highest in the world, built from the profits of five and ten-cent sales, is seven hundred and fifty feet high. Aside from the Bibles and various editions of Scriptures in Japanese and in other languages which they have sold in the meantime, Mr. and Mrs. Whitney have in the past five years sold Japanese five and ten-sen New Testaments, each one-half inch in thickness, if put in one pile, sufficient to reach fifty feet higher than twice the height of the Woolworth Building.

Since much of the inspiration that led to the revolution and establishment of a republic in China was imbibed by young Chinese while in foreign countries, we have been anxious, as far as possible, to reach the young men from China with the Gospel in order that the spirit of Christianity may be more widely diffused, and so we have sought to put at least a New Testament into the hands of every Chinese in Japan. We have not been able to accomplish our object yet, but through the Chinese Y. M. C. A. considerable work has been done.

The Bible and the Chinese Students in Tokyo

Mr. W. H. Elwin, of the Church Missionary Society and Chinese Young Men's Christian Association of Tokyo, writes:

"The American Bible Society has helped us very much during the past year. It has been a year of development in the Chinese student work. What the attitude of the Chinese students in Tokyo would be after the revolution was not quite certain. It now appears that while the tension, and, consequently, some of the keenness for spiritual help, has disappeared, men are more than ever willing speedily to study the Bible. As the students are becoming more advanced in English they buy the English Bible as well as the Chinese. I personally use Weymouth's New Testament in modern speech or the old authorized version. The Revised has not appealed to us so much in this connection.

"On visiting a higher normal student some months ago I found him in possession of the Bible with Collin's helps. He had bought the book, an expensive one, from a passing Bible Society colporteur. I have sold several copies of the same edition to Chinese students since.

"I have from ten to fourteen Bible-study classes a week, only one of which is in English. At a recent one the above higher normal student, who is preparing for baptism, asked if the Bible could be studied scientifically. I explained to him that science text-books went out of date in ten years, and that the Bible is a living book and eternal for all time and for all races, and for man at his various stages of development. At the same time the man's question suggests a more systematic and topical study of the Book.

"Girl students have taken up my time as never before. Two of them have kept me at work at a weekly class answering questions on difficult texts, such as on 'Christ preaching to the spirits in prison.' 'The world is crucified to me and I unto the world.' One girl asks me the meaning of twelve verses she has underlined (Romans 8). The other has question after question on I. Peter. This went on till I had to tell them that the clergy were not agreed on some of the questions they raised, and that repentance and faith were all that were required of those to be baptized. 'I have been accustomed,' one answered, 'never to let a point pass in my studies till I understand it.'

"Leather-bound and gilt-edged Bibles and New Testaments are much in demand in our work. The little book-shelves supplied by the Society are proving useful. Parallel English and Chinese editions are also in demand.

"If ever the New Testament was proved to be the Word of God that liveth and abideth forever, it is in connection with this Chinese student work in Tokyo."

The Bible House

The Bible House in Yokohama is a place where the tourist, the traveler, or the missionary from the interior is treated as a privileged person, without incurring any obligation. A waiting-room is at their

disposal, where they may rest or read or write, and we are always ready to assist them in any way possible, in the spirit of Christ who commended the good samaritan. In this spirit the questions of the perplexed man are answered as fully and as kindly as possible. The Bible House seems to be a rendezvous for people seeking information. The needed information is of a varied character—from where a good hotel or restaurant may be found, to the address of a tailor; from where to get money exchanged, to where to get a safety razor sharpened; and a hundred and one other questions. We consider it a part of our mission as Christians to help, as far as we may be able, everyone who needs our assistance, and the very sign over the door seems to lead people to expect Christian courtesy. If we cannot do some of the great things, we can and are constantly trying to do the many little things that make up the daily routine of life, in remembrance of our ideal, the Man of Galilee.

PHILIPPINE ISLANDS

This Agency was established in 1899. It covers work throughout the whole archipelago, which embraces about three thousand islands, with a total area of 127,000 square miles, and a population of 8,000,000. The circulation of Scriptures in this Agency is in a number of Malayan dialects, besides Spanish, English, Chinese, Japanese, French, German, and Russian. The total circulation for 1912 was 53,742 volumes, making an aggregate circulation since the establishment of the Agency of 1,066,537 volumes. The Agent is the Rev. J. L. McLaughlin, Manila, P. I.



As stated in our last Annual Report, the responsibility for the Philippine Agency during the year has rested upon the shoulders of the Rev. Harry Farmer, President of the Biblical Seminary at Manila. We are glad to state, however, that Mr. McLaughlin, after his furlough in the United States, during which he rendered the Bible Society a distinct service by his addresses at many gatherings and by his conferences with the Secretaries and others at the Bible House, has with his family returned to his post at Manila.

The record of the work for the year ending December 31, 1912, which is the year here reported, is due to the superintendence and labors of Mr. Farmer. The circulation as above stated of 53,742 volumes is divided into 2,886 Bibles, 16,186 New Testaments, and 34,670 portions. The circulation was effected largely through correspondents, there being a total only of 2,748 volumes sold at the depository. There were 35 such correspondents employed in Bible distribution. At least two hundred Philippine preachers were engaged in circulating the Scriptures on a commission arrangement under missionary supervision. It may be interesting to our readers to know some of the expenditures of the year. \$886.72 were expended for the purchase of Scriptures; \$7,442.16 were expended in manufacture of Scriptures; \$2,161.17 were expended in work largely connected with translations and revisions. The visitation of important new sections with illustrated lantern pictures, connected with and creating an interest in the

circulation of the Scriptures in those places, called for an expenditure of \$769.68. \$5,959.61 were expended in rent, freights, etc.

Frequent and interesting letters have come from Mr. Farmer during the year, and quotations from these letters will be of interest to our readers.

The arrangement which was made between Mr. McLaughlin and our mission concerning my work was that I was to come to the office an hour a day except during two months, when I was to give all of my time to the work. As a matter of fact I have always given more than an hour a day, and at present am giving all of my time to the work. I had expected to devote most of these two months to travel, but there is so much work in the office that I doubt whether I shall be able to put more than one month into the field work. In the meantime I am keeping in touch with the missionaries by correspondence and by furnishing them all the Bibles they need at the least possible cost, and in every way possible encouraging them in the distribution of the Scriptures. We have completed and put on sale this year the Pentateuch and Psalms in Cebuan and the Old Testament in Panayan. We are printing a pocket edition of the Ilocano New Testament and a Pentateuch in Pampanga. We are also printing a new edition of the Ibanag New Testament with the word "baptizo" transliterated. The Psalms are being translated into Pampangan and will at once be sent to the printer. I am also preparing to make arrangements to have the balance of the Old Testament translated into Cebuan, and am in touch with a man who has promised to translate one of the Gospels into the Moro-Arabic dialect for use among the Mohammedans of Mindanao.

At the present time I am co-operating with the Sunday School Union in preparation for three large conventions: one in Manila, one in Cebu in the south, and one in Candon in the north. These conventions all occur in the month of February, when there will be a number of visitors from the United States.

I have just returned from two trips, one made into the province of Ilocos Sur and the other into the southern islands. I was in the province of Pampanga and in conference with the missionary there who is about to return to the United States. We have been furnishing him with all of his Scriptures, and he has been selling them through the preachers. He has been very successful in this work by visiting the different *fiestas* and using the stereopticon on the plaza at night. I find that the colporteurs of the British and Foreign Bible Society have been visiting in this section also, and from the sale of the Pampangan Scriptures to the agent here in Manila, I imagine they have disposed of four or five hundred during the past year. I made arrangements to put two colporteurs into this terri-

tory, partly on a salary and partly on commission, these two men to be directly under the supervision of two Methodist pastors who are dividing the district in the absence of the missionary on furlough. I have also arranged for one colporteur on the same basis to work in the province of Nueva Ecija, and for another to go to the province of Zambales.

I also visited the District Conference at Dagupan, and came into touch with about one hundred local preachers and exhorters. There are in this province five hundred thousand people, three-fourths of whom are Ilocanos. We furnish the missionaries with all of their Ilocano and English Scriptures, while they purchase their Pangasinan Scriptures from the British and Foreign Bible Society, although the Society maintains a special colporteur in the province. I am arranging also to put a man in this province, under the direction of the missionary, who will send him into territory not now being reached by the regular preachers. This missionary, Dr. B. O. Peterson, is one of our best agents, and disposes of the largest number of Scriptures yearly. Not a month passes but there is not a remittance from him on account. The American Bible Society greatly aided in the opening up of the work in the distant province of Nueva Viscaya, seven days' journey from Dagupan. When I was in charge of the Pangasinan work I sent a man to this province, and Mr. McLaughlin furnished me with two hundred Scriptures free and one hundred at fifty per cent discount, as well as paying the expense of transportation over the mountains. These Scriptures maintained the preacher for six months and gave a foundation for our work, which now numbers over one thousand members.

I also visited the United Brethren missionaries in the province of Union, and they will accept the offer to employ a colporteur on the same basis. They keep a large stock in their publishing house in San Fernando, and I advertise in their weekly paper, which reaches five thousand people in that and the surrounding provinces.

At Candon, Ilocos Sur, I visited the Sunday School Convention and met delegates from four provinces. As a result we will probably put two men to work under the direction of the missionaries—as well as inspiring the preachers in a great effort to dispose of the Scriptures.

In the south I visited the islands of Panay, Negros, and Cebu. If there is time before the seminary opens, I shall hope to visit the islands of Leyte, Bohol, and Mindanao. I found the missionaries very much encouraged with their work in every place. At Dumaguete, the home of the Silliman Institute of the Presbyterian Mission, with four hundred and fifty students in attendance, I disposed of seventy-five English Bibles and Testaments. I also sold a large stock of English Scriptures to the Baptist Publishing House at Iloilo. Perhaps six colporteurs will be set to work under the direction of the missionaries.

While I was at Cebu I talked with the missionaries about the

translation of the Old Testament in the Cebuano-Visayan dialect. We already have the New Testament, the Pentateuch and Psalms in these dialects. I have asked Mrs. J. A. Graham to find some Visayan translators for this work and to employ two men at so much a page of 350 words, she to go over the work with them daily.

During the last six months I have employed ten colporteurs, as you will notice from the book report, and these men have been selling Bibles for the most part under the direction of missionaries, but in places not visited by the regular preachers. While they have succeeded in selling quite a large number of books, these have been of the cheaper editions and the income has not been great. I think in no instance has a colporteur sold enough books to pay for the salary and traveling expenses. I understand that it is not the intention of making a profit from the work of these men, but the idea is a distribution of the Word as widely as possible. The only observation I have to make is that the peculiar methods pursued by Mr. McLaughlin, taken in connection with the work done through the missionaries and their preachers, is about the best which could possibly be devised for these islands. The conditions here are different from those of any other country I have ever visited.

During this fiscal year we have received from Japan the first and second editions of the Panayan Old Testaments, the first edition of the Cebuano Pentateuch and Psalms, the fourth edition of the Ilocano Bible, the second edition (corrected) of the Ibanag New Testament. We have just about finished correcting the stereoplates for the pocket edition of the Ilocano New Testament, and we are now reading the last proof on the Pampangan Pentateuch. The translation of the Psalms in Pampangan is now being corrected the second time and will shortly be sent to Japan for printing. Efforts are now being made to secure the translation of the entire Old Testament in Cebuano, and I imagine Mr. McLaughlin will want to push this work on his return. The British and Foreign Bible Society are preparing one or two Gospels in the Bontoc-Igorrote dialect, and one of the Moro dialects. They are also revising the Old Testament in Tagalog.

There is a large call for English Bibles and Testaments and considerable orders have been sent you from time to time.

MICRONESIA



THE Society has no regular agent in Micronesia, but it is in communication with missionaries working in the Gilbert Islands, Marshall Islands, Caroline Islands, and other islands in Oceanica. Many of these missions were established by the American Board and have been carried on by that society with distinguished success for many years. Latterly, as the Caroline Islands and other groups have passed into the possession of the German Empire, it has seemed better to transfer the missions in these islands to the hands of German missionaries. The Liebenzeller Mission in Germany has cared for a number of these island groups, and with this mission, as well as the American Board, the Bible Society is co-operating. The Rev. Mr. Rife, who has long been one of our correspondents in Micronesia, has now returned to the United States, and is giving a part of his time to seeing through the press a revision of the Marshall Islands Old Testament.

The American Bible Society has printed translations of Scriptures made by missionaries in six of the languages of Micronesia, or in eight, if the island of Guam and the island of Nauru are classed in that great ocean group. Of these Scriptures the most called for are those in the languages of the Marshall Islands and Gilbert Islands.

AFRICA

The American Bible Society has no official agency in Africa except that Egypt and the Soudan are part of the Levant Agency. In South Africa, in Portuguese East Africa, in the Kamerun Colony, and in Liberia, missionaries of various denominations depend for their Scriptures on the Society. From time to time new translations and revisions are presented to the Society for publication.



DURING the past year 500 Sheetswa Testaments have been sent to the East Africa Mission of the Methodist Episcopal Church at Inhambane. The new version, published a few years ago, is manifestly growing in usefulness among the Sheetswa tribesmen.

We are having detailed reports at the present of the uses to which it is put, but it is vigorously handled by our Methodist brethren. They take the bulk of the issues. There are smaller consignments made to the missionaries of the Church of England at Laurengo Marques. Letters of acknowledgment have been received from the conference of clergy of the Diocese of Lebombo.

The Society has also sent a shipment of Bulu Scriptures to the missionaries of the Board of Foreign Missions of the Presbyterian Church, U. S. A., on the west coast of Africa. Returns of sales from these missions show how constantly and highly the books are valued. Smaller consignments of from fifty to one hundred Bibles and Testaments have been made to the missionaries in Liberia, some of them connected with the Protestant Episcopal Church and others with the Methodist Episcopal Churches.

The following letter from Cape Palmas, written on Washington's Birthday (February 22d), gives a lively picture of the satisfaction of children in the use of the Bible at Cape Palmas:

A recent letter from Cape Palmas, Liberia, Africa, from Miss Hall, a teacher in the Gananay Mission (M. E.), pleads for a larger supply of Bibles, and adds: "Bishop says we can have a few, but we need so many. Someone wanted to know if we 'eat Bibles.' No, but we do use a good many. As soon as our children can read through their first reader very well, they beg for a Bible. We usually give them a New

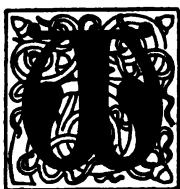
Testament when they finish the primer. I confess to you that these people learn to read the Bible very quickly, and they read it even when they can't read much in even their first reader. Then our station people need Bibles. At Genoyah there are four young men who have come all the way to me for a Bible, and I had to send them back and ask them to wait until we could get a few. We often have people come a day's journey for a Bible. These, as far as we were able, we tried to supply.

"The last Sunday in October we observed as Bible Day. Our Nemiah Drayah Sunday School was invited over. The morning, as well as afternoon, service was spent in reciting chapters, psalms, and verses. The little folks translated each of their verses into their own language. A class of small children from the station recited and, at the same time, put into 'country mouth,' or their own language, twenty verses. The oldest in the class was only eight years old. They did well. They were delighted next morning when I gave each of the girls a dress and the boys a piece of cloth for shirts. Our collection on the Sunday mentioned was \$2, and was taken for the American Bible Society."

A later letter continues :

It's the one Book that all are anxious to read. On our trips visiting the stations all of our time, aside from regular palavers, etc., is spent in the study of God's Word. As soon as we finish one book or chapter someone has another ready, and so it is a time of Bible study as long as we are together. In school we are reading the Old Testament. We began the first of the school term with the first chapter of Genesis, and yesterday morning we read II. Kings, 21st chapter. We don't simply read, but make the chapter our morning lesson and we study it together. Why, some of the characters we have talked about until all seem to know them and can tell something of their lives. All enjoyed Elisha, and we had a good review of his life and work Monday morning after our quarterly conference.

AUXILIARY BIBLE SOCIETIES



E have gathered together in this place a summary statement of the activities of the local Bible societies auxiliary to the American Bible Society, as shown in their annual reports or in letters which they have written in order to show more fully the interests which have occupied them during the year.

So far as we know there are not so many as thirty Bible societies in the whole world which print and publish Scriptures, but the number of auxiliaries, that is, of societies which help in the distribution of these Scriptures and in collections for the support of the national societies, are numbered by tens of thousands. At that notable meeting of the Religious Tract Society of London in December, 1802, which led to the formation of the British and Foreign Bible Society, the Rev. Joseph Hughes declared himself in favor of forming a society to provide Scriptures for Wales. But he immediately added the epoch-making idea, "and if for Wales, why not for the world?" There he struck a note which has ever since vibrated in the hearts of Christians and found expression in the auxiliary Bible societies, as well as in the National societies of which they form a part.

The annual meeting of a living and consecrated auxiliary Bible society is an occasion which it is a privilege for any member of the National Society to attend. It is an inspiring spectacle of kindred souls in love with their work. There one hears the story of the fruitful activities of a year. There one gains the glad assurance that the circulation of the Scriptures, for which the National Society may never escape responsibility, is being eagerly pressed, and there too one breathes the atmosphere of patient dependence upon a Divine Master, which is to the soul what the ozone of the mountains is to the anemic system. Such a meeting always cheers whomsoever attends and makes him thankful.

As usual, we give a short account of the experiences and achievements of such of our auxiliary Bible societies as have sent in reports, together with a statement of the

amount of donations made by any of these societies for the world-wide Bible work. The number of auxiliary Bible societies is 215. Eighty-six of these have made donations during the year which amount to \$17,842.99 for the general operations of the American Bible Society.

ALABAMA

We have had no report during the year from the Alabama Bible Society.

ALASKA

There is no auxiliary Bible society in the Territory of Alaska. Grants of Scriptures for use at missionary stations have been given whenever requested, either directly from the Bible House in New York or from the depot of the Pacific Agency in San Francisco.

ARIZONA

The distribution of Scriptures in Arizona is under the direction of the Secretary of the Western Agency of the American Bible Society at Denver, Colo.

ARKANSAS

We have no auxiliaries in this state.

CALIFORNIA

The California Bible Society is one of the component parts of the Pacific Agency.

COLORADO

No report has been received from the Denver Bible Society.

CONNECTICUT

Reports have been received from the Haddam, the Middletown, and the Rockville auxiliaries. The Middletown Bible Society reports two families found destitute and supplied with Scriptures, and the Rockville Bible Society has supplied sixty-nine Sunday-school children with Scriptures. A donation of \$55.48 was received from the Middletown Bible Society, and \$90 from the Sharon Bible Society.

DELAWARE

The New Castle Female Bible Society has sent us a report without much detail of the general operations which

it has carried on as usual. The Wilmington Female Bible Society has also sent a report which gives no detail of general operations. Donations were received from the New Castle Female Bible Society, \$110; and from the Wilmington Female Bible Society, \$30.

DISTRICT OF COLUMBIA

The Washington City Bible Society reports a free distribution of 1,098 volumes. These books have gone to various missions in the city of Washington and to hospitals, rescue homes, and to prisons.

FLORIDA

We have no auxiliaries in this state.

GEORGIA

Neither report nor donation has been received during the year from the Effingham County Bible Society, the only auxiliary listed in that state.

IDAHO

We have no auxiliaries in this state.

ILLINOIS

Reports have been received from the Aurora Bible Society and the Effingham County Bible Society, but without details of any general operations. Donations have been received as follows: from the Radnor Auxiliary Bible Society, \$41.70; the Randolph County Bible Society, \$30; the Whiteside County Bible Society, \$33.31; and the Winnebago County Bible Society, \$330.11.

INDIANA

A report has been received from the treasurer of the Cass County Bible Society without information, however, as to any general operations. A donation was received from the Indianapolis and Vicinity Female Bible Society of \$871.82. This was the transfer to the American Bible Society of its whole cash in hand, since this valued and faithful society had reached a point where it has seemed necessary to discontinue its operations and disband.

IOWA

The Iowa Falls Bible Society has sent an annual report

in which it is recorded that one family was found destitute of the Scriptures and supplied. The Sharon and Linn Grove Bible Society has also sent its report, without any mention of general operations. Donations have been received from the Ackley and Vicinity Bible Society, \$100; from the Foreston Welsh Bible Society, \$120.53; from the Gomer Welsh Bible Society, \$30; from the Jackson County Bible Society, \$5.50; from the Long Creek Welsh Bible Society, \$164; and from the Morning Sun and Vicinity Bible Society, \$25.55.

KANSAS

The United Bible Society of East Allen County has sent to us its twenty-fifth annual report. It seems that this society has a list of ten churches co-operating with it and two branch societies. Donations have been received from the Arvonja Welsh Bible Society, \$15, and from the Emporia and Vicinity Welsh Bible Society, \$155.

KENTUCKY

The La Rue County Bible Society has sent us its fifty-third annual report, without mention, however, of general operations. The Lexington and Vicinity Bible Society has sent an informal report without any information whatever as to the general operations of the society. It appears to be in a weakened condition, there seeming to be a lack of interest in the work of this auxiliary in the community at large. Donations have been received from the Jessamine County Bible Society, \$85.46, and from the Woodford County Bible Society, \$100.

LOUISIANA

We have no auxiliary in this state.

MAINE

The Maine Bible Society reports a prosperous year in which 11,620 Bibles were distributed and over 19,000 families were visited. Of these 7,992 were not church attendants. The work done by the society involved for its canvassers travel of 8,238 miles. Work has been done among Russians, Poles, and Finns by a Finnish student in the

Bangor Theological Seminary, and two Italian Bible workers have made a distribution of Italian Scriptures in several fields, arranging also for the following up of the work. This society is contemplating the erection of a substantial Bible house in Portland. It is hoped in this building to provide a depository office and shipping-room on the ground floor, together with a home for the superintendent.

MARYLAND

The work of the Maryland Bible Society continues to be a blessing to the poor and destitute of that state. Beyond the fact of the activity of the society we are unable to assure our friends, since the report for the year ending in March, 1913, has not come to hand at the time of this writing.

MASSACHUSETTS

The Massachusetts Bible Society reports a most prosperous year. The number of books put in circulation during the year was 380,068. This is 48,487 volumes more than the total circulation of the previous year. The Scriptures circulated were in a score or more of different languages, and 14,477 volumes were free donations to immigrants, destitute families and individuals, sailors, missions, and institutions. A donation of \$1,000 was received from this society, which maintains a deep interest in Bible work in foreign lands. The Rev. F. E. Marsten, D. D., has been elected corresponding secretary of the Massachusetts Bible Society, and superintends its important work.

MICHIGAN

A report has been received from the Wayne County Bible Society, but no general operations are mentioned.

MINNESOTA

Reports have been received from the Judson and Vicinity Welsh Bible Society and from the Salem Welsh Bible Society. The Judson and Vicinity Welsh Bible Society reports that every house in its field has been visited, and whatever houses were found destitute have been supplied. Donations have been received from the Blue Earth Bible Society, \$10; from the First Welsh Bible Society,

\$75; from the Judson and Vicinity Welsh Bible Society, \$180; from the Salem Welsh Bible Society, \$3.40.

MISSISSIPPI

Neither report nor donation has been received from the Copiah County Bible Society of Mississippi.

MISSOURI

None of the auxiliary societies in Missouri have sent reports during the year. Donations have been received from the Gasconade County Bible Society, \$50; the Mt. Zion Bible Society, \$30; the New Cambria Bible Society, \$60.

MONTANA

The First Bible Society of Montana has sent us an annual report without mention, however, of any general operations.

NEBRASKA

No reports have been received from Nebraska, but a donation has been received from the Wayne County Welsh Bible Society of \$60.

NEVADA

We have no auxiliaries in this state.

NEW HAMPSHIRE

A donation has been received from the New Hampshire Bible Society of \$1,500.

NEW JERSEY

A report has been received from the Atlantic County Bible Society without details of general operations. Donations have been received from the Mercer County Bible Society, \$100; Union County Bible Society, \$25; Warren County Bible Society, \$100.

NEW MEXICO

We have no auxiliaries in this state.

NEW YORK

A report has been received from the Buffalo and Erie County Bible Society. This society has fifty-one churches co-operating in its work. It has supplied 3,000 Sunday-

school children and 500 other individuals. A good deal of its work of canvassing and distribution is done by voluntary workers, who do not always send in detailed reports of what they have accomplished. This society has sent out books in thirty-two different languages. The ninety-eighth annual report has been received from the Dutchess County Female Bible Society. It has the co-operation of twelve churches and has visited 600 families during the year. One family was found destitute and supplied with Scriptures. Fifteen individuals received gifts of Scriptures, and eight Sunday-school children. A report has been received from the Floyd Welsh Bible Society, which has visited 65 families during the year. The Livingston County Bible Society reports visits to 280 families. Twenty-two families found destitute have been supplied and twenty Sunday-school children have been supplied with Scriptures. A report of the Montgomery County Bible Society mentions no general operations. Reports have also been received from the Newburgh, the Nelson Welsh, and the Schenectady County Bible societies—none of them with any mention of general operations. The Sullivan County Bible Society reports 2,188 families visited, 29 found destitute, 39 individuals supplied, in addition to 21 families and 110 Sunday-school children supplied. A report has been received from the Oneida County Bible Society without mention of general operations, and from the Westchester County Bible Society we have received its ninety-eighth annual report. This report shows a distribution of 1,361 volumes.

Donations have been received from the Auburn Female Bible Society, \$25; Columbia County Bible Society, \$100; Dutchess County Female Bible Society, \$250; Floyd Welsh Bible Society, \$30; Freedom Welsh Bible Society, \$61.60; Ghent Bible Society, \$36.90; Granville Welsh Bible Society, \$50; Greene County Bible Society, \$150; Holland Patent Welsh Bible Society, \$60; Jefferson County Bible Society, \$88.56; Livingston County Bible Society, \$1; Montgomery County Bible Society, \$65.45; Niagara County Bible Society, \$100; Orange County Bible Society, \$700; Rockland County Bible Society, \$72; Rome Welsh Bible Society,

\$50.25; Schoharie County Bible Society, \$88.16; Ulster County Bible Society, \$60; Utica and Vicinity Welsh Bible Society, \$185; Welsh Calvinistic Methodist Bible Society, New York City, \$200; Westchester County Bible Society, \$1,000.

NORTH CAROLINA

No reports have been received from auxiliary Bible societies in North Carolina, but from the Gaston County Auxiliary a donation has been received of \$33.05, and from the Tirzah Auxiliary Bible Society, \$90.

NORTH DAKOTA

We have no auxiliaries in this state.

OHIO

Reports have been received from the Adams County Bible Society and the Auglaize County Bible Society, without, however, giving any account of general operations. The Harrison County Bible Society reports forty-eight families found destitute and supplied with Scriptures, 193 individuals supplied in addition, and 100 Sunday-school children supplied. A report has been received from the Loveland and Vicinity Bible Society, but without any indications of local work. The Northfield Auxiliary Bible Society reports that it is a long time since any destitute families have been found in its field. The report of the Oxford Bible Society is received, but it contains nothing in regard to general operations. The Piqua Female Bible Society has sent an interesting report. It is carrying on the work of Bible distribution with its accustomed vigor. The Steubenville Female Bible Society reports that it has supplied 100 Sunday-school children, besides employing one person in canvassing.

Donations have been received from the Cedarville Bible Society, \$152.66; the East Liverpool Female Bible Society, \$50; the Gomer Welsh Bible Society, \$108; the Jackson and Gallia Welsh Bible Society, \$375.40; the Oxford Bible Society, \$45; the Piqua Female Bible Society, \$200; the Shawnee Welsh Bible Society, \$9.75; and from the Steubenville Female Bible Society, \$49.

OKLAHOMA

We have no auxiliaries in this state.

OREGON

We have no auxiliaries in this state.

PENNSYLVANIA

A donation has been received from the Scranton Welsh Bible Society amounting to \$9.60. The Pennsylvania Bible Society, which was the first Bible society organized in the United States, combines its efforts with those of our Atlantic Agency, of which it is a component part.

RHODE ISLAND

We have no auxiliaries in this state.

SOUTH CAROLINA

No reports have been received from auxiliaries in the state of South Carolina. Donations have been received from the following auxiliary Bible societies: Abbeville County, \$200; Cheraw, \$19.11; Lancaster, \$47.65; Union Bible Society of Fairfield and Richland Counties, \$71.80; Waxhaw and Shiloh, \$61.17; York County, \$30.

SOUTH DAKOTA

No reports have been received from auxiliary societies in this state.

TENNESSEE

A report has been received from the Nashville Auxiliary Bible Society, but no details are given of general operations.

TEXAS

A report has been received from the Houston County Auxiliary Bible Society. The donations from the auxiliary Bible societies in Texas were: Austin Bible Society, \$10; Houston County Bible Society, \$12.10.

UTAH

We have no auxiliaries in this state.

VERMONT

The South Poultney Auxiliary Bible Society has sent us its annual report, which shows that ten destitute indivi-

duals have been supplied with Scriptures, and fifty Sunday-school children. This same society has made a donation to the American Bible Society of \$24.90.

VIRGINIA

The Virginia Bible Society is now one of the component parts of our South Atlantic Agency, which carries on its work in the state of Virginia upon the lines, for the most part, which were long ago laid down by the venerable state society.

WASHINGTON

We have no auxiliaries in this state.

WEST VIRGINIA

No report has been received from either of the auxiliary Bible societies in this state. The Jefferson County Bible Society has sent us a donation of \$50.

WISCONSIN

Reports have been received from the Columbus Welsh Bible Society, the Sauk Prairie Bible Society, and the Spring Water and Vicinity Bible Society. Donations have been received from the following auxiliary Bible societies in Wisconsin: Columbus Welsh, \$250; Dodge County, \$10; Dodgeville Welsh, \$26.15; First Welsh Bible Society of the Vicinity of Oshkosh, \$77; Lake Emily Welsh, \$50; Mifflin Welsh, \$60; Milwaukee Welsh, \$79.04; Oshkosh City Welsh, \$107.20; Racine Welsh, \$60; Randolph Welsh, \$152.26; Waukesha Welsh, \$90; Welsh Prairie, \$172.10.

WYOMING

We have no auxiliaries in this state.

ACCESSIONS TO THE SOCIETY'S LIBRARY

DURING THE NINETY-SEVENTH YEAR

I. Publications from the Society's Press at the Bible House

Gospel according to St. Matthew. Pocket edition.....	New York, 1910
Gospel according to St. John in Zapotec and Spanish.....	New York, 1912
New Testament in Korean.....	New York, 1911
Psalms in Spanish. Cipriano de Valera version, Revised.....	New York, 1899
Holy Bible.....	New York, 1890
Psalms in New York Point print (double-faced sheets).....	Louisville, 1912
Holy Bible for the blind, raised letters. Numbers-Ruth.....	New York, 1880

II. Publications from the Society's Press in Foreign Lands

Holy Bible in Korean.....	Yokohama, 1911
Holy Bible in Korean, 4 vols.....	Yokohama, 1911
Gospel of St. Matthew in Mandarin. Union version.....	Shanghai, 1910
Gospel of St. Mark in Mandarin. Union version.....	Shanghai, 1910
Gospel of St. Luke in Mandarin. Union version.....	Shanghai, 1910
Gospel of St. John in Mandarin. Union version.....	Shanghai, 1910
Acts in Mandarin. Union version.....	Shanghai, 1910
New Testament in Arabic. First font; reference.....	Beirut, Syria, 1912
Gospel of St. Mark in Korean.....	Seoul, Korea, 1912
Gospel of St. Mark in Korean. Mixed script.....	Seoul, Korea, 1912
Holy Bible in Mandarin. Old Testament in Schereschewsky's version; New Testament in Union version.....	Shanghai, 1912
Holy Bible in Hinghwa dialect. Romanized edition, Revised...	Hinghwa City, 1912
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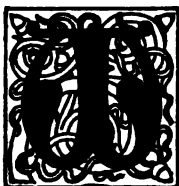
BIBLE SOCIETIES AND THEIR CIRCULATION FOR 1912

The following list aims to include the names of all the Bible Societies which publish Scriptures. An idea is thus gained of the number of volumes of Scripture annually published by Bible Societies throughout the world.

United States	
American Bible Society (1816).....	4,049,610
Baptist Publication Society, Bible Department (1888).....	*54,398
Great Britain	
British and Foreign Bible Society (1804).....	7,899,563
National Bible Society of Scotland (1861).....	2,359,985
Trinitarian Bible Society (1831).....	140,683
France	
Bible Society of France (1864).....	88,816
Protestant Bible Society of Paris (1818).....	6,879
Germany	
Bavarian (or Central) Bible Society of Nuremberg (1823)	12,874
Bergische Bible Society, Elberfeld (1814).....	119,804
Berlin Bible Society (1806; now Prussian Bible Society, which see)	—
Canstein Bible Institution of Halle (1712).....	30,063
Hannover Bible Society (1814).....	*6,634
Mecklenburg-Schwerin Bible Society	*2,681
Mulhausen Bible Society (1818).....	*4,478
Prussian Bible Society (1814; as Berlin Bible Society, 1806)	202,218
Saxony Bible Society (1814).....	59,848
Schleswig-Holstein Bible Society (1815).....	*4,168
Wurtemberg Bible Institution (1812).....	571,937
Holland	
Netherlands Bible Society (1815).....	85,757
Russia	
Russian Bible Society, by Imperial Sanction (1860).....	No statistics
Russian Evangelical (Lutheran) Bible Society (1835).....	*22,219
Finnish Bible Society (1812).....	*2,423
Scandinavia	
Danish Bible Society (1814).....	57,000
Norwegian Bible Society (1815).....	83,643
Swedish Bible Society (1809)	*12,255
Switzerland	
Basel Bible Society (1804)	*28,344
Belgium	
Bible Society of Belgium (1909).....	51,494

* No report received.

APPROPRIATIONS AND ESTIMATES FOR 1913



WITH the first of April the new year of the American Bible Society opened. The most important appropriations for this year have now been made. These appropriations were made by the Board of Managers after a careful estimate of the receipts which the Society may reasonably anticipate, from a comparison of the receipts of the immediately preceding years, and after due consideration of the urgent needs of the work at home and abroad. In no case are they adequate to the work that should be undertaken. Although they only show a slight decrease from the appropriations of a year ago, they are very far short of the pressing needs of the field, whether in the homeland or abroad.

The home appropriations should have added to them the expenditures of all the auxiliary societies, which we regret we have not the data satisfactorily to exhibit, in order to be a true and complete review of the Society's work in the United States.

Many appropriations, both home and foreign, have to be made during the year as exigencies arise, and cannot, therefore, now be tabulated. The more important of these in connection with contemplated work on Versions or such work already in progress, where not included in the appropriations to Foreign Agencies, have been estimated. The following, therefore, will give an outline view of the projected work of the Society for the coming year. We trust the survey may lead to the generous support of these important tasks :

HOME APPROPRIATIONS

Agency among the Colored People of the South

Salary of agency secretary	\$1,900
Depository, office expenses, traveling expenses, colporteurs' salaries and expenses, freight, postage, printing, incidentals, and grants in books made in the field of the agency	7,000
	<hr/>
	\$8,900

Northwestern Agency

Salary of agency secretary	\$3,000
Depository, office expenses, traveling expenses, colporteurs' salaries and expenses, freight, postage, printing, incidentals, and grants in books made in the field of the agency	20,000
	<hr/> \$23,000

South Atlantic Agency

Salary of agency secretary	\$2,500
Depository, office expenses, traveling expenses, colporteurs' salaries and expenses, freight, postage, printing, incidentals, and grants in books made in the field of the agency	13,500
	<hr/> \$16,000

Western Agency

Salary of agency secretary	\$3,400
Depository, office expenses, traveling expenses, colporteurs' salaries and expenses, freight, postage, printing, incidentals, and grants in books made in the field of the agency	13,500
	<hr/> \$16,900

Pacific Agency

Salary of agency secretary	\$2,500
Depository, office expenses, traveling expenses, colporteurs' salaries and expenses, freight, postage, printing, incidentals, and grants in books made in the field of the agency	11,000
	<hr/> \$13,500

Southwestern Agency

Salary of agency secretary	\$2,400
Depository, office expenses, traveling expenses, colporteurs' salaries and expenses, freight, postage, printing, incidentals, and grants in books made in the field of the agency	13,000
	<hr/> \$14,400

Eastern Agency

Salary of agency secretary	\$2,000
Depository, office expenses, traveling expenses, colporteurs' salaries and expenses, freight, postage, printing, incidentals, and grants in books made in the field of the agency	\$3,000
	<hr/> \$10,000

Central Agency

Salary of agency secretary	\$2,400
Depository, office expenses, traveling expenses, colporteurs' salaries and expenses, freight, postage, printing, incidentals, and grants in books made in the field of the agency	10,000
	<hr/> \$12,400

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APPROPRIATIONS AND ESTIMATES

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Atlantic Agency

Salary of agency secretary.....	\$2,500
Salary of business manager	2,000
Depository, office expenses, traveling expenses, colporteurs' salaries and expenses, freight, postage, printing, incidentals, and grants in books made in the field of the agency.....	20,000
	<hr/>
	\$24,500

TOTAL HOME AGENCIES

Colored People Agency.....	\$3,900
Northwestern Agency	23,000
South Atlantic Agency	16,000
Western Agency.....	15,900
Pacific Agency	13,500
Southwestern Agency	14,400
Eastern Agency.....	10,000
Central Agency.....	12,400
Atlantic Agency.....	24,500
	<hr/>
	\$138,600

FOREIGN APPROPRIATIONS**Levant Agency**

Agent's salary.....	\$2,500
Depository and office expenses, purchase and custom house charges, translation, manufacture and purchase of Scriptures, freight and storage, colporteurs' wages and expenses, superintendence in Syria and Egypt, insurance, rent, postage, stationery, traveling expenses, exchange, and grants in books and in funds.....	43,000
Estimated receipts from sales retained on the field, and contributions	18,700
	<hr/>
	\$64,200

La Plata Agency

Agent's salary.....	\$2,500
Depository expenses, custom house charges, freight and storage, traveling expenses, colporteurs' wages and expenses, grants in books, translation, incidentals, and books sent from New York and purchased.....	22,000
Estimated receipts from sales retained on the field, and contributions	10,800
	<hr/>
	\$35,300

Japan Agency

Agent's salary.....	\$2,000
Depository and office expenses, translation, manufacture and purchase of Scriptures, freight, storage, colporteurs' wages and expenses, insurance, traveling expenses, grants in books, etc	10,500
Estimated receipts from sales retained on the field, and contributions	5,000
	<hr/>
	\$17,500

China Agency

Agent's salary and house rent.....	\$3,000
Translation work, purchase and manufacture of Scriptures, freight, storage, plates, superintendence of colportage, salaries and expenses, colporteurs' wages and expenses, depository and expenses, traveling expenses, incidentals	56,000
Estimated receipts from sales retained on the field, and contributions	10,800
	<hr/>
	\$69,800

Brazil Agency

Agent's salary and house rent.....	\$2,750
Depository, attendance, customs, freight, storage, traveling expenses, colporteurs' wages and expenses, translation, incidentals, grants in books and books sent from New York and purchased.....	15,000
Estimated receipts from sales retained on the field, and contributions	8,000
	<hr/>
	\$25,750

Mexico Agency

Agent's salary.....	\$2,500
Depository rentals and salaries, traveling expenses, transportation, duties, commissions, colporteurs' wages and expenses, grants in books, incidentals, and books sent from New York and purchased..	18,000
Estimated receipts from sales retained on the field, and contributions	3,000
	<hr/>
	\$23,500

Korea Agency

Agent's salary.....	\$2,000
Depository and office expenses, translation expenses, manufacture and purchase of Scriptures, freight, storage, colporteurs' wages and expenses, insurance, traveling expenses, grants in books, etc.	15,000
Estimated receipts from sales retained on the field, and contributions	1,000
	<hr/>
	\$18,000

West Indies Agency

Agent's salary.....	\$2,200
Depository rentals and salaries, traveling expenses, duties, colporteurs' wages and expenses, grants in books and incidentals, and books sent from New York and purchased.....	18,000
Estimated receipts from sales retained on the field, and collections...	4,000
	<hr/>
	\$19,200

Siam and Laos Agency

Agent's salary and house rent.....	\$1,900
Translation, manufacture and purchase of Scriptures, freight, shipping, colporteurs' wages and expenses, traveling expenses, rent, storage, incidentals.....	8,500
Estimated receipts from sales retained on the field, and collections...	500
	<hr/>
	\$10,900

Central America and Panama Agency

Agent's salary.....	\$1,800
Depository and expenses, customs, freight and storage, traveling expenses, colporteurs' wages and expenses, incidentals, grants in books, and books from New York or purchased.....	10,000
Estimated receipts from sales retained on the field, and collections...	2,800
	<hr/> \$14,600

Philippines Agency

Agent's salary.....	\$2,400
Depository and expenses, translation work, manufacture and purchase of Scriptures, freight, duty, cartage, colporteurs' wages and expenses, traveling expenses of agent, incidentals.....	9,000
Estimated receipts from sales retained on the field, and collections...	5,000
	<hr/> \$16,400

Venezuela Agency

Agent's salary.....	\$850
Depository and expenses, customs, freight and storage, traveling expenses of agent, colporteurs' wages and expenses, incidentals, grants in books, and books from New York and purchased.....	1,800
Estimated receipts from sales retained on the field, and collections...	500
	<hr/> \$3,650

TOTAL FOREIGN AGENCIES

Levant.....	\$64,300
La Plata.....	35,300
Japan.....	17,500
China.....	69,800
Brazil.....	25,750
Mexico.....	28,500
Korea.....	18,000
West Indies.....	19,300
Siam and Laos.....	10,900
Central America and Panama.....	14,600
Philippines.....	16,400
Venezuela.....	2,650
	<hr/> \$317,800

HOME SPECIALS

Special grants not through Agencies, and Home Agency emergency expenses.....	\$30,000
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FOREIGN SPECIALS

Grants to missionary societies and other workers not laboring in the fields of our regular foreign agencies (estimated) and furlough and emergency expenses.....	\$10,000
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TRANSLATION AND REVISION

Estimated for translation and revision work now in progress or in the plans for the year, not included in the appropriations to Foreign Agencies—Japanese, Portuguese, Spanish, Bulgarian, North American Indian, Micronesian, and African languages.....	\$10,000
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MANUFACTURE

Manufacture and purchase of Scriptures at the Bible House in New York City (covered in large measure by receipts from sales.)..... \$250,000

MISCELLANEOUS EXPENDITURES (ESTIMATED)

"Bible Society Record," leaflets, circular letters, etc	\$10,000
Salaries of executive officers (covered by receipts from the Bible House).....	19,000
Clerks, stationery, traveling expenses, gas, postage, telephone, and sundries.....	22,000
Bibles for life members.....	8,000
Annuities on funds placed with the Society.....	13,000
	<hr/>
	\$87,000

SUMMARY

Home Agencies.....	\$138,600
Foreign Agencies.....	317,800
Home Specials.....	20,000
Foreign Specials.....	10,000
Translation, etc.....	10,000
Manufacture, etc.....	250,000
Estimated Miscellaneous Expenditure.....	67,000
	<hr/>
Aggregate.....	\$813,400

TREASURER'S REPORT



THE preceding pages have presented the appropriations for the current year. The figures therein contained are not in any way the same as those in the Treasurer's Report which follows, for two reasons: first, they cover different years; and second, appropriations are often either not wholly used or they are amended by subsequent additions made by the Board. All appropriations lapse with the end of the year for which they were made. The report here printed is simply a statement of cash receipts and disbursements, and differs in that respect from what has been heretofore published. The customary journal entries have been omitted.

The Treasurer's Report contains reports from the various departments, a balance sheet, a statement of the trust funds, and the record of receipts from auxiliaries, individuals, and churches. The receipts for the Endowment Fund are not tabulated separately.

CASH RECEIPTS AND DISBURSEMENTS

RECEIPTS

From Legacies	\$100,674 83
" Individuals as Gifts.....	35,683 07
" Church Collections.....	66,640 36
" Auxiliaries as Gifts	17,543 99

From Sales, etc., Reported by Foreign Agencies :

Brazil	\$8,501 65
Central America.....	2,854 55
China	10,885 68
Japan	7,178 91
Korea	4,556 27
La Plata	10,637 54
Levant	18,585 60
Mexico.....	2,325 74
Philippine.....	2,183 27
Siam	436 16
Venezuela.....	470 16
West Indian.....	4,289 20
	<hr/>
	72,889 68

From Sales, etc., Reported by Home Agencies :

Among Colored People of the South.....	7,227 83
Atlantic	20,828 08
Central	13,970 07
Eastern	5,549 08
Northwestern	18,151 85
Pacific	11,326 65
South Atlantic.....	14,856 91
Southwestern	8,873 20
Western.....	18,893 18
	<hr/>
	114,078 80

From Sales Reported by Missionary and other Societies :

Meth. Ep. Church Miss. Society :

Russia	18 89
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Amount carried forward.....	<hr/> \$407,323 60
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FOR YEAR ENDING MARCH 31, 1913

DISBURSEMENTS

For Church Collections Returned..... \$648 08

For Foreign Agencies—Remittances for Salaries and Expenses:

Brazil	\$17,792 55	
Central America.....	9,282 91	
China	68,835 14	
Japan	28,185 70	
Korea	19,096 75	
La Plata.....	21,263 20	
Levant	64,077 42	
Mexico.....	17,433 98	
Philippine.....	15,695 59	
Siam	9,401 40	
Venezuela.....	1,786 84	
West Indian.....	15,753 95	
		288,008 68

For Home Agencies—Remittances for Salaries and Expenses:

Among Colored People of the South.....	8,925 33	
Atlantic.....	24,868 79	
Central.....	12,804 67	
Eastern.....	10,022 29	
Northwestern	23,120 86	
Pacific	18,791 45	
South Atlantic.....	15,951 26	
Southwestern.....	15,545 81	
Western	14,427 49	
		189,452 95

For Grants to Missionary and other Societies:

Meth. Ep. Church Miss. Society:		
Work in Denmark.....	\$50 00	
" Finland.....	50 00	
" France	200 00	
" Germany.....	1,000 00	
" Italy.....	500 00	
" Norway and Sweden.....	100 00	
" Russia.....	68 89	
" Switzerland.....	300 00	
		2,268 89
Am. Board of Com. for For. Miss.:		
Work in Austria.....		600 00
Board For. Miss. Pres. Church:		
Work in Persia.....		3,100 00
Board For. Miss. Reformed Church:		
Arcot.....	300 00	
Arabia	700 00	
		1,000 00
Belgian Bible Society.....		50 00
Bible Society of France.....		500 00
Evangelical Society of Geneva.....		250 00
Hawaiian Evangelical Association.....		150 00
Waldensian Church.....		300 00
		8,218 89
Amount carried forward.....		\$451,318 55

CASH RECEIPTS AND DISBURSEMENTS

RECEIPTS

Amount brought forward.....		\$407,323 60
<i>From Sales Bibles Donated :</i>		
United States	\$688 89	
Foreign Lands	2,409 85	
		3,078 24
From Bible Society Record—Subscriptions.....		40 85
“ China Bible Fund.....		1,114 58
<i>From Special Gift as Perpetual Trust :</i>		
Net Income from Rents.....		4,643 02
<i>From Perpetual Trust Funds :</i>		
Ellen P. Andrew.....	1,097 99	
Anonymous Gift	21 95	
Anna Maria Barton Fund.....	181 76	
Mary J. Black.....	2 19	
William E. Bressler.....	10 87	
Alexander Campbell.....	1,065 78	
John K. Chase	123 12	
Jeremiah Clark.....	41 72	
Charlotte C. Cotting.....	183 71	
Julia A. Cotting.....	48 92	
Mary E. Cotting.....	41 73	
Robert Darling.....	40 00	
John Eagleton.....	21 95	
Ann Earnest	19 85	
George Earnest	3,208 53	
Bishop Eastburn Fund.....	2,196 95	
Endowment Fund.....	19,090 95	
Rev. Luther Farnham.....	83 44	
Theodore S. Faxton.....	219 59	
Bowers French.....	21 95	
Solomon L. Gillet.....	184 44	
Levi Graves.....	80 00	
E. J. M. Hale	878 88	
Parker L. Hall	76 00	
Ireneus Hamilton.....	21 95	
Rachel R. Hamilton	48 92	
Robert Hamilton.....	219 59	
Jacob Harman	2,670 50	
Charles Harris.....	1,554 79	
Charles N. Hayward.....	43 92	
Amounts carried forward	\$33,443 44	\$416,196 29

FOR YEAR ENDING MARCH 31, 1913

DISBURSEMENTS

Amount brought forward.....	\$431,818 55
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For Diffusion of Information :

Expressage and Postage on Pamphlets, Leaflets, etc.	\$955 08	
Press Advertising.....	385 00	
		<u>1,340 08</u>

For Bible Society Record.....	1,835 00
" Library Expenses.....	504 16
" Translation and Revision	5,556 10
" Legacy Expenses.....	1,046 48
" Expense Collecting Funds to Cancel Mortgage on California Bible House.....	2,477 84
" Sunday School Department.....	875 53

Amount carried forward.....	<u>\$444,453 79</u>
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CASH RECEIPTS AND DISBURSEMENTS

RECEIPTS

Amounts brought forward.....	\$33,443 44	\$416,198 20
James Hemstreet.....	11 37	
Jane Hemstreet.....	5 88	
Jenkin Hughes.....	6 00	
Rev. A. S. Hunt.....	439 20	
S. W. Kasey.....	8,714 48	
John S. Kennedy Fund.....	25,988 50	
Asa W. Kenney Fund.....	441 08	
Mary O. Kingman.....	48 93	
Solomon Klein.....	87 84	
Anna L. Leet.....	753 28	
Martha E. McKibben.....	21 98	
Margarete McLaughlin.....	8 77	
Peter I. Neefus.....	219 59	
Hannah W. Richardson.....	219 59	
Zadock and Jemima Rogers—Memorial Gift.....	2,195 95	
Caleb T. Rowe.....	1,916 61	
Helen R. Russell.....	87 84	
Mrs. Russell Sage.....	31,939 89	
William Sheerer.....	1,070 70	
Fitch Shepard Bible Fund.....	868 90	
H. B. and Mary Silliman.....	2,195 95	
Oscar H. Speedling.....	48 93	
Amos C. Stearns.....	219 59	
James Stewart.....	8 77	
Caroline P. Stokes.....	439 20	
Testament Trust.....	53 70	
G. W. Tuttle.....	48 92	
J. H. Wardell.....	48 92	
Rebecca White.....	290 49	
C. W. Wightman.....	67 48	
William Williams.....	48 93	
Henry Winkley.....	878 38	
Rebecca G. Woodard.....	368 61	
J. B. Woods.....	20 00	
Jonathan Woodward.....	362 40	
Mary E. Wrigglesworth.....	17 62	
		<u>96,596 60</u>

From Bible House:

Rents Received.....	50,289 47
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Amount carried forward.....	<u>\$565,084 36</u>
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1913)

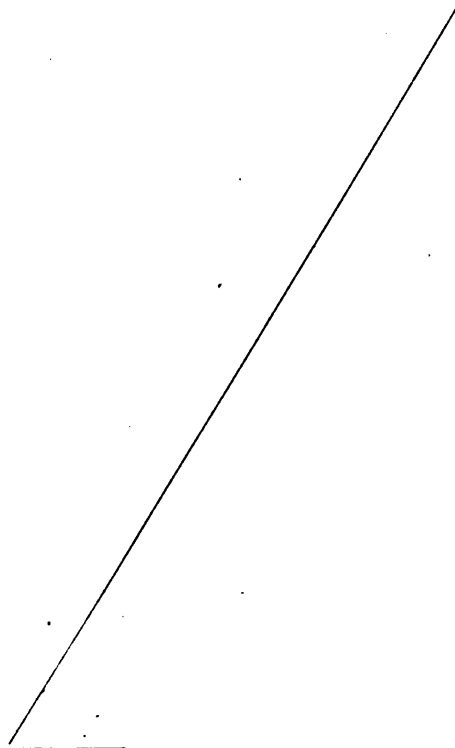
FINANCIAL STATEMENT

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FOR YEAR ENDING MARCH 31, 1913

DISBURSEMENTS

Amount brought forward	\$444,458 79
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*For Bible House Expenses :*

Salaries Janitor and Watchman	\$1,929 17
Salaries Engineers, Engine Room Expenses, etc....	6,364 69
Repairs.....	13,088 60
Fuel.....	6,463 52
Carting Ashes.....	426 00
Taxes	7,330 00
Water Tax.....	481 00
Elevator Boys and Labor.....	2,549 76
Electric Light.....	268 44
Sundries.....	578 89

 30,464 57

Amount carried forward.....	\$483,918 36
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CASH RECEIPTS AND DISBURSEMENTS

RECEIPTS

Amount brought forward		\$565,084 86
<i>From Manufacturing Department:</i>		
Sales of Waste Materials		1,817 20
<i>From Salesroom:</i>		
Sales to Trade	\$8,703 19	
" Retail	12,680 97	
		21,373 16
<i>From Auxiliaries—Receipts</i>		33,487 98
<i>From the Trade—Receipts</i>		11,180 01
<i>From Income from Available Funds</i>		9,917 79
<i>From Available Funds:</i>		
Received from Mortgages Paid and Bonds Sold....	6,410 50	
Received from United States Trust Co.	68,016 00	
Received from Atlantic Insurance Scrip.....	100 00	
		74,586 50
<i>From Investments Subject to Life Interest:</i>		
Income Received		10,114 18
<i>From J. Burr Legacy Income:</i>		
Income Received		1,808 48
<i>From Temporary Loans</i>		125,000 00
<i>From Profit and Loss—Profit on Securities Sold</i>		237 00
<i>From Sundries</i>		101 71
Amount carried forward		\$853,246 32

FOR YEAR ENDING MARCH 31, 1913

DISBURSEMENTS

Amount brought forward		\$488,918 86
<i>For General Expense Account :</i>		
Salaries of Executive Officers	\$19,000 00	
Salaries of Clerks	13,615 99	
Stationery	251 11	
Traveling Expenses.....	1,349 02	
Gas	68 40	
Postage	1,066 00	
Cleaning	677 50	
Telephone	839 81	
Expenses Foreclosure of Poynton Mortgage.....	1,687 50	
Sundries.....	3,886 28	
		41,401 11
<i>For Manufacturing Department :</i>		
Salaries and Wages.....	121,105 10	
Materials.....	68,031 40	
Machinery and Tools	1,283 10	
Heat, Light, and Power.....	5,300 00	
Repairs and Expenses.....	3,171 53	
Insurance on Stock.....	2,743 87	
		211,633 00
<i>For Depository :</i>		
Books Purchased.....	13,247 36	
Boxes and Cartage	8,348 73	
Freight, Postage, etc	3,697 25	
Salaries and Expenses	7,476 43	
Insurance on Stock.....	1,310 02	
Heat, Light, and Power.....	1,300 00	
		35,379 83
<i>For Salesroom :</i>		
Salaries and Expenses	2,404 23	
Insurance on Stock.	40 94	
Heat, Light, and Power.....	500 00	
		2,945 23
<i>For British and Foreign Bible Society :</i>		
Paid them for Books.....		11,050 46
<i>For Income from Available Funds :</i>		
Amount Paid for Interest, etc.....		1,597 33
<i>For Available Funds :</i>		
Bonds Purchased.....		4,505 33
<i>For Investments Subject to Life Interest :</i>		
Paid Beneficiaries.....		11,953 16
<i>For J. Burr Legacy Income :</i>		
Bibles for the Blind Purchased, etc.....		1,605 79
<i>For Temporary Loans Repaid</i>		55,000 00
<i>For Bible House, Peking, China</i>		10,000 00
<i>For Sundries</i>		239 99
Amount carried forward		\$871,120 13

CASH RECEIPTS AND DISBURSEMENTS**RECEIPTS**

Amount brought forward.....	\$858,946 38	
<i>Trust Funds Received:</i>		
Legacies and Gifts—Permanent Trusts.....	\$10,880 68	
Legacies and Gifts Subject to Life Interest.....	14,000 00	
Fitch Shepard Bible Fund—Interest Added to Principal.....	3,446 86	
		27,827 49
		\$881,078 81
Balance from last year.....		26,978 53
		\$908,047 34

FOR YEAR ENDING MARCH 31, 1913 .

DISBURSEMENTS

Amount brought forward.....	\$871,190 18
<i>Trust Funds Invested</i>	28,811 89

	<hr/> \$899,431 57
Balance to 98th year.....	8,615 77
	<hr/> \$908,047 34 <hr/>

This is to certify that each month during the fiscal year, from April 1, 1912, to March 31, 1913, we have examined the cash book of the Society, comparing each entry of payment with the warrant of the Finance Committee by which it was authorized, and have found them all correct. We have also examined the bank books, and certify that the balance of cash carried to the new year is \$8,615 77.

JAMES WIGGINS, } *For Auditing Committee.*
JAMES WOOD, }

NEW YORK, October 28, 1913.

BALANCE SHEET,**ASSETS**

Available Investments.....	\$105,639 18	
Cash.....	8,615 77	
" Petty	1,000 00	
Trade Accounts—Balance due.....	1,809 51	
Burr Legacy Income—Balance.....	4,908 31	
Prospective Assets—Life Insurance Policy	1,000 00	
	<u> </u>	\$122,972 72
Real Estate (cost)	391,000 00	
General Machinery (Engines, Boilers, etc.)—inventory.....	8,560 44	
Manufacturing (Machinery, Material, etc.)—inventory.....	143,994 25	
Depository (Books, etc.)—inventory.....	118,595 95	
Salesroom " " "	4,193 87	
Foreign Agencies (Books and Plants)—inventory.....	50,000 00	
Depositories of Home Agencies (Books)—inventory	184,422 48	
Bible House, Peking, China (cost).....	10,000 00	
	<u> </u>	860,766 74
Trust Funds Invested.....		2,594,252 25
		<u> </u>
		<u><u>\$3,577,991 71</u></u>

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BALANCE SHEET

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MARCH 31, 1913

LIABILITIES

Bills Payable.....	\$70,000 00	
Exchange—Bills outstanding.....	28,942 55	
Auxiliaries—Balance due them	46,606 88	
Alden Memorial Fund Income—Balance.....	68 24	
Elizabeth Allen Legacy.....	200 00	
China Bible Fund.....	105 00	
		<hr/>
		\$145,923 67
Trust Funds		2,594,253 25
Capital Account, March 31, 1913.....		887,816 79

\$3,577,991 71

STATEMENT OF TRUSTS HELD BY THE SOCIETY,
MARCH 31, 1913

PERMANENT TRUSTS

Income only to be used

Ellen P. Andrew Fund, New York

Received at various times from October 31, 1893, to September 21, 1896, from Miss M. H. Andrew, \$25,000, to constitute a perpetual trust to be known as the "Ellen P. Andrew Fund," the income only to be used \$25,000 00

Anonymous Gift

On May 8, 1901, a lady, who refused to give her name, gave the Society \$250, on condition that the income only be used, and on December 19, 1901, an additional sum of \$250, on the same conditions \$500 00

The Anna Maria Barton Fund

Received September 9, 1904, \$3,000 from Anna M. Haley, of Newark, N. J., "To provide for the free distribution of Bibles and Testaments within the limits of the Greater City of New York * * * * and with this end in view to establish a fund known as The Anna Maria Barton Fund, the income derived therefrom to be applied to that purpose." \$3,000 00

Mary Jane Black Legacy, Bovina, N. Y.

Fifty dollars is left in trust, the income only to be used. . . \$50 00

Clarissa Brainerd Legacy, Hadam, Conn.

Testator's Will provides, "That the sum of one hundred dollars remain in the Savings Bank at Middletown, the interest on the same to be drawn annually and paid for the benefit of the American Bible Society, by David Huntington, and in case

Amount carried forward \$28,550 00

Amount brought forward. \$38,550 00

of his refusal or death, by such person as the Congrega-
tional Church at Middletown shall appoint."

May 2, 1902, the Bank Book with deposit of \$100 was turned
over to the Society \$100 00.

William Bressler Legacy, Oneco, Ill.

Testator's Will provides that the amount of this legacy shall be
"a part of the Standing or Endowment Fund," and the
income only shall be used for the purposes of the Society . . . \$247 50

Alex. Campbell Legacy, Marquette, Mich.

Testator's Will provides that the trustees of his estate shall con-
vert it into good State or United States Securities and deposit
such Securities with the "Treasurer of the American Bible
Society," to be held as a "permanent investment and per-
petual trust"; the income to be paid:

One-half for general purposes of American Bible Society;

One-half to the Missionary Society of the Methodist Episcopal
Church \$48,077 88

John K. Chase Legacy, Lowell, Mass.

The Will of Mr. Chase provides that the amount of this legacy
shall be held as a perpetual trust, the income only to be
used for the purposes of the Society. \$2,917 25

Jeremiah Clark Legacy, Lowell, Mass.

Testator's Will provides that his bequest shall be known as
"The Clark Fund," and the income only be used. \$950 00

Charlotte C. Cotting Legacy, Boston, Mass.

Testator's Will provides, "That the said gift shall be added to,
and be forever kept and maintained, invested as a part of
the Permanent Fund, and the income only shall be used and
applied for the promotion of the objects of the Society." . . \$4,160 45

Amount carried forward \$85,008 08

Amount brought forward \$85,008 08

Julia A. Cotting Legacy, Boston, Mass.

Testator's Will provides, "That the said gift shall be added to, and be forever kept and maintained, invested as apart of the Permanent Fund, and the income only shall be used and applied for the promotion of the objects of the Society." . . . \$1,000 00

Mary E. Cotting Legacy, Boston, Mass.

Testator's Will reads: "It is understood to be the wish of Mary E. Cotting in making the gift, that if the said American Bible Society has a Permanent Fund, that this amount shall be added to and be forever kept and maintained invested as a part of said fund, and that the income only shall be used and applied to the promotion of the objects of said Society." . . . \$950 00

John Eagleton Legacy, Tenn.

Bequest of Bonds of Knox County, Tenn., the income thereof to be applied to general purposes, and the principal when paid to be reinvested. Bonds were paid in 1884. . . . \$500 00

Ann Earnest Legacy, Baltimore, Md.

Proceeds of certain Real Estate left to the Maryland Bible Society and by it transferred to this Society. By the Will the amount is not made a perpetual trust, but it is the expressed wish that only the income be used. \$452 00

George Earnest, Jr., Legacy.

By the Will there are no restrictions attached to the legacy, but it is requested that the amount be made a perpetual trust, which request was granted by the Board. . . . \$72,600 00

Bishop Eastburn Fund, Boston, Mass.

The legacy of Bishop Manton Eastburn was an unconditional bequest to the Society, but by action of the Board of Managers, \$50,000 of the amount received was set apart as a perpetual trust. \$50,000 00

Amount carried forward \$310,505 08

Amount brought forward \$310,505 08

Endowment Fund

Received from various Individuals, Churches, and Auxiliaries, to meet the conditions of Mrs. Russell Sage's offer of \$500,000. \$495,882 51

Rev. Luther Farnham Legacy, Boston, Mass.

The Testator's Will provides that his bequest shall be held "as a perpetual fund, the income of which shall be annually expended for the free distribution of Bibles in China and Japan." \$1,900 00

Theodore S. Faxton Legacy, Utica, N. Y.

Testator's Will provides that his legacy "shall be safely and permanently invested, and the income forever applied to the uses and purposes of the Society." \$5,000 00

Bowers French Legacy, Burlington, Conn.

Testator's Will provides that his legacy shall be permanently invested, and the annual income applied to the general purposes of the Society. \$500 00

Solomon L. Gillet Gift, Elmira, N. Y.

April 8, 1891. Received from Mr. Gillet five Bonds of the New England Loan and Trust Company, \$1,000 each (\$5,000), due in 1900. These bonds are to constitute a perpetual trust, the income only to be used; when paid, the amount is to be reinvested.

The New England Loan and Trust Company failed in 1898. In accordance with an agreement with the Bondholders, the above five Bonds were delivered to the Farmers' Loan and Trust Company of New York, awaiting the sale by them of the assets of the New England Loan and Trust Company, when such dividend as is possible will be returned to the Bondholders. This Trust will then be reopened to the extent of the amount received from the Farmers' Loan and Trust Company.

Since June, 1899, we have received from the Farmers' Loan and Trust Company. \$4,200 00

Amount carried forward \$717,987 59

Amount brought forward \$717,987 59

E. J. M. Hale Legacy, Haverhill, Mass.

Testator's Will provides that the amount of the legacy shall be a trust fund, the Society to use and appropriate the annual income. \$20,000 00

Irenus Hamilton Legacy, Concord, N. H.

Testator's Will provides that his legacy shall be permanently invested, and the income applied annually for general purposes. \$500 00

Rachel R. Hamilton Legacy, Hanging Rock, O.

By the Will \$1,000 is left with the request that it be invested and only the income used unless it should appear for the interest of the cause that the principal should also be used, which may be done with the consent of Executor. . . . \$1,000 00

Robert Hamilton Legacy, Portsmouth, O.

Testator's Will provides that his legacy shall be forever invested so that the Society shall have a perpetual income from the same for its general purposes. \$5,000 00

Jacob Harman Fund, Indiana

To be forever invested and designated the "Jacob Harman Fund," and the income appropriated for the benevolent work of the Society. \$60,805 77

Dr. Charles Harris Legacy, Boston, Mass.

One-quarter of the residue of his estate is left to this Society with the proviso that the amount received shall be invested in Bond and Mortgage and only the income used. . . . \$85,415 19

Charles N. Hayward Legacy, Bridport, Vt.

Testator's Will provides that his legacy shall be permanently invested, and the income therefrom applied to general purposes \$1,000 00

Amount carried forward \$841,708 55

Amount brought forward \$841,708 55

James Hemstreet Legacy, Cohoes, N. Y.

Testator's Will provides that his legacy shall be invested and the income used for general purposes. \$259 00

Rev. Albert S. Hunt Legacy, Brooklyn, N. Y.

Testator's Will provides that his bequest shall be invested, and that the income only be used \$10,000 00

John S. Kennedy Fund, New York

The bequest of John S. Kennedy was without condition, but by action of the Board of Managers \$500,000 was set apart as a perpetual trust \$500,000 00

Asa W. Kenney Fund, Lakewood, N. J.

Received October 8, 1906, from Mr. Asa W. Kenney, Notes to the amount of \$10,000, secured by mortgage of land in North Dakota. The conditions of the gift are, that the Society shall pay one-half of the income to Mr. Kenney during his life, the other half to be used for its general purposes. Upon the death of Mr. Kenney, two-fifths of the half of the income previously paid to him, shall be paid to other beneficiaries, the balance to be used by the Society. On the death of these beneficiaries, the gift is to be a permanent trust, known as the "Asa W. Kenney Fund," the income therefrom only to be used. \$10,000 00

Mary O. Kingman Legacy, Cincinnati, N. Y.

The Will reads as follows: "I give to the American Bible Society, organized in the City of New York, \$1,000, which sum is to be added to its Permanent Fund." \$1,000 00

Solomon Klein Legacy, Trumbull Co., O.

The Executor is directed to invest \$2,000 in Bond and Mortgage, the interest of which is given to this Society. By decree of the court the Executor was directed to pay the amount over to the Society as Trustee. \$2,000 00

Amount carried forward \$1,864,967 55

Amount brought forward . . . \$1,864,967 55

Martha E. McKibben Gift, Springfield, O.

This gift is subject to the condition that the income only shall be used for twenty years from April 26, 1905. After the expiration of this term, the principal sum may be used for the purposes of the Society as provided in its charter. . \$500 00

Margarets McLaughlin Gift, Cincinnati, O.

John S. Conner, Attorney, writes: "A client of mine * * * desires to make a contribution of \$200 to the American Bible Society Endowment Fund." . . . \$200 00

Peter I. Neefus Legacy, Flatbush, N. Y.

Testator's Will provides that the income only shall be used for the general purposes of the Society. . . . \$5,000 00

Hannah W. Richardson Legacy, Philadelphia, Pa.

Will gives "\$5,000, in trust, the interest only to be applied to the publication and circulation of the Holy Scriptures, especially in heathen countries." . . . \$5,000 00

Zadock Rogers, Sr., and Jemima Rogers Gift, Lowell, Mass.

Gift of Emily and Elizabeth Rogers, of Lowell, Mass., as a trust in perpetuity to constitute a memorial fund to their parents; the annual income to be used for the general work of the Society. . . . \$50,000 00

Caleb T. Rowe Legacy, Morristown, N. J.

The Will of Mr. Rowe provides that, after the death of certain beneficiaries, "All of the net income of my residuary estate shall be appropriated by the American Bible Society to the uses, purposes, and objects thereof, the said American Bible Society safely investing, and always keeping safely invested, the principal of the property and estate above donated to it." \$48,648 45

Mrs. Helen R. Russell Gift, New York

This Gift was made on the condition that it should be invested, and that the income only should be used. . . . \$2,000 00

Amount carried forward . . . \$1,471,816 00

Amount brought forward \$1,471,316 00

Mrs. Russell Sage Gift, New York

Mrs. Sage's Gift of \$500,000 was on the condition that an equal amount should be raised by the Society. \$500,000 00

William Sheerer Gift, Hanover, Ind.

Bonds of Jeffersonville, Madison and Indianapolis Railroad Company, 7 per cent, Second Mortgage, payable July 1, 1910, to amount of \$10,000, donated with restriction that the Bonds be retained till maturity, and the interest only used for general purposes, and the principal, when collected, to be reinvested in United States Securities, or on Bond and Mortgage, to the end that there may be a perpetual income from the gift; also on the same conditions, his bequest of \$5,000 of same class of Bonds, and \$5,000 of Bonds of same road, First Mortgage, 7 per cent; also of residue of estate paid in cash, \$3,980; also \$400 from premium on matured First Mortgage Bonds. \$24,380 00

Fitch Shepard Bible Fund, New York

November 6, 1890. Received from Elliot F. and Augustus D. Shepard, Securities amounting at par to \$57,893.64, to constitute a perpetual trust fund in memory of their father. The income and what additions they may make from time to time is to be added to the principal of the fund until the same shall amount to the par value of \$100,000, after which the income shall be used for general purposes. The fund now amounts to \$100,000. \$100,000 00

Horace B. and Mary Silliman Gift, Cohoes, N. Y.

June 8, 1899, received \$30,000 as a donation to the Society, but with the understanding that the Society shall pay them during their lives \$1,200 per annum. While it is not intended to create a perpetual trust by this donation, it is requested that the amount be invested, and only the income be used. May 22, 1901, an additional donation of \$20,000 was made on the same terms. Both Horace B. and Mary Silliman are now dead \$50,000 00

Amount carried forward \$2,145,696 00

Amount brought forward \$2,145,696 00

Oscar H. Speedling Legacy, Cold Spring, N. Y.

The Will reads as follows: "I give and bequeath to the American Bible Society * * * * one 4 per cent Bond of the Kentucky Central Railroad Company, of the denomination of \$1,000, and direct that the interest and income thereof be applied by said Society to the gratuitous distribution of the Holy Scriptures. I further give to said American Bible Society power to reinvest the principal of said Bond, when at maturity the same shall be paid." Bond due July 1, 1987. \$1,000 00

Amos C. Stearns Legacy, Corning, N. Y.

The legacy is left with the request that the interest only be used, the principal to be invested for such length of time as the Board may deem advisable. \$5,000 00

James Stewart Legacy, St. Louis, Mo.

The Will reads: "I give and bequeath to the American Bible Society the sum of \$200, in trust, and the same shall be used exclusively for the distribution of the Word of God in the State of Missouri." \$200 00

Caroline Phelps Stokes Legacy, New York

By the Will the legacy is left without restrictions, but by request it was accepted by the Board as a perpetual trust. . . \$10,000 00

"Testament Trust"

This is a gift from a gentleman, who directed that his name should not be used in connection with it, the income to be used "to circulate the New Testament in English." . . . \$1,200 00

G. W. Tuttle Legacy, West Haven, Conn.

Testator's Will provides that his legacy shall be invested so that the Society shall have a perpetual income therefrom for its general purposes. \$1,000 00

Amount carried forward \$2,164,096 00

Amount brought forward \$2,164,096 00

J. H. Wardell Gift, New York

The conditions of this gift are that it shall be held as a permanent trust and the income only used for Bible work in Africa. \$1,000 00

Rebecca White Legacy, Philadelphia, Pa.

The Will provides that the income from \$12,000 in Securities shall be paid to certain beneficiaries during their life, and at their death one-half of the principal shall be paid to the American Bible Society * * * "to be held in perpetual trust, the income only to be used for the publication and circulation of the Holy Scriptures * * * in Asia, Africa, or adjacent Islands, in any language or dialect required in those countries." \$6,615 00

C. W. Wightman Legacy, Norwich Town, Conn.

The Will provides that the amount of this legacy shall be held in trust, the income only to be used in the work of the Society. \$1,586 86

William Williams Legacy, Norwich, Conn.

Will provides that his legacy shall be forever invested, and the income applied annually for general purposes. \$1,000 00

Henry Winkley Legacy, Philadelphia, Pa.

Twenty thousand dollars is left as a perpetual trust, the income only to be used. \$20,000 00

Rebecca G. Woodard Legacy, Chenango Co., N. Y.

The Will provides that the principal be kept as a perpetual trust, the income only to be used. \$8,898 74

Jonathan Woodward Legacy, Casenovia, N. Y.

The Testator requests that the amount received from the Executor be invested in New York Central and Hudson River Railroad Stock, the dividends only to be used. \$8,252 56

Amount carried forward \$2,210,898 66

Amount brought forward \$2,210,893 66

Mary E. Wriglesworth Legacy, Corvinsville, Pa.

The Will provides that the income only shall be used for the
work of the Society. \$401 10

Special Gift as Perpetual Trust

A friend of the Society, unwilling that his name shall be known,
together with his wife, conveyed to the Society two Apartment
houses in Brooklyn, N. Y., valued at \$125,000. The
conditions of this gift are that one-half of the net income
shall be used to circulate the Bible in Mohammedan coun-
tries, and the other one-half used for a like purpose in the
Western States and Territories of the United States. . . . \$125,000 00

\$2,336,294 76

JONATHAN BURR LEGACY FUND, CHICAGO, ILL.

Testator's Will provides that the amount received from his estate
shall be invested so that there shall be a perpetual income,
to be expended in Bibles for the Blind. \$31,576 14

Accumulated income invested \$10,000 00

ALDEN MEMORIAL FUND

Received \$1,000 from Rev. E. K. Alden, Executor of Ebenezer
Alden, M.D., of Randolph, Mass., "to constitute a Trust
Fund to be known as the Alden Memorial Fund, to provide
Bibles for the Blind. The income only to be used." . . . \$1,000 00

ANNE POPE GIFT

June 17, 1899. Received from Edgar Jones, Trustee, City of
Nashville, Tenn., Bonds, due in 1899, \$1,800, to constitute
a perpetual trust; income to be paid to the Nashville Bible
Society, Tenn. Premium on Bonds, \$120. \$1,420 00

Amount carried forward \$43,996 14

Amount brought forward \$48,996 14

GEORGE E. P. DODGE LEGACY, CHICAGO, ILL.

This legacy was without conditions, but by action of the Board of Managers, it was directed that the amount received should be invested, and the income therefrom appropriated "for Bible work in Chicago, so long as the same may appear to be advisable."

\$5,000 00

\$48,996 14

TRUSTS SUBJECT TO LIFE INTEREST

On the Death of the Beneficiaries, the Principal of each Trust is Available for the General Purposes of the Society

Brewster Fund

Transferred to the Society July, 1871, by Rev. Dr. Prime, Trustee, on condition that the Society pay the income thereof to the daughters of Lemuel Brewster during their lifetime; after the death of the survivor, the fund to be used for the general purposes of the Society

\$6,888 00

Henry S. Butler Gift, Blairstown, N. J.

In consideration of this gift, the Society agrees, so long as Henry S. Butler shall live, to pay to him the annual sum of \$32.50.

\$500 00

James R. Cherry Gift, Salem, N. Y.

In consideration of this gift, the Society agrees that, so long as James R. Cherry shall live, or his wife surviving him, it will pay to him or her interest at the rate of 5 per cent. .

\$500 00

Elizabeth B. Dickinson Gift, Romeo, Mich.

This gift of Miss Dickinson is made on condition that the Society pay her annually, as long as she shall live, interest at the rate of 6 per cent.

\$6,000 00

Amount carried forward \$12,888 00

Amount brought forward \$12,888 00

James Y. Elmendorf Legacy, Millstone, N. Y.

Testator's Will bequeathed one-third of the residue of the estate to the American Bible Society, subject to the life interest therein of Mrs. Mary B. Booth, who was to have the use of the income.

By an agreement dated December 1, 1904, the Society agrees to receive from the Executors the amount coming to it on the death of Mrs. Mary B. Booth, and to pay her an annuity of \$450 during her life. \$7,988 48

Fannie M. English Gift, Seneca Falls, N. Y.

In consideration of this gift, the Society agrees that, so long as Miss Fannie M. English shall live, it will pay to her interest at the rate of 5 per cent. \$2,000 00

Catharine M. W. Foster Gift, York, Pa.

In consideration of this gift, the Society agrees that, so long as Catharine M. W. Foster shall live, it will pay to her interest at the rate of 6 per cent. \$200 00

Miriam Gardner Gift, Fayetteville, N. Y.

In consideration of this gift, the Society agrees that, so long as Miriam Gardner, or her brother, Wm. Gardner, surviving her, shall live, it will pay to her or him interest at the rate of 5 per cent. \$4,000 00

Mrs. D. H. George Gift, Versailles, Ky.

In consideration of this gift the Society agrees to pay to Mrs. D. H. George so long as she shall live \$120 annually. \$2,000 00

John D. Gallup Gift, Suffield, Conn.

In consideration of this gift the Society agrees to pay to John D. Gallup, so long as he shall live, \$111.42 annually. \$1,288 00

Amount carried forward \$29,759 48

Amount brought forward \$29,759 48

Henry G. Harrison Gift, Branford, Conn.

In consideration of this gift the Society agrees to pay to Henry G. Harrison, so long as he shall live, or to Harriet L. Harrison, his wife, surviving him, \$300 annually. . . . \$3,000 00

Sarah B. Hills Gift, Newark, N. J.

In consideration of this gift, the Society agrees that, so long as Sarah B. Hills shall live it will pay to her interest at the rate of 5 per cent. \$10,000 00

Lena E. Hitchcock, M.D. Gift, Ashtabula, O.

In consideration of this gift, the Society agrees that, so long as Lena E. Hitchcock shall live, it will pay to her interest at the rate of 5 per cent. \$500 00

Augustus M. Hodge Legacy, Montgomery, N. Y.

The Will bequeathes \$500 to the American Bible Society on condition that the Society shall pay to Mrs. Helen O. Hodge interest at the rate of 5 per cent, so long as she shall live. . . \$500 00

Lucina M. Ives Gift, Fond du Lac, Wis.

In September, 1908, Lucina M. Ives gave \$2,000 to the Society on condition that the Society pay to Mrs. Jane C. Giffin, her sister, as long as she shall live, interest at the rate of 6 per cent. Also, on June 3, 1908, the Society agreed with Miss Ives to pay to Mrs. Giffin, as long as she shall live, interest at the rate of 6 per cent on any sum the Society may receive from the estate of Lucina M. Ives. Miss Ives died December 3, 1904 leaving the Society \$1,561.92 additional. . . . \$3,561 92

J. Calvin Lewellen Gift, Dayton, O.

In consideration of this gift, the Society agrees that, so long as J. Calvin Lewellen shall live, it will pay to him interest at the rate of 5 per cent. \$5,000 00

Amount carried forward \$55,321 35

Amount brought forward \$55,821 35

Ophelia D. Lewis Gift, Round Lake, N. Y.

In consideration of this gift, the Society agrees that, so long as Ophelia D. Lewis, or her sister, Rosamond Beecher, surviving her, shall live, it will pay to either interest at the rate of 5 per cent. \$500 00

Charles J. List Gift, Mansfield, O.

In consideration of this gift, the Society agrees that, so long as Charles J. List, or his wife, Anna C. List, surviving him, shall live, it will pay to him or her interest at the rate of 5 per cent. \$2,000 00

John F. Lockwood Gift, New York

In consideration of this gift the Society agrees to pay \$700 annually to John F. Lockwood, so long as he shall live. . . . \$10,000 00

Amanda McLaughlin Gift, Hookstown, Pa.

In consideration of this gift, the Society agrees that, so long as Amanda McLaughlin shall live, it will pay to her interest at the rate of 5 per cent \$300 00

Andrew A. Munro Gift, New York

In consideration of this gift, the Society agrees to pay \$180 annually to Andrew A. Munro, so long as he shall live. . . . \$3,250 00

Franklin E. Nettleton Gift, Lackawanna, Pa.

Received at various times between October 12, 1905, and October 1, 1906, \$2,500, in consideration of which the Society agrees that, so long as Franklin E. Nettleton, or his wife, Marlon F. Nettleton, surviving him, shall live, it will pay to him or her interest at the rate of 4 per cent. \$2,500 00

Mrs. W. S. Richeson Gift, Greenville, O.

The conditions of this gift are that the Society shall pay to Mrs. W. S. Richeson, so long as she shall live, interest at the rate of 5 per cent. \$4,000 00

Amount carried forward \$77,771 35

Amount brought forward \$77,771 85

Mary A. Roberts Gift, Chicago, Ill.

In consideration of this gift, the Society agrees that, so long as Mary A. Roberts shall live, it will pay to her interest at the rate of 5 per cent. \$500 00

K. Schaddelee Gift, Holland, Mich.

The conditions of this gift are that the Society shall pay to Mr. Schaddelee, so long as he shall live, and to his wife, in case she shall survive him, interest at the rate of 5 per cent. . . . \$6,000 00

A. Lissie Shreiner Gift, Lancaster, Pa.

In consideration of this gift, the Society agrees to pay \$50 annually to A. Lizzie Shreiner, so long as she shall live. . . . \$1,000 00

Mrs. S. M. Scott Slauson Gift, Piqua, O.

In consideration of this gift, the Society agrees that, so long as Mrs. Slauson shall live, it will pay to her interest at the rate of 5 per cent. \$7,000 00

Amzi L. Smith Gift, New City, N. Y.

In consideration of this gift, the Society agrees that, so long as Amzi L. Smith, or his wife, Mary J. Smith, surviving him, shall live, it will pay to him or her interest at the rate of 5 per cent. \$1,000 00

J. H. Suydam Gift, Skaneateles, N. Y.

In consideration of this gift, the Society agrees to pay to Nellie A. Goodspeed, so long as she shall live, \$30 annually. . . . \$500 00

Warren and Margaret Swetland Gift, Sparta, O.

In consideration of this gift, the Society agrees that, so long as Warren Swetland, or Margaret Swetland, surviving him, shall live, it will pay to him or her \$120 annually. . . . \$2,000 00

Amount carried forward \$95,771 85

Amount brought forward \$95,771 35

Anna J. Taylor Gift, Detroit, Mich.

In consideration of this gift, the Society agrees that, so long as Anna J. Taylor shall live, it will pay to her interest at the rate of 6 per cent. \$12,000 00

Sarepta C. Train Gift, Saranac, Mich.

In consideration of this gift, the Society agrees that, so long as Mrs. Train shall live, it will pay to her interest at the rate of 6 per cent. \$700 00

Ralph Voorhees Gift, Clinton, N. J.

The conditions of this gift are that the Society shall pay to Ralph Voorhees, so long as he shall live, interest at the rate of 5 per cent, and a like sum to his wife, Elizabeth R. Voorhees, so long as she shall live, in case she shall survive him. \$100,000 00

Miss M. E. Welsh Gift, Lincoln, Tenn.

In consideration of this gift, the Society agrees that, so long as Miss Welsh shall live, it will pay to her interest at the rate of 5 per cent. \$490 00

\$208,961 35

SUMMARY

Permanent Trusts—Income for General Purposes . . .	\$2,886,294 76
Permanent Trusts—Income for Specific Purposes . . .	48,996 14
Temporary Trusts—Income payable Beneficiaries . . .	208,961 35
	<u>\$3,694,352 25</u>

LIST OF CONTRIBUTIONS

LEGACIES

Abbott, Caroline W., late of Rensselaer Co., N. Y.....	\$1,000 00	Naughton, Mary A., late of Brooklyn, N. Y.....	\$1,478 78
Atwater, James C., late of New York.....	2,700 00	Osborne, Mary S., late of Goshen, Conn.....	300 00
Barton, Eunice C., late of Onondago Co., N. Y.....	300 00	Peyton, Hester B., late of New York.....	500 00
Blossom, Maria S., late of Rochester, N. Y.....	500 00	Pierson, Albert, late of Summit, N. J.....	500 00
Brouwer, Theophilus A., late of New York.....	2,000 00	Porter, Sarah H., late of Philadelphia, Pa.....	6,992 32
Blakelee, Eliza A., late of Caledonia, N. Y.....	1,119 32	Pellett, Luther, late of Norwich, Conn.....	5,018 10
Clark, Wm. A., late of Van Wert, O.....	125 00	Perrin, Amelia S., late of Carrollton, Ill.....	100 00
Demm, Martha Ann, late of Far Hill, N. J.....	200 00	Rankin, Wm., late of Princeton, N. J.....	1,000 00
Donw, D. Matilda, late of Albany, N. Y.....	1,000 00	Robinson, Frances C., late of Columbus Co., N. Y.....	1,000 00
Drake, Phoebe M., late of Lyons Farms, N. J.....	1,300 00	Schloot, Gerhard, late of Linton, Ind.....	250 00
Elmendorf, Louise D., late of Millsboro, N. J.....	1,000 00	Smith, William Alexander, late of Rockland Co., N. Y.....	3,904 50
Ford, Corydon L., late of Ann Arbor, Mich.....	150 00	Steele, Mary Edna, late of Oakland Co., Mich.....	250 00
Graham, Jane S. W., late of Media, Pa.....	1,330 51	Serven, James D., late of Tarrytown, N. J.....	2,565 04
Gill, Rev. S. S., late of Memphis, Tenn.....	15 65	Stiger, Hannah M., late of Clinton, N. J.....	5,508 14
Griswold, E. Dwight, late of Ellyria, O.....	300 00	Sperry, Nancy, late of Palmyra, O.....	108 94
Hubbard, Olive L., late of Boston, Mass.....	285 00	Schindler, Margaret E., late of Frederick Co, O.....	95 50
Hicks, Jennie, late of Portsmouth, O.....	25 00	Stevenson, Susan, late of Philadelphia, Pa.....	2 50
Henning, James, late of Granville, Ill.....	1,000 00	Tooker, Nathaniel, late of East Orange, N. J.....	4,762 50
Hasbrouck, Rachel M., late of Dutchess Co., N. Y.....	500 00	Tuttle, Mrs. L. E., late of Guilford, Conn.....	278 00
Jones, Sarah C., late of Bradford, Vt.....	95 00	Vanderburgh, Charles E., late of Minneapolis, Minn.....	2,500 00
Kennedy, John S., late of New York.....	20,877 34	Vanderoef, Eliza T., late of Orange Co., N. Y.....	100 00
Kendall, Ellen C., late of New Lebanon, N. Y.....	504 10	Vandersayde, Gorla, late of Chicago, Ill ..	482 15
Kenyon, John S., late of New York.....	631 29	Vanderveer, Elizabeth F., late of Brooklyn, N. Y.....	500 00
Lee, Wm. F., late of New York.....	3 43	Watkins, Mattie J., late of Fulton, Mo.....	100 00
Leonard, Anna C., late of Ypsilanti, Mich.....	95 25	Woodworth, Oscar, late of Trenton, N. J.....	250 00
Lombard, Sarah R., late of Tarrytown, N. Y.....	1,000 00	Woolston, Sarah H., late of Mt. Holly, N. J.....	5,485 25
Lewis, L. W., late of Emporia, Mo.....	2,000 00	Worthley, Daniel, late of Pontiac, Ill ...	300 00
Mansill, Mary J., late of Hartford, Conn.....	10,775 41		
Moss, Lucy E., late of Westery, R. I.....	1,000 00		
Martin, Caroline M., late of Dover, N. H.....	4,750 00		
Morris, Evan R., late of Lime Springs, Ia.....	100 00		
			\$100,574 82

LEGACIES AND GIFTS AS PERMANENT TRUSTS

Endowment Fund, from churches, individuals, etc.....	\$10,380 63	Fitch Shepard Bible Fund.....	\$3,446 86
			\$13,827 49

GIFTS SUBJECT TO LIFE INTEREST

George, Mrs. D. H.....	\$2,000 00	Sweetland, Warren and Margaret	\$2,000 00
Lockwood, John F.....	10,000 00		
			\$14,000 00

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

Abbe, Miss Elizabeth; F., Melrose, Mass.....	\$10 00	Addy, Mrs. Caroline E., Cincinnati, O.....	\$5 00
Abbot, Catherine F., Montclair, N. J.....	10 00	Aelita, E., Little Rock, Ia.....	1 00
Acker, B., Washongal, Wash.....	10 00	A Friend.....	20 00
Adair, W. M., Sterling, Kan.....	2 00	A Friend.....	1 00
Adams, Sarah C., Wyalusing, Pa.....	10 00	A Friend.....	1 00
Adams, Mrs. S. Jarvis, Pittsburg, Pa.....	5 00	A Friend.....	5 00

A Friend.....	\$2 00	Anderson, Mrs. T. L., Palmyra, Mo.....	\$3 00
A Friend.....	10 00	Andrine, Mrs. J. M., New York.....	5 00
A Friend.....	2 00	Andrew, Mrs. A. P., La Porte, Ind.....	5 00
A Friend, Avon, N. J. (for China).....	500 00	Andrews, Mrs. H. M., Jackson, Ky.....	15 00
A Friend, Ballston Lake, N. Y.....	20 00	Andrews, Lorrin H., Portland, Ore.....	5 00
A Friend, Baltimore, Md.....	20 00	Annon, J., Benton, Wash.....	1 50
A Friend, Brooklyn, N. Y.....	3 00	Anonymous.....	60
A Friend, Brooklyn, N. Y.....	1 00	Anonymous.....	4 25
A Friend, Calhoun, Ala.....	4 00	Anonymous.....	3 10
A Friend, Calhoun, Ala.....	5 00	Anonymous, California.....	2 65
A Friend, California.....	25	Anonymous, Cambridge, Md.....	10 00
A Friend, Cedarville, O. (China and Siam).....	7 00	Anonymous, Cedar Rapids, Ia.....	1 00
A Friend, Charleston, Ill.....	50	Anonymous, Cleveland, O.....	240 00
A Friend, Cleveland, O.....	25 00	Anonymous, Lima, O.....	50
A Friend, Concord, N. C.....	10	Anonymous, Princeton, Minn.....	10 00
A Friend, Dayton, O.....	25 00	A Presbyterian, Murrayville, Ill.....	1 00
A Friend, Deland, Fla.....	10 00	Arbuckle, Miss Christine, Pittsburg, Pa.....	50 00
A Friend, Fitchburg, Mass.....	5 00	Archbald, Mrs. James, Scranton, Pa.....	1 00
A Friend, Fort Smith, Ark.....	10 00	Arms, Miss Sarah J., Whitefield, N. H. (for China).....	25 00
A Friend, Germantown, Pa. (for China and South America).....	500 00	Armstrong, C. D., Pittsburg, Pa.....	10 00
A Friend, Hoberg, Me.....	5 00	Armstrong, Mrs. Christina, Salinas, Cal.....	10 00
A Friend, Kansas.....	1 00	Arnold, Frank Dodge, Santa Rosa, Cal.....	5 00
A Friend, Kenton, O.....	2 50	Arnold, Mr. Owenton, Ky.....	50
A Friend, Kingsdown, Kan.....	1 00	Ashleigh, Rev. T. D., Garden Grove, Cal.....	2 00
A Friend, La Junta, Cal.....	1 00	Atherton, T. H., Wilkesbarre, Pa.....	5 00
A Friend, Lebanon, Ind.....	1 00	Atkinson, Miss Helen M., Elm Grove, W. Va.....	1 00
A Friend, Maine.....	5 00	Atkinson, Miss Julia M., Elm Grove, W. Va.....	1 00
A Friend, Muncie, Ind.....	5 00	Atkinson, Miss L. D., Baltimore, Md.....	5 00
A Friend, New Castle, Del.....	10 00	Atwater, C. W., Agawam, Mass.....	10 00
A Friend, New Castle, Del.....	5 00	Auchincloss, Miss E. E., New York.....	100 00
A Friend, New Castle, Del. (for China).....	10 00	Auchincloss, John W., New York.....	25 00
A Friend, New York.....	25 00	Auchincloss, Mrs. John W., New York.....	10 00
A Friend, New York.....	5 00	Avery, Mrs. R. L., Mansfield, O.....	5 00
A Friend, Passaic, N. J.....	2 00	Ayorigg, Kate, New York.....	20 00
A Friend, Scranton, Pa.....	1 00	Backus, Mrs. A., Rochester, N. Y.....	1 00
A Friend, Seaford and Camb., Md.....	10 00	Bacon, Mrs. H. C., Wilton, Ia.....	5 00
A Friend, Washington, D. C.....	1 00	Bacon, J. W., Essex, Mass.....	1 00
A Friend, West Brookfield, Mass.....	1 00	Bacon, Mrs. N. T., Peace Dale, R. I.....	10 00
A Friend, Xenia, O.....	1 00	Bahler, P. G. M., Williamson, N. Y.....	2 50
A Friend, Xenia, O.....	1 00	Bailey, Mrs. Katherine C., Pittsburg, Pa.....	50 00
Agnew, M. J., Greencastle, Pa.....	2 00	Bailey, J. C., Coal Valley, Ill.....	3 00
Agnew, Mrs. Elizabeth J., Burkeville, Va.....	2 00	Bailey, Robert J., Coal Valley, Ill.....	5 00
Aherns, Mrs. Ed., Nora Springs, Ia.....	2 00	Bailey, Mrs. W. E., New York.....	5 00
Albaugh, F. P., Antrim, O.....	2 00	Bally, Joshua L., Philadelphia, Pa.....	100 00
Alcorn, L. C., Greensburg, Ky.....	1 00	Baird, Mrs. Susan, Morrison, Ill.....	1 00
Alexander, A. J. A., Spring Station, Ky.....	10 00	Baker, Mrs. Ann E., Martins Creek, Pa.....	2 40
Alexander, W. S., Charlotte, N. C.....	5 00	Baker, B. J., Petersburg, W. Va.....	1 40
Allbright, Mrs. Mary P., Scranton, Pa.....	5 00	Baker, Mrs. C. F., Jermy, Pa.....	1 00
Alden, Miss E. A., Passaic, N. J.....	5 00	Baker, Daniel J., Jeffersonville, Pa.....	3 00
Aldred, Mr. and Mrs. John, Pittsburg, Pa.....	10 00	Baker, Mrs. M., Beaver Dam, Wis.....	1 00
Allen, Miss A. J., Kinsman, O.....	2 00	Baker, Mrs. S. R., Plainfield, N. H.....	10 00
Allen, Anne P., Hasleton, Pa.....	5 00	Baldwin, Florence St. J., Boston, Mass.....	10 00
Allen, Mrs. Electa C., Mendham, N. J.....	5 00	Baldwin, S. W., East Orange, N. J.....	2 00
Allen, Julia P., Wyoming, O.....	1 00	Baldwin, Hon. Simeon E., New Haven Conn.....	20 00
Allen, Miss Margaret, Philadelphia, Pa.....	50 00	Baldwin, Wm. H., New York.....	5 00
Allen, Mrs. R. H., Newark, N. J.....	25 00	Ballard, Mrs. C. W., Sarasota, Fla.....	10 00
Allyn, Louisa H., New London, Conn.....	1 00	Banks, Lenox, New Hamburg, N. Y.....	10 00
Alter, George E., Pittsburg, Pa.....	5 00	Banks, Mrs. M. Isabella, Washington, D. C.....	10 00
Altortter, Henry, Roanoke, Ill.....	2 00	Bannell, Mrs. R. J., Scranton, Pa.....	10 00
Amernman, James L., New York.....	5 00	Barclay, A. Charles, Philadelphia, Pa.....	10 00
Ames, Miss A. H., Angola, N. Y.....	2 00	Barker, Wm. E., Albion, N. Y.....	1 00
A Mite for Bible Work, Brooklyn, N. Y.....	1 00	Barley, D. S., Parnassus, Pa.....	10 00
Anderson, C. M., Crookston, Minn.....	5 00	Barlow, Clara M., West Brookfield, Mass.....	2 00
Anderson, Mrs. H. B., Norfolk, Va.....	10 00		
Anderson, Joseph C., Auburn, N. Y.....	5 00		
Anderson, Miss Josephine, Endora, Kan.....	2 00		

Barlow, Annie H., New York.....	\$5 00	Blauvelt, Mrs. D. J., Montclair, N. J.....	\$35 00
Barnes, H. C., Canaan, Conn.....	10 00	Blauvelt, Mrs. Emma L., Montclair, N. J.....	10 00
Barnes, Horace, Omaha, Neb.....	100 00	Blomer, C. M., Quincy, Ill.....	2 00
Barnes, J. W., Livingston, N. J.....	1 00	Boardman, Miss Martha T., Bloom- field, N. J.....	10 00
Barr, Wm. J., Philadelphia, Pa.....	5 00	Bochova, S. Van, Kalamazoo, Mich. (for China).....	25 00
Barth, J. P., Flemington, N. J.....	2 00	Bodwell, Mrs. Lewis, Clifton Springs, N. Y.....	20 00
Battenburg, C. A., Scranton, Pa.....	1 00	Boell, Mrs. John, Hickman, Neb.....	3 00
Battles, Mrs. B. S., Girard, Pa.....	50 00	Boerner, Miss L.....	1 00
Baum, Jonas, Pittsburg, Pa.....	5 00	Boetney, Mrs. W. H., Cedarville, O.....	1 00
Baum, Richard, Pittsburg, Pa.....	5 00	Boggs, Miss Mina J., Stamford, N. Y.....	2 00
B. N. L. A., California.....	2 00	Bolender, Mrs. Mary E., Freeport, Ill.....	1 00
Beach, Mrs. E. S. Melrose, Wis.....	5 00	Bollman, G. W., Adamstown, Pa.....	25 00
Beach, Mrs. James, Dubouque, Ia.....	10 00	Bond, C., Northampton, Mass.....	1 00
Beall, Chas. T., Smithfield, N. C.....	3 14	Bond, C., Springfield, Mass.....	1 00
Beale, Mrs. M. B., Springfield, Mass.....	1 00	Bonham, Miss Mary, Holston, Va.....	3 00
Bean, Mrs. F. M., Mount Vernon, N. Y.....	5 00	Bonner, Mrs. N. E., Greensboro, Ind.....	2 00
Beatty, George, Winston, Mont. (Bib- lic work in China).....	10 00	Book, Mrs. S. H., Shade Valley, Pa.....	50 00
Beatty, John Lewis, Pittsburg, Pa.....	5 00	Borden, E. P., Philadelphia, Pa.....	5 00
Beaver, F. P., Dayton, O.....	10 00	Boss, Mrs. Henry, Warren, Pa.....	1 00
Becker, Mrs. Frank S., Lebanon, Pa.....	5 00	Bossett, Herman, Arlington, Ia.....	3 00
Beckett, Mrs. Martha, Hamilton, O.....	1 00	Bostick, Mrs. W. C., Van Buren, Ark.....	1 00
Beebe, Miss C. J., Plainfield, N. J.....	1 00	Boswell, T. J., Macon, Tenn.....	5 00
Beiden, Julia and Agnes, Newton, Conn.....	4 00	Bosworth, W. T., Newport, O.....	4 00
Belin, Henry Jr., Scranton, Pa.....	5 00	Bowen, Mrs. C. J., Delphi, Ind.....	10 00
Bell, Arthur W., Pittsburg, Pa.....	10 00	Bower, Rev. A. V., Scranton, Pa.....	1 00
Bell, Eliza A., Braasler Falls, N. Y.....	10 00	Bowman, Hon. Chas. C., Pittston, Pa.....	5 00
Bell, F. Herrington, Waterford, N. Y.....	5 00	Boyd, Nettie, Modoc, Ill.....	5 00
Bell, Mrs. John, Louisville, Ky.....	6 00	Boyd, S., Laramie, Wyo.....	50
Bell, Memory of Warren, Bismarck, N. D.....	5 00	Boyer, Mahlon H., Pine Grove, Pa.....	5 00
Bell, W. D., Pittsburg, Pa.....	1 00	Brach, Dr. Charles L., Hartford, Conn.....	1 00
Beller, Wm. F., New York.....	5 00	Bradbury, Charles E., Scranton, Pa.....	5 00
Belmar, H. B., Osborne, O.....	2 50	Bradford, Martha P., Lexington, Ill.....	10 00
Bennett, Estate Geo. S., Wilkesbarre, Pa.....	30 00	Bradshaw, Anna, New York.....	20 00
Bennett, Mrs. James A., New York.....	10 00	Bradshaw, Mr. and Mrs. J. A., Up- land, Cal.....	1 00
Bennett, M. M., Scranton, Pa.....	2 00	Brady, H. H., Scranton, Pa.....	10 00
Bennett, R. G., Pittston, Pa.....	20	Braine, Mrs. Theo., Morristown, N. J.....	10 00
Bent, H. A., Oglesby, Ill.....	12 00	Brandt, James, Hudsonville, Mich.....	20 00
Benton, Miss Fannie A., Lexington, Mo.....	5 00	Brann, Mrs. Wm. H., Ballston Lake, N. Y.....	5 00
Benz, John E., Charles City, Ia.....	5 00	Bray, Mrs. M. J., Meldon, Ill.....	20 00
Best, George H. C., Delphi, Ind.....	2 00	Bread, Rev. David R., D.D., Pittsburg, Pa.....	10 00
Bethard, Jerry, Wright, Ill.....	1 00	Brenton, W. C., Pittston, Pa.....	1 00
Bevan, William, Delaware, O.....	50 00	Brewster, Miss Josephine O., East Orange, N. J.....	5 00
Bickel, H. W., Pittsburg, Pa.....	5 00	Brewster, Mrs. B., New York.....	5 00
Bieber, Rev. M. J., Berlin, Ont.....	1 00	Brening, Rev. H., Niagara Falls, N. Y.....	5 00
Biesenbrock, Mrs. E. C., Burlington, Ia.....	5 00	Brickman, Amelia C., Cincinnati, O.....	1 00
Bigelow, Mrs. E. M., Pittsburg, Pa.....	5 00	Briggs, P. H., Carbondale, Pa.....	1 00
Bing, A. O., Cincinnati, O.....	5 00	Bright, James, Greenwich, N. Y.....	5 00
Bingham, J. R., Carrollton, Miss.....	5 00	Brook, C. W. P., M.D., Richmond, Va.....	1 00
Bisney, John, Middletown, Conn.....	20 00	Brockmeier, Mrs. M., In memory of, by Martha L. Brockmeier, Bailey- ville, Ill.....	12 50
Binnie, John, McComb, Ill.....	5 00	Brockmeier, Mrs. Minnie, Baileyville Ill.....	10 00
Bird, Mrs. Sarah S., Bradford, Mass.....	1 50	Brookway, J. E., Pittsburg, Pa.....	5 00
Birdseye, Miss E. E., LaPorte, Ind.....	50	Brodhead, R. F., Kingston, Pa.....	5 00
Birnie, Miss Amelia H., Taneytown, Md.....	3 00	Brodhead, Mrs. It. P., Kingston, Pa.....	5 00
Bisbee, Mrs. C. G., Arlington, Neb.....	10 00	Brodley, Miss M. H., Peoria, Ill.....	5 00
Bissell, Mrs. Eliza T., Pittsburg, Pa.....	5 00	Brooke, E. T., Richmond, Va.....	1 00
Bissell, W. H., Wausan, Wis.....	5 00	Brooker, Mary A., Rochester, N. Y.....	1 00
Black, Mary C. W., Santa Barbara, Cal.....	50 00	Brooks, Bertha G., New York.....	5 00
Blackford, Miss Mary E., Beloit, Kan.....	2 00	Brooks, Miss Jane F., Pittsburg, Pa.....	5 00
Blackstone, T. W., Accomac, Va.....	1 00	Brooks, Miss May, Bloomfield, N. J.....	2 00
Blair, David, Pittsburg, Pa.....	5 00	Brooks, Mrs. Melissa C., Oneonta, N. Y.....	1 00
Blair, Mrs. Emma G., Scranton, Pa.....	5 00	Bronson, W. H., Carbondale, Pa.....	2 00
Blair, Frank L., Pittsburg, Pa.....	2 00		
Blair, John J., Peebles, O.....	5 00		
Blaisdell, Alfred O., Brooklyn, N. Y.....	5 00		
Blatchley, Miss C. E., Wayne, Pa.....	5 00		

Brothers, Rev. Chas. C., Vass, N. C.	\$1 00	Carthers, Miss Alice, Morning Sun, Ia.	\$30 00
Brothers Crean, Philadelphia, Pa.	1 00	Carthers, Mrs. M. L., Morning Sun, Ia.	30 00
Brown, C. I., Houston, Tex.	1 50	Carthers, Mrs. Mary, Princeton, Ind.	2 50
Brown, Mrs. Edward J., New York	10 00	Carnes, Mrs. Helen A., Sycamore, Ill.	5 00
Brown, J. D., Athens, O.	5 00	Carothers, Miss Sarah, Pittsburg, Pa.	1 00
Brown, Mr. and Mrs. John, Logan- ton, Pa.	2 00	Carpenter, Mrs. Francis W., Provi- dence, R. I.	5 00
Brown, Katherine E., Paris, Ill.	2 00	Carpenter, Phebe J., White Plains, N. Y.	5 00
Brown, Lulu, and Others, Pineville, N. C.	2 00	Carpenter, Mrs. Mary J., Pittston, Pa.	1 00
Brown, Mr. and Mrs. R. L., Salisbury, N. C.	2 00	Carrera, Rev. D., Tampa, Fla.	30
Brown, Mrs. S. W., Greenwich, Conn.	5 00	Carrington, George, Winsted, Conn.	1 00
Brown, Miss Stewart, New Brighton, N. Y.	5 00	Carrington, Miss L. M., Winsted, Conn.	1 00
Brown, Thos. S., Pittsburg, Pa.	5 00	Carrington, Miss J. A., Milford, Conn.	1 50
Brown, Wm. Alex., Philadelphia, Pa.	10 00	Carrington, Rev. John, Bangkok, Siam.	1 57
Brown, Mrs. Wm. S., New York	50 00	Carrington, Mrs. Sarah E., Oakland, Cal.	5 00
Browne, G. F., Cincinnati, O.	5 50	Carson, Rev. J. G., Xenia, O.	1 00
Browne, Joseph M., Pittsburg, Pa.	5 00	Carstairs, Mrs. James, Philadelphia, Pa.	5 00
Bruckmann, E. N., Lawrence, Mass.	5 00	Carter, Mrs. Benjamin, Montclair, N. J.	3 00
Bruckner, Rev. E. W. C., Boston, Mass. (work in China).	2 00	Carter, Miss Mary W., Montclair, N. J.	5 00
Bruen, Miss Catharine A., Philadel- phia, Pa.	25 00	Carter, Mrs. Thos. M., Richmond, Va.	5 00
Brush, Mrs. C. E., Brooklyn, N. Y.	4 00	Cary, Charlotte A., Chicago, Ill.	2 00
Bryan, Mrs. J. A., Fond du Lac, Wis.	2 00	Caryl, Miss H. E., Brookline, Mass.	1 00
Bryan, Julia A., and Sister, Fond du Lac, Wis.	3 00	Cash	2 00
Bryant, Catharine, Joy, Ill.	5 00	Cash	2 00
Bryant, Miss M., Newton, N. J.	1 00	Cash	00
Bryson, Mrs. J. S., Waterville, Ia.	5 00	Cash, Bridgeport, Conn.	1 00
Buchanan, Mrs. J. L., Pittsburg, Pa.	5 00	Cash, Butler, Pa.	20
Buchanan, James L., Pittsburg, Pa.	5 00	Cash, Cambridge, Mass.	1 00
Buel, Rev. Clarence, Detroit, Mich.	2 00	Cash, East Orange, N. J.	1 00
Bullitt, Cuthbert, Louisville, Ky.	1 00	Cash, Germantown, Pa.	5 00
Bullock, Mrs. Elizabeth H., Grand Rapids, Mich.	4 00	Cash, Greensburg, Pa.	20 00
Bunce, James H., Middletown, Conn.	10 00	Cash, Hartford, Wis.	1 00
Burgess, Henry, Visalia, Ky.	1 00	Cash, Mercersburg, Pa.	10 00
Burgin, Mrs. L. C., Spencer, Ia.	10 00	Cash, New Cambria, Mo.	1 00
Burleigh, Mrs. A. C., Paris, France.	10 00	Cash, New Jersey	1 00
Burns, Mrs. Susan, Alhambra, Cal.	5 00	Cash, Philadelphia, Pa.	1 00
Burr, J. E., Scranton, Pa.	2 00	Cash, Philadelphia, Pa.	1 00
Burrill, Mrs. Drayton, New York	5 00	Cash, Pittsburg, Pa.	60
Burton, Mrs. Lucy Merrett, Law- renceville, Va.	1 00	Cash, Pittsburg, Pa.	100 00
Bussell, Day, Jr., Little Falls, N. Y.	2 00	Cash, Pittsburg, Pa.	1 00
Bussell, Loomis, Little Falls, N. Y.	2 00	Cash, Santa Barbara, Cal.	1 00
Butler, Charles Stewart, New York	5 00	Cash, Seaford and Cambe, Md.	10 00
Butler, Miss E. O., Cranbury, N. J.	1 00	Cash through Pacific Agency	25
Buxton, Wm., Long Beach, Cal.	100 00	Cash, Wilkesbarre, Pa.	1 00
Byers, Mrs. W. E., Tracy City, Tenn.	1 00	Cash, Wrights, Ill.	1 00
C. S. S.	50 00	Casper, Alvin, Jefferson, N. Y.	5 00
Cadbury, Joel, Moorestown, N. J.	5 00	Casselberry, Mrs. Alice A., Hazelton, Pa.	5 00
Caldwell, James E., Tulip, Ark.	1 25	Cassell, F. P., and Family, Lansdale, Pa.	5 00
Calkins, Mr. and Mrs. Calvin, Oseco- la, Ia.	5 00	Cassidy, Mrs. Margaret B., Pittsburg, Pa.	10 00
Calkins, Miss Julia C., Westfield, N. J.	30 00	Caughey, William C., Bellevue, Pa.	10 00
Camp, Catherine C., Hartford, Conn.	25 00	Cecil, Rev. Russell, D.D., Richmond, Va.	3 00
Camp, Helen P., Waterbury, Conn.	25 00	Chadwick, J. E., Edgartown, Mass.	2 00
Campbell, Mrs. Emily S., Grant Park, Ill.	5 00	Chamberlain, Mrs. Jacob, New York	10 00
Campbell, George E., Pittsburg, Pa.	5 00	Chambers, Mrs. Sallie, Moorefield, W. Va.	2 00
Campbell, J. J., Pittsburg, Pa.	5 00	Chandler, A. E., Whiteside, Mo.	10 00
Campbell, Miss Julia, Toledo, O.	25	Chandler, Charles H., Scranton, Pa.	2 00
Campbell, Rev. E. L., Augusta, Ga.	2 50	Chapin, Laura S., M. D., Philadelphia, Pa.	2 00
Campbell, Sarah B., Baltimore, Md.	5 00	Chapman, Mrs. H. M., St. Paul, Minn.	5 00
Canch, Miss Lizzie, Forreston, Tex.	1 50	Chapman Miss M. E., Brooklyn, N. Y.	5 00
Carey, Mrs. Abner, Oklahoma City, Okla.	1 00		
Carey, F. L., Pittston, Pa.	1 00		
Capwell, Dr. D. A., Scranton, Pa.	1 00		

Chase, C. R., Des Moines, Ia.....	\$5 00	Cooper, Rev. James H., Mrs. M. A., Miss Mary B., and Miss Martha G., Pomona, Cal.....	\$7 00
Chase, M. E., Los Angeles, Cal.....	5 00	Cooper, Mrs. Stephen T., Lima, Ind.....	10 00
Chase, R. A., Scranton, Pa.....	1 00	Copp, Miss C. B., Groton, Conn.....	1 00
Chase, Samuel C., Wilkesbarre, Pa.....	5 00	Copp, Miss Julia, Groton, Conn.....	3 00
Cherry, Mrs. James R., Salem, N. Y.....	2 50	Cornell, John, New York.....	1 00
Childs, Samuel S., Barnardville, N. J.....	75 00	Corra, Martha H., Wilkesbarre, Pa.....	2 00
Childs, T. S., Chevy Chase, Md.....	5 00	Cortelyou, Carrie D., New York.....	5 00
Chittenden, Mrs. E. P., Mendon, Ill.....	5 00	Cortelyou, Peter, Princeton, N. J.....	150 00
Chittenden, Miss T. D., Guilford, Conn.....	2 00	Cotton, Harvey, Carlisle, O.....	3 00
Church, Harmon, Renault, Ill.....	1 00	Couch, Frank, Carbondale, Pa.....	1 00
Oivill, D., Coeyman's, N. Y.....	5 00	Coulter, Richard, Jr., Greensburg, Pa.....	10 00
Clapp, B. Frank, Philadelphia, Pa.....	5 00	Coursen, E. G., Scranton, Pa.....	2 50
Clark, Chas. A., Brooklyn, N. Y.....	10 00	Cousley, Samuel R., Pittsburg, Pa.....	5 00
Clark, Miss Cornelia J., Westhampton, Mass.....	2 00	Cowan, Rev. E. P., D. D., Pittsburg, Pa.....	3 00
Clark, Frank W., Portland, Ore.....	1 00	Cowden, J. M., Caldwell, Idaho.....	1 00
Clark, G. H., Rochester, N. Y.....	10 00	Cowee, Mrs. H. D., Troy, N. Y.....	10 00
Clark, Rosel, Richmond, Va.....	50	Coxe, Mrs. Eckley B., Jr., Drifton, Pa.....	25 00
Clarke, H. M., Artic, E. I.....	2 00	Coxhead, Geo. T., New York.....	1 00
Clawson, Mrs. Mason, O.....	1 00	Coyle, Miss Cornelia L., Washington, D. C.....	5 00
Clay, A. B., Scranton, Pa.....	1 00	Craig, Rev. K. M., Baltimore, Md.....	2 00
Clem, A., Olney, Ill.....	1 00	Craig, W. A., Greensboro, Ind.....	2 00
Clement, Mrs. M. J., Amsterdam, N. Y.....	3 00	Craig, Wm. W., Norristown, Pa.....	5 00
Clough, A. S., Meredith, N. H. (Bible work in Philippines).....	10 00	Crane, F. L., Scranton, Pa.....	1 00
Closet, Mrs. George B., Troy, N. Y.....	10,000 00	Crane, Mrs. Mary L., Carbondale, Pa.....	1 00
Clyde, Miss E. A., New York.....	1 00	Crawford, Geo. B., Flint, Mich.....	5 00
Clynick, Ira, Granada, Minn.....	1 00	Crawford, Mrs. J. L., Scranton, Pa.....	25 00
Cochran, James B., Bonton, N. J.....	10 00	Crawford, John C., Carthage, Mo.....	50
Cocks, Misses Mary B. and Sella B., Bremo Bluff, Va.....	5 00	Crawford, Mrs. Julia A., Elmira, N. Y.....	1 00
Coe, H. J., Madison, Conn.....	50 00	Crawford, Capt. R. C., Pittsburg, Pa.....	5 00
Coggeshall, Mrs. Ellen F. Bond, Ware, Mass.....	1 00	Crawford, Thompson, Cedarville, O.....	1 00
Colner, E. G., Berryville, Va.....	5 00	Creighton, Mrs. Thornwell P., Ennis, Tex.....	10 00
Coke, Capt. John A., Richmond, Va.....	3 00	Creswell, Wm., Reinbeck, Ia.....	5 00
Colby, Henry F., Dayton, O.....	2 00	Crittenden, G. D., Shellburn Falls, Mass.....	2 00
Cole, Edwin V., Humboldt, Kan.....	1 00	Cromwell, Frederic, New York.....	5 00
Cole, Miss H. N., Carmel, N. Y.....	3 00	Cronmeyer, C. F. W., Ravenna, O.....	1 00
Coleman, W. O., Wichita, Kan.....	20 00	Cross, Mrs. E. J. D., Baltimore, Md.....	3 00
Colfelt, Mrs. R. McM., Philadelphia, Pa.....	5 00	Croser, Mrs. J. Lewis, Upland, Pa.....	100 00
Colgate, Wm., New York.....	50 00	Crum, Mrs. A. L., Ulysses, Pa.....	10 00
Colton, J. Milton, Jenkintown, Pa.....	50 00	Crumpton, Wm. C., Evergreen, Ala.....	2 50
Colville, W. T., Carbondale, Pa.....	2 00	Cruzer, Miss C., Brooklyn, N. Y.....	5 00
Comford, A. A., Tecumseh, Mich.....	1 00	Cumming, W. M., Wilmington, N. C.....	10 00
Comly, Frank T., Edge Hill, Pa.....	1 00	Cummings, H. H., Palmsville, O.....	1 00
Compton, Miss E., Millstone, N. J.....	1 00	Cummings, Mary R., Lebanon, N. H.....	10 00
Compton, W. C., Evergreen, Ala.....	1 00	Cunningham, Mrs. M. R., San Jose, Cal.....	1 50
Connell, Mrs. H. L., Kalamazoo, Mich.....	5 00	Currier, B. B., Springfield, Mass.....	5 00
Connell, J. L., Scranton, Pa.....	5 00	Curtis, P. T. F., New York.....	5 00
Connor, J. C., Florence, Ala.....	1 00	Curtis, W. W., Fort Worth, Tex.....	1 00
Connor, Mrs. Lucy S., Sudbury, Mass.....	5 00	Curtis, The Misses, Utica, N. Y.....	1 00
Conover, A. J., New Brunswick, N. J.....	2 00	Cutter, Ralph Ladd, New York.....	250 00
"Conscience Money," East Akron, O. Contributions.....	30 00 29	Cutter, Mrs. Ralph Ladd, Brooklyn, N. Y.....	50 00
Contributions through Brazil Agency.....	113 36	D. H. S., Billerica, Mass.....	5 00
Contributions through China Agency.....	125 62	Dahlmeier, Mrs. Charlotte, Pipe- stone, Minn.....	5 00
Contributions through Japan Agency.....	113 74	Dalley, Miss H. C., Sevierville, Tenn.....	1 00
Contributions through Korea Agency.....	54 16	Dale, Miss Ruth, Scranton, Pa.....	1 00
Contributions through La Plata Agency.....	945 54	Dale, Thos. F., Scranton, Pa.....	1 00
Contributions through Levant Agency.....	519 63	Damon, Mrs. W. E., New York.....	150 00
Contributions through Mexico Agency.....	224 76	Daniels, C. A. and Annie Russell, Elkhorn, Wis.....	10 00
Conyngan & Co., Wilkesbarre, Pa.....	10 00	Daniels, John B., Freeport, Ill.....	5 00
Cook, B. C., New Knoxville, O.....	1 00	Danly, Rev. A. E., Owyhee, Neb.....	5 00
Cooke, Mrs. John W., Hartford, Conn.....	25 00	Darling, Thomas, Wilkesbarre, Pa.....	3 00
Cool, C. H., Pittston, Pa.....	10 00	Darlington, Mr. and Mrs. Chas. F., New York.....	100 00
Cool, Miss Margaret A., Pittston, Pa.....	5 00	Davidson, George, Vineland, N. J.....	10 00
Coolley, Mrs. Caroline L., Hartford, Conn.....	5 00	Davies, Miss Annie T., Louisville, Ky.....	21 00
Coolley, Charles F., Hartford, Conn.....	25 00		
Cooper, Henry, Pittsburg, Pa.....	5 00		

Davis, Chas. W., Clinton, Ind.....	\$4 00	Driscoll, Mrs. C. W., Hartford, Conn.....	\$2 00
Davis, Frank M., Corning, Ia. (Bible work in China and Japan).....	400 00	Druckemiller, W. H., Sunbury, Pa.....	5 00
Davis, G. T., Brookline, Mass.....	20 00	Dubs, Rev. G. N., China.....	3 25
Davis, Gilbert A., Windsor, Va.....	10 00	Duckham, Mrs. E., Pittsburg, Pa.....	1 00
Davis, J. F., Westerville, O.....	2 00	Duff, G. C., Jonesville, Va.....	3 00
Davis, Robert, Bryn-Mawr, Pa.....	2 00	Duff, P., and Son, Pittsburg, Pa.....	5 00
Davison, Eliza L., Cranbury, N. J.....	5 00	Dultermar, D., Orange City, Ia.....	1 00
Davison, Miss Mary E., Pittsburg, Pa.....	3 00	Dunbar, Daniel J., Philadelphia, Pa.....	1 00
Day, Mrs. N. B., Summit, N. J.....	5 00	Duncan, Mrs. Anna A., Washington, Pa.....	10 00
Bean, D. E., Fells Village, Conn.....	2 00	Duncan, Mrs. G. J., Mount Vernon, N. Y.....	20 00
Deas, Helen L., New York.....	5 00	Duncan, Mrs. Lockland, O.....	1 00
Decker, C. G., Elmira, N. Y.....	100 00	Dunlap, Frances, Columbus, O.....	10 00
Deering, Mrs. L. A., Genoa, O.....	1 00	Dunlap, Mrs. Jennie, Princeton, Ind.....	2 00
de Haven, Sarah Cole, Westtown, Pa.....	5 00	Dunlap, Mrs. Mary H., Circleville, O.....	5 00
De Jong, Peter B., Alton, Ia.....	2 50	Dunlap, R. H., Carlisle, Pa.....	1 00
Dekker, Rev. H., Armour, S. D.....	1 00	Dunn, J. L., San Francisco, Cal.....	50
De Lamatter, Mrs. Jennie, Brooklyn, Mich.....	30 00	Dupree, Miss A. M. C., Philadelphia, Pa.....	1 00
DeMott, Mrs. S. F., Metuchen, N. J.....	25 00	Durand, Mrs. E. M., Torrington, Conn.....	1 00
Dempster, Alexander, Pittsburg, Pa.....	10 00	Durfee, Sarah C., Providence, R. I.....	5 00
Denise, Mrs. O. H., Burlington, Ia.....	1 00	Durham, Benjamin, Mt. Kisco, N. Y.....	2 00
Denison, J. P., Hartford, Wis.....	5 00	Dusenbury, Charles, Conway, S. C.....	2 00
Denison, Wm. D., Sr., Dauphin, Pa.....	10 00	Dyer, Mrs. Edw. O., Chester, Conn.....	1 00
Denker, George, Brooklyn, N. Y.....	20 00	Easter, J. and J. E. D., Clifton Springs, N. Y.....	5 00
Denny, Mrs. Anna E., Lisbon, N. H.....	30 00	Easin, R. E., Henderson, Ky.....	1 00
Denny, Miss Matilda W., Pittsburg, Pa.....	5 00	Eaton, Mrs. J. S., New York.....	5 00
Derr, Andrew F., Wilkesbarre, Pa.....	20 00	Eccles, Mrs. A. J., Brooklyn, N. Y.....	5 00
Derr, Mrs. H. H., Wilkesbarre, Pa.....	10 00	Edgar, W. A., and Wife, Lyons, Kan.....	5 00
de Schweinitz, Paul, D. D., Bethlehem, Pa.....	5 00	Edwards, Ellen, Canfield, O.....	2 00
Denel, Ruth R., Bloomington, Ill.....	3 00	Edwards, Henry A., Albany, N. Y.....	10 00
Devine, Mrs. Wright, Pleasant Valley, N. Y.....	5 00	Egleston, Mrs. D. S., New York.....	5 00
Dewar, John, Pittsburg, Pa.....	5 00	Ehrlich, John, Marion, Kan.....	5 00
Dewey, W. A., Fairmont, Neb.....	2 00	Eisela, J. George, Scranton, Pa.....	20 00
De Young, Rev. and Mrs. Benj. Gray Hawk, Ky.....	5 00	Eisenlath, Otto, Philadelphia, Pa.....	20 00
Dickerman, Mrs. D. L., Mendon, Ill.....	10 00	Ellett, T. H., Richmond, Va.....	3 00
Dickinson, Anna J., Hinsdale, Ill.....	1 00	Elliott, E. M., Moundsville, Ala.....	10 00
Dickover, George T., Wilkesbarre, Pa.....	5 00	Elliott, Mary, Doylestown, O.....	1 00
Dickson, Mrs. Kate P., Wilkesbarre, Pa.....	15 00	Elsae, J. W., Adamsville, O.....	1 00
Dickson, Mrs. Mary A., Scranton, Pa.....	30 00	Elwy, Rev. Alfred, New York.....	4 00
Diendorf, M. H., Canajoharie, N. Y.....	30 00	Ely, Clary D., St. Louis, Mo.....	50 00
Diehl, M., Louisville, Ky.....	10 00	Ely, Mr. and Mrs. J. C., Oakland, Md.....	2 00
Dieppa, P., Porto Rico.....	1 00	Emerson, E. O., Jr., Titusville, Pa.....	10 00
Dillon, J. A., Tecumseh, Neb.....	5 00	England, Mrs. Elizabeth, Steubenville, O.....	1 00
Dimick, J. Benjamin, Scranton, Pa.....	25 00	Eno, J. S., Brewster, N. Y.....	2 00
Dinsmore, A. D., Northampton, Mass.....	20 00	Entler, P. J., West Point, Ia.....	1 00
Doan, Dr. E. B., West Carrollton, O.....	1 00	Erbeloh, R., New York.....	5 00
Doan, W. A., Orlando, Fla.....	50 00	Ermisch, K., Osage, Tex.....	1 00
Dodds, Samuel, Grove City, Pa.....	5 00	Ernsch, K., Osage, Tex.....	1 00
Dollas, Robert, San Francisco, Cal.....	25 00	Ervin, Mrs. Martha C., Cedarville, O.....	1 00
Doolittle, J. H., Cleveland, O.....	1 00	Erwin, In Memory of Margaret N., Newbern, Ala.....	1 00
Doolittle, Mrs. P. M., Plainfield, N. J.....	25 00	Espy, Prof. S. A., Pittsburg, Pa.....	2 00
Dorcas, H. F., Billings, Mo.....	1 00	Esselstyn, Miss Laura O., Claverack, N. Y.....	5 00
Doremus, Andrew, Paterson, N. J.....	2 00	Esterbrook, A. F., Boston, Mass.....	10 00
Dortch, Nab F., Hopkinsville, Ky.....	2 00	Evans, E. D., Barneveld, Wis.....	1 00
Dortch, W. A., Gadsden, Ala.....	1 00	Evans, Mrs. S. S., Paterson, N. J.....	1 00
Doubleday, In memory of Rev. Wm. T., by Miss F. C. Doubleday, Birmingham, N. Y.....	15 00	Evans, Thomas, Pittsburg, Pa.....	25 00
Doughty, Mrs. Wm. Howard, Williamstown, Mass.....	25 00	Evans, Thos. O., New Cambria, Mo.....	1 00
Douglas, J. C., M. D., Franklin, Ky.....	1 00	Evans, Rev. W. W., Washington, D. C.....	5 00
Douglas, Mrs. Frederick S., Newark, N. J.....	10 00	Everheart, Joe N., Burham, Tex.....	1 25
Douglass, Samuel B., Pittsburg, Pa.....	1 00	Everly, J. O., South Carrollton, Ky.....	1 00
Drake, A. M., Pasadena, Cal.....	1 00	Fairbanks, A. C., Fairfield Center, Me.....	1 00
Draper, Prof. A. G., Washington, D. C.....	1 00	Fairchild, A. W., Providence, R. I.....	5 00
Drew, Mrs. Blanche B., Waterloo, Ia.....	2 00	Faris, S. R., La Salle, Colo.....	30 00
Drexler, F. J., Louisville, Ky.....	5 00	Farrington, Mr. and Mrs. V., Onarga, Ill.....	2 00
		Fawcett, Hughes, Plainfield, N. J.....	5 00

Fawcett, Mrs. Hughes, Plainfield, N.J.	\$5 00	Gable, George, Hartford City, Ind.....	\$1 00
Fedde, Dr. B. A., Brooklyn, N. Y.....	5 00	Galle, Rev. Wm., Moundridge, Kan.....	3 00
Felton, S. K., Philadelphia, Pa.....	5 00	Galloway, Mrs. Sophie M., Glendale, Cal.....	2 00
Fenn, R. H., Pittston, Pa.....	1 00	Galpin, Miss Mary T., Hampton, Va.....	1 00
Fenn, S. P., Pittston, Pa.....	2 00	Gamble, James N., Cincinnati, O.....	50 00
Fenton, Frank K., Hatboro, Pa.....	10 00	Gardiner, Robert H., Boston, Mass.....	5 00
Ferdon, H. S., Leonia, N. J.....	10 00	Gardner, Mr. and Mrs. Harry R., Mullet Creek, O.....	5 00
Ferguson, Mrs. E. Morris, Swarthmore, Pa.....	3 00	Gardner, Miss Mildred, Cuckoo, Va.....	1 00
Ferguson, Mrs. J. A., New Brunswick, N. J.....	1 00	Garrett, Mrs. C. B., Meldon, Ill.....	50
Ferris, Mabel M., Elkhorn, Wis.....	1 00	Garritt, J. B., Hanover, Ind.....	5 00
Field, Mrs. Ralph A., Amherst, Mass.....	2 00	Gaston, W. G., New York.....	5 00
Field, Mrs. Ralph A., Amherst, Mass. (for Bible work in Shanghai, China)	3 00	Gates, James E., Laramie, Wyo.....	4 50
Finley, Mrs. H. J., Rockville, Md. (for China)	10 00	Gaylord, Miss Martha, Oskaloosa, Ia.....	2 00
Finley, W. W., Washington, D. C.....	10 00	Gebhard, Rev. John G., New York.....	3 00
Finley, Wm., Whiteside, Mo.....	10 00	Geiger, Mrs. Mary S., Philadelphia, Pa.....	10 00
Fires, Miner, Lebanon, O.....	1 00	Gentry, F. S., Mangum, Okla.....	2 00
Fishbourne, James A., Waynesboro, Va.....	25 00	George, Mrs. D. H., Versailles, Ky.....	100 00
Fisher, H., Boston, Mass.....	100 00	German Presbyterian Minister, Kentucky.....	50
Fisher, Mrs. Irving, New Haven, Conn.....	5 00	German Seminary and College, Dubuque, Ia.....	1 00
Fisher, James, New Rumley, O.....	1 00	Gibb, Mrs. John, Brooklyn, N. Y.....	5 00
Fisher, L. C., Cabot, Vt.....	12 28	Gibbons, W. H., Ardmore, Pa.....	5 00
Fisher, T. W., Madeira, O.....	1 00	Gibbons, Rev. W. F., Clarks Summit, Pa.....	1 00
Fiske, Rev. A. S., D.D., Ithaca, N. Y. (for China)	5 00	Giddings, Mrs. F. S., Madison, Wis.....	5 00
Fiske, George S., East Boston, Mass.....	10 00	Gilbert, C. E., Hartford, Conn.....	10 00
Fitzwater, Miss C. A., Buckhannon, W. Va.....	1 00	Gilbert, Frances P., New Haven, Conn.....	25 00
Fitzwater, Rev. G. W., Charleston, W. Va.....	2 00	Gilbert, I. I., Little Falls, N. Y.....	5 00
Flagler, Miss A. C., New York.....	100 00	Gilbert & Bye, Philadelphia, Pa.....	2 00
Fleming, W. S., Chicago, Ill.....	4 00	Glichrist, James B., Milford, Del.....	100 00
Fletcher, J. H., Jr., Accomac, Va.....	2 50	Glichrist, Mrs. James B., Milford, Del.....	50 00
Fletcher, Z. P., Jersey City, N. J.....	1 00	Gillilan, Alexander, Pittsburg, Pa.....	5 00
Flickinger, Mrs. R. E., Rockwell City, Ia.....	5 00	Gill, Samuel E., Pittsburg, Pa.....	5 00
Flour, C. G., Gig Harbor, Wash.....	5 71	Gilliland, J. S., Pittsburg, Pa.....	5 00
Foeller, Louisa, Buffalo, N. Y.....	1 00	Gillis, Miss Elizabeth, Salem, N. Y.....	1 00
Foibles, B. G., Pittsburg, Pa.....	45 00	Gilman, C. T., New Haven, Conn.....	2 00
Ford, Mrs. C. E., Oneonta, N. Y.....	1 00	Gilman, Mrs. I. D., Alton, Ill.....	1 00
Ford, J. T., Chicago, Ill.....	1 40	Ginrich, Gertrude, Wooster, O.....	5 00
Fosdick, L. L., Jamsca, N. Y.....	10 00	Givens, Rev. James, deceased, Indiana, Pa.....	5 00
Foster, Mrs. C. M. W., Johnstown, Pa.....	2 00	Givens, Wm. A., Pittsburg, Pa.....	2 00
Foster, Mrs. Christiana, Peoria, Ill.....	5 00	Glascock, B., Upperville, Va.....	1 00
Foster, John R. and Sons, Philadelphia, Pa.....	5 00	Glassco, John M., Charleston, Ill.....	5 00
Foster, Thomas D., Ottumwa, Ia.....	10 00	Glover, W. B., Pittsburg, Pa.....	2 00
Fowler, Mary L., Oberlin, O.....	10 00	Godden, Mrs. C. R., Marion, Ala.....	10 00
Francis, Lewis, New York.....	10 00	Goerlitz, Charles W., Pittsburg, Pa.....	10 00
Francis, Mrs. Lewis N., Brooklyn, N. Y.....	3 00	Goodrich, Ida T., Naperville, Ill.....	1 00
Frank, Miss Dell, Mason, O.....	1 00	Goodwin, James J., New York.....	100 00
Fraser, G. M., Bellefontaine, O.....	1 00	Gordon, Miss M. E., Pittsfield, Mass.....	1 00
Fraser, John D., Pittsburg, Pa.....	2 00	Gorman, Misses H. and L. N., Princeton, N. J.....	5 00
Free, Lizzie, Shelbyville, Ill.....	1 00	Gormley, Mrs. E. W., North Billerica, Mass.....	3 00
Freeman, Miss E. L., Provincetown, Mass. (for China)	5 00	Gould, Mrs. E. R., North Billerica, Mass.....	2 00
French, Mrs. H. A., Pasadena, Cal.....	1 00	Gould, M. B., Blue Ash, O.....	1 00
Frew, Wm. B., Aledo, Ill.....	2 00	Gould, Rev. Wm., Dover, N. J.....	5 00
Friedel, Jacob, Felton, Del.....	5 00	Gracey, S. G., Pittsburg, Pa.....	10 00
Friend, Cleveland, O.....	10 00	Grafton, C. W., Union Church, Miss.....	10 00
Friend of the Cause, Kentucky.....	2 00	Graham, Miss Kate, Wynne, Ark.....	2 00
Fritsch, Robt. R., Allentown, Pa.....	2 00	Graham, W. L., Pueblo, Colo.....	5 00
Froehlich, Charles M., Harrisburg, Pa.....	2 00	Grammer, James, Winchester, Va.....	20 00
Frost, Rev. and Mrs. Robt. D., Tiverton Four Corners, R. I.....	2 00	Granbery, Miss Henrietta A., New York.....	5 00
Frye, John H., Birmingham, Ala.....	7 00	Granbery, Miss Virginia, New York.....	5 00
Fuller, A. C., Scranton, Pa.....	5 00	Grant, Mrs. E. C., Summit, N. J.....	10 00
		Grant, Ida A., New York.....	1 00
		Grant, Dr. J. G., Akron, O.....	1 00
		Gray, Mrs. Margaret J., Princeton, Ind.....	10 00

Grazier, Mrs. John, Pittsburg, Pa.....	\$2 00	Harrigan, M., Philadelphia, Pa.....	\$6 00
Greatorex, Louisa M., Winona, Minn.....	25 00	Harris, W. B., Panama City, Fla.....	25 00
Gregory, Mrs. H. F., Richmond, Va.....	1 00	Harrison, H. G., Branford, Conn.....	25 00
Green, James W., Gloversville, N. Y.....	10 00	Harrison, Mrs. M. L., New York.....	10 00
Green, Mrs. S. F., Hartford, Conn.....	15 00	Harsted, Rev. B., Parkland, Wash.....	1 00
Greenawalt, A. S., Kempton, Pa.....	1 00	Hart, Katharine H., New York.....	50
Greene, Miss E., New York.....	5 00	Hart, Miss N., Eglantine, Medina, N. Y.....	5 00
Greene, H. M., Boston, Mass.....	10 00	Hart, Mrs. S. A., Kensington, Conn.....	5 00
Greene, Miss M., New York.....	5 00	Harter, Henry H., Canton, O.....	10 00
Greenland, George, Pittston, Pa.....	2 00	Hartley, Helen, Scranton, Pa.....	1 00
Greeno, C. L., Cincinnati, O.....	1 00	Hartman, P. A., Cuyahoga Falls, O.....	1 00
Greenwood, Mrs. I. E., Brooklyn, N. Y.....	2 00	Hartzler, Mrs. J. K., Mattawana, Pa.....	1 00
Greenwood, Miss Mary M., New York	10 00	Hasbrouck, W. D., Poughkeepsie, N. Y.....	5 00
Greer, Mrs. John U., Minneapolis, Minn.....	10 00	Hasenstab, P. J., Chicago, Ill.....	5 00
Grey, Thomas, Richmond, Va.....	5 00	Haskell, J. T., Wellington, O.....	1 00
Gridley, Mary T., New Haven, Conn.....	5 00	Hastings, David, Pittsburg, Pa.....	1 00
Griffith, S. M., Altoona, Pa.....	10 00	Hatch, J. S., Little Rock, Ill.....	5 00
Griffiths, John J., Danversville, Pa.....	2 00	Hawkins, Mrs. M. E. C., Quincy, Fla.....	5 00
Groote, John, George, Ia.....	10 00	Hawley, Helen A., Clifton Springs, N. Y.....	2 00
Grover, Mrs. Annie M., Lynn, Mass.....	5 00	Hawley, Miss M. W., Bridgeport, Conn.....	5 00
Grover, Nahum W., Oberlin, O.....	1 00	Haworth, E. B., M. D., Pittsburg, Pa.....	2 00
Gurley, Frank, High Point, N. C.....	10 00	Hawthorne, R. C., Pittsburg, Pa.....	1 00
Gurney, Mrs. L. M., Upper Montclair, N. J.....	1 00	Hazeltine, Mr. and Mrs. C. H., Platts- burg, N. Y.....	10 00
Gutha, Rev. Oscar, Richmond, Va.....	4 00	Helman, S. Grant, Manor, Pa.....	4 00
Guthrie, H. R., Port Gibson, Miss.....	5 00	Helmer, Mrs. Jacob, Scranton, Pa.....	1 00
H. L. S., Brooklyn, N. Y.....	100 00	Hemley, D. A., Toledo, O.....	2 00
H. S., Mrs.....	5 00	Hemrits, John, Holyoke, Mass.....	2 00
Haag, Carl, Holton, Kan.....	2 50	Henderson, Wm. R., Greenville, Ky.....	3 00
Haas, Rev. Theo., Breese, Ill.....	2 00	Henrick, John W., Buffalo, N. Y.....	50 00
Haddfield, E., Pittsburg, Pa.....	2 50	Herring, Mrs. M. H., Marshall, Minn.....	3 00
Hafer, Miss Sarah, Reading, Pa.....	1 00	Herron, John W., Pittsburg, Pa.....	10 00
Hagaman, A., Albany, N. Y.....	5 00	Hervay, Henry M., Elm Grove, W. Va.....	100 00
Hagaman, A., In memory of, Albany, N. Y.....	5 00	Hess, Mrs. Elizabeth, Scranton, Pa.....	5 00
Haines, Charles D., Pelham, N. Y.....	10 00	Heyl, Carl H., Cincinnati, O.....	1 00
Haines, Mrs. Chas. D., Pelham, N. Y.....	5 00	Hickok, Wm. H., Philadelphia, Pa.....	5 00
Hale, C. O., Peninsula, O.....	1 00	Hicks, B. S., Scranton, Pa.....	1 00
Hall, Mrs. Elizabeth S., Exeter, N. H.....	100 00	Hicks, Mrs. J. C., Columbus, O.....	1 00
Hall, Mrs. Elizabeth, Exeter, N. H. (Bible work in China).....	25 00	Hildebrandt, John J., Logansport, Ind.....	1 00
Hall, Helen A., Glen Ridge, N. J.....	1 00	Hilgen, F. C., Cleveland, O.....	2 00
Hall, L. L., Lowell, Mass.....	5 00	Hill, Mrs. G. C., Waterbury, Conn.....	5 00
Hall, Mrs. Sarah A., Meriden, Conn.....	2 00	Hillman, John H., Hudson Falls, N. Y.....	1 00
Hallock, Lucius H., Greenport, N. Y.....	5 00	Hills, Rev. O. A., Wooster, O.....	50 00
Halsey, Mrs. Samuel P., Brooklyn, N. Y.....	5 00	Hilyard, Mrs. G. D., New York.....	2 00
Ham, James M., Brooklyn, N. Y.....	25 00	Himebaugh, W. D., Phoenix, Ariz.....	1 00
Hamlin, T. O., Rochester, N. Y.....	5 00	Himes, Dr. E. W., Missoula, Mont.....	5 00
Hammond, Wm. W., Buffalo, N. Y.....	5 00	Himley, D. A., Toledo, O.....	2 00
Hampson, Theodore, Newark, N. J.....	2 00	Hirst, G., China.....	75
Hand, Hon. Alfred, Scranton, Pa.....	50 00	Hitt, Mrs. Phebe M., Blackburn, Mo.....	10 00
Hand, H. J., Scranton, Pa.....	1 00	Hock, Jefferson C., Kutztown, Pa.....	2 00
Hand, W. H., Scranton, Pa.....	2 00	Hodges, C. P., Brownsville, S. C.....	25 00
Hanna, Miss Jennie, Kansas City, Mo.....	1 00	Hodgson, Mrs. Sarah L., Philadel- phia, Pa.....	3 00
Hanstine, Rev. J. H., Mt. Morris, Ill.....	1 00	Hoff, Mrs. Louisa, Frenchtown, N. J.....	5 00
Happley, Jno., McMurray, Wash.....	10 00	Hogg, Robert Brooklyn, N. Y.....	10 00
Harblson, Estate of Samuel P., Pitts- burg, Pa.....	25 00	Holdeman, Bruce, Naples, Fla.....	5 00
Harblson Estate, The S. W., Pitts- burg, Pa.....	10 00	Holden, W. A., Syracuse, N. Y.....	10 00
Harding, William, Timnath, Colo.....	10 00	Holder, Mrs. S. B. M., New York.....	5 00
Hardy, A. S., Grand Rapids, Mich.....	10 00	Holgate, Ella H., New York.....	2 00
Hardy, Miss J. L., Ithaca, N. Y.....	2 00	Holland, Mrs. Henry, Westfield, Mass.....	10 00
Hardy, Jane L., Ithaca, N. Y.....	2 00	Hollenback, J. W., Wilkesbarre, Pa.....	25 00
Harkness, R. I., Sedan, Kan.....	2 00	Holmes, E. T., New York.....	5 00
Harkness, W. M., Hemet, Cal.....	2 00	Holmes, Mrs. Geo. W., Bounton, N. J.....	10 00
Harned, Rev. H. G., Scranton, Pa.....	25 00	Holmes, Mrs. Hamilton B., Yaphank, N. Y.....	5 00
Harper, S. B., Pittsburg, Pa.....	1 00	Holmes, W. B., Zion City, Ill.....	5 15
Harpe, J. A., Greenfield, O.....	1 00	Holt, M. J., West Brookfield, Mass.....	2 00
Harral, E. W., Bridgeport, Conn.....	5 00	Holt, Ole D., Wild Rose, Wis.....	1 00
Harriden, Miss, Buffalo, N. Y.....	1 00		

Honeyman, W. E., Plainfield, N. J.....	\$5 00	Interested Friends, Woodford, Ma.....	\$1 00
Hoeg, E. Forrester, Brooklyn, N. Y.....	1 00	Ives, Mrs. M. S., Baldwin, Kan.....	5 00
Hooker, Sarah H., Boston, Mass.....	5 00	Ivey, Mrs. Wm. C., Lynchburg, Va.....	25 00
Hooper, L. C., Homer, N. Y.....	10 00	J. L. W., Hempstead, N. Y.....	80
Hooper, Mrs. L. C., Homer, N. Y.....	30 00	J. S. H., Tiskalwa, Ill.....	10 00
Hooper, Mrs. W. A., Rochester, Pa.....	2 00	Jackson, Katharine P. D., New York.....	8 00
Hoover, E. G., Harrisburg, Pa.....	5 00	Jackson, M. H., Burlington, Vt.....	1 00
Hoover, Martin, Riverside, Cal.....	50 00	Jackson, Miss Mary L., Pittsburg, Pa.....	5 00
Hopkins, Miss Sarah P., Denver, Colo.....	1 00	Jackson, Schuyler B., Newark, N. J.....	10 00
Hopkins, Mrs. W. W., Geneva, N. Y.....	10 00	Jacobs, W. B., Chicago, Ill.....	10 00
Horne, Mrs. J. M., Corpus Christi, Tex.....	10 00	Jadwin, R. A., Carbondale, Pa.....	1 00
Hornton, L. M., Scranton, Pa.....	10 00	Jaeger, Gustavus, Elmore, O.....	12 00
Horsburgh, Robt., Cleveland, O.....	2 00	James, Miss Matilda, Washington, D. C.....	5 00
Horstman, Rev. J. H., St. Louis, Mo.....	2 00	Jamison, Mrs. Kate A., Pittsburg, Pa.....	700 00
Hostetter Co., The, Pittsburg, Pa.....	10 00	Jamison, Martha A., Lakewood, N.J.....	25 00
Houlston, Wm., Minneapolis, Minn.....	2 00	Janssen, Frieda, Chicago, Ill.....	1 00
Houston, James W., Pittsburg, Pa.....	10 00	Jarden, Wm. H., Philadelphia, Pa.....	5 00
Howard, Mrs. Mary P., Xenia, O.....	20 00	Jeffers, John, New Florence, Mo.....	5 00
Howarth, J. W., Scranton, Pa.....	1 00	Jenkins, Mrs. George W., Kilbourn, Wis.....	10 00
Howe, Miss Emma, Windsor, Mo.....	1 00	Jenkins, Mrs. Geo. W., Kilbourn, Wis. (for foreign lands).....	25 00
Howe, Mary, Winsted, Conn.....	1 00	Jenkins, H. M., Booneville, Miss.....	2 00
Howell, Mrs. Mary Eyre, Philadelphia, Pa.....	25 00	Jennings, Mrs. M. W., Brooklyn, N.Y.....	25 00
Howes, Amy, Chicago, Ill.....	10 00	Jennings, Miss Maria W., Brooklyn, N. Y. (for foreign fields).....	100 00
Howison, Rev. W. F., Bogata, Tex.....	5 00	Jersey, Mrs. W. H., Nyack, N. Y.....	84
Howison, Mrs. W. F., Fulton, Mo. (for China).....	1 50	Jesup, Mrs. Morris K., New York.....	50 00
Howland, Susan, Wilmington, Del.....	1 00	Johnson, Alba B., Philadelphia, Pa.....	50 00
Hubbard, Miss E. A., Ft. Smith, Ark.....	1 00	Johnson, Mrs. C. L. D., Calumet, Mich.....	1 00
Hubbard, Mrs. I. P., Germantown, Pa.....	10 00	Johnson, James, Modesto, Cal.....	1 00
Hubbard, Miss Mary A., Germantown, Pa.....	5 00	Johnson, Jessie B., Youngstown, O.....	5 00
Huber, Mrs. A. R., Allentown, Pa.....	2 00	Johnston, Miss E. W., Philadelphia, Pa.....	2 00
Huber, Miss Annie R., Allentown, Pa.....	2 00	Johnston, J. E., M. D., Pittsburg, Pa.....	1 00
Hubert, Sophia, Leupp, Ariz.....	1 00	Johnston, Bishop J. S., San Antonio, Tex.....	10 00
Hudson, Mrs. Paul H., New York.....	10 00	Johnston, Louis, Frederick, Md.....	2 00
Huffman, Mrs., Lockland, O.....	25	Jones, C. H., Bokchito, Okla.....	6 00
Hughes, M. R., Murrayville, Ga.....	\$ 64	Jones, Miss Catherine, Watertown, Wis.....	25
Hughes, Mrs. R. M., Pittston, Pa.....	5 00	Jones, Cyrus D., Scranton, Pa.....	25 00
Hulsinga, Dr. and Mrs. J. G., Grand Rapids, Mich.....	30 00	Jones, Daniel D., Pittsburg, Pa.....	1 00
Hulbert, N. A., Scranton, Pa.....	2 00	Jones, David, Watertown, Wis.....	50
Hulbert, Edward, Utica, N. Y.....	1 00	Jones, Rev. H. L., Wilkesbarre, Pa.....	5 00
Hull, D. W., Jersey City, N. J.....	10 00	Jones, Mrs. Harriet S., Saugerties, N. Y.....	5 00
Hulskamper, Mrs. J. A., East Orange, N. J.....	5 00	Jones, J. H., Racine, Wis.....	5 00
Hulswit, F. M., Grand Rapids, Mich.....	5 00	Jones, Rev. John R., Columbus, Wis.....	5 00
Humphrey, J. B., Sturges, Ky.....	1 00	Jones, Mrs. L. B., Port Jefferson, N. Y.....	1 00
Humphrey, Mrs. N. B., Little Falls, N. Y.....	10 00	Jones, Llewelyn, Gomer, O.....	1 00
Humphreys, Mrs. M. A., Philadelphia, Pa.....	1 00	Jones, Rees E., Mitchell, S. D.....	5 00
Humphreys, Robert, Lanes Mills, Pa.....	5 00	Jones, Robert, Philadelphia, Pa.....	1 00
Hunt, J. M., Georgetown, Ky.....	2 00	Jones, Mrs. S., Williamsburg, Pa.....	5 00
Huntington, Mrs. D. W. C., University Place, Neb.....	1 00	Kane, Mrs. John Innes, New York.....	5 00
Huntington, Mr. and Mrs. S. V. V., New York.....	30 00	Kasper, Miss Marie, Cincinnati, O.....	1 00
Huntington, Wm., Hartford, Conn.....	1 00	Kates, Geo. K., Cedarville, N. J.....	1 00
Hurton, Miss Charleanna L., Germantown, Pa.....	20 00	Kay, James I., Pittsburg, Pa.....	5 00
Hussey, Mrs. C. C., Pittsburg, Pa.....	5 00	Kays, Mrs. M. R., Scranton, Pa.....	5 00
Hyde, Mrs. Clarence M., New York.....	100 00	Keeler, Jane, Ridgefield, Conn.....	1 00
Hyde, E. Francis, New York.....	50 00	Keener, H. N. and E. S., St. Joseph, Mo.....	1 00
Hyde, Emily W., Newtown Highlands, Mass.....	2 00	Kehoo, Mrs. Sarah F., Amsterdam, N. Y.....	1 00
Hyde, George H., Wichita, Kan.....	5 00	Kelth, Elsie Wister, Atlantic City, N. J.....	5 00
Imogene's, Miss S. S. Class, Galitzin, Pa.....	1 50	Keller, C., Garnerville, N. Y.....	5 00
Individual.....	50	Keller, Mrs. H. M., Hazleton, Pa.....	5 00
Individual, Richmond, Va.....	25	Keller, J. A., Wadsworth, O.....	1 00
Ingersoll, Mrs. E. P., Montclair, N. J.....	5 00	Keller, Rev. W. L., Mercer, N. D.....	2 00
Inslar, E. A., Vicksburg, Miss.....	2 00	Kellogg, Henry L., Chicago, Ill.....	5 00
		Kellogg, N. E., Wheaton, Ill.....	2 00
		Kelly, Mrs. S. R., Pittsburg, Pa.....	25 00

Kelsey, Clarence H., New York.....	950 00	Lawrence, Mr. and Mrs. Geo. A., Cedar Rapids, Ia.....	\$5 00
Kemble, Dulany, Long Island, Kan.....	20 00	Lawrence, Mrs. Robert W., New York.....	10 00
Kemper, G. W. H., Muncie, Ind.....	70	Lawrence, Wm., Boston, Mass.....	5 00
Kendall, Mrs. John F., La Porte, Ind.....	2 00	Lawson, Victor F., Chicago, Ill.....	50 00
Kennedy, Hon. John W., Pittsburg, Pa.....	5 00	Lazar, Thomas C., Pittsburg, Pa.....	5 00
Kennedy, Mrs. W. D., Scranton, Pa.....	2 00	Leach, Mary F., Oxford, O.....	10 00
Kerr, Mrs. J. H., Pittsburg, Pa.....	1 00	Leavenworth, Woodward, Wilkesbarre, Pa.....	5 00
Kerr, Samuel T., Philadelphia, Pa.....	25 00	Leavitt, Miss Agnes, Boston, Mass.....	5 00
Kilbourn, J. K., Oberlin, O.....	50	Leavitt, Miss M. F., Newport, R. I.....	5 00
Kilburn, M. D. and C. C., South Orange, N. J.....	25 00	Lee, Rev. and Mrs. Charles, Carbon-dale, Pa.....	2 00
King, C. D., Norwood Park, Ill.....	2 00	Leeb, A., New York.....	5 00
King, Edward, New Castle, Pa.....	5 00	Leenes, Mrs. Ellen H., Buffalo, N. Y.....	1 00
King, Miss Elizabeth G., Providence, R. I.....	20 00	Leet, W. C., M.D., Washington, Pa.....	5 00
King, Mrs. J. E., Lunenburg, Vt.....	30 00	Lehman, Rev. A., Springdale, O.....	5 00
King, James L., New York.....	10 00	Lehrer, E., Hillsboro, Ore.....	2 00
King, Miss S. J., Springfield, O.....	10 00	Lelson, Dr. John, Cadillac, Mich.....	1 00
Kingan, Mrs. Anna M., Washington, D. C.....	5 00	Letich, A. A., Laurensburg, N. C.....	5 00
Kingsland, Mrs. A. C., New York.....	10 00	Lemly, Rev. T. M., Lexington, Mass.....	40
King's Lilies Band, New York.....	2 00	Lendrum, Wm. H., Flushing, N. Y.....	10 00
Kingston, N. Y.....	100 00	Lente, Rev. James R., Washington-ville, N. Y.....	1 00
Kirby, F. M., Wilkesbarre, Pa.....	10 00	Leonard, E. M., Iona, N. J.....	5 00
Kirkbride, Rev. S. H., Chicago, Ill.....	10 00	Leonard, Miss Emma F., Rochester, Mass.....	1 00
Kittredge, Sarah N., Haverhill, Mass.....	100 00	Lepine, Emilie, Crowley, La.....	5 00
Klausmann, J. K., Newark, N. J.....	2 00	LeRoy, E. A., Greenwich, Conn.....	5 00
Knapp, Jane H., Brooklyn, N. Y.....	5 00	Leverich, George C., Brooklyn, N. Y.....	5 00
Knickerbocker, Helen B., East Free-town, N. Y.....	5 00	Lewis, A. N., Norfolk, Va.....	10 00
Knight, Rev. S. P., Salem, Ore.....	2 00	Lewis, D. R., M.D., Whitestone, N. Y.....	30 00
Knipp, J., Edgar, Dayton, O.....	5 00	Lewis, Mrs. E. L., Philadelphia, Pa.....	4 00
Knowles, J., New York.....	10 00	Lewis, Edgar, Chicago, Ill.....	50
Knox, Emma L., Knokboro, N. Y.....	5 00	Lewis, H. D., Naola, Va.....	2 00
Koch, John J., Pittsburg, Pa.....	5 00	Lewis, Rev. J. S., Flovilla, Ga.....	2 44
Koivoord, John, Battle Creek, Mich.....	5 00	Lewis, Margaret C., M. D., Philadel-phia, Pa.....	5 00
Korb, Henry, Melmore, O.....	5 00	Lewis, Mrs. W. C., Madison, Conn.....	1 00
Kouwenhoven, Peter, Brooklyn, N. Y.....	10 00	Liddell, J. R., Camden, Ala.....	5 00
Kouwenhoven, W. W., Brooklyn, N. Y.....	10 00	Liesy, Julia S., Stockton, Cal.....	1 00
Krettier, Frank X., Tionesta, Pa.....	10 00	Limburg, Mrs. E. J., Ackley, Ia.....	1 00
Kresel, Estate W. F., Scranton, Pa.....	2 00	Lincoln, Mrs. Rufus P., Plainfield, N. J.....	5 00
Kroesen, Miss Eleanor Morgan, Bal-timore, Md.....	5 00	Lincoln, Sarah F., New York.....	5 00
Kyle, Eliza J., Cincinnati, O.....	10 00	Lindsay, Rev. S. J., Merced, Cal.....	1 00
Labaw, Rev. George W., Peakness, N. J.....	2 00	Linen, J. A., Scranton, Pa.....	5 00
Lachot, M. F., Weldon, Pa.....	2 00	Linsley, Sophie J., Wallingford, Conn.....	1 00
Laing, J. C., Albany, N. Y.....	5 00	Lippert, O. C. F., Cincinnati, O.....	2 00
Lamb, Miss E., Norwich, N. Y.....	5 00	List, Charles J., Mansfield, O.....	2 00
LaMont, A. C., Scranton, Pa.....	2 00	Litchfield, John, Langdon, Kan.....	10 00
Lamont, Rev. Thomas, Walton, N. Y.....	5 00	Little, Mrs. Mary G., Lowell, Ind.....	30 00
Lamont, Mrs. Thomas, Washington, D. C.....	5 00	Little, Mrs. Mary S., Denver, Colo.....	2 00
Landis, Bertha L., Washington, D. C.....	5 00	Lloyd, Dr. McK., Pittsburg, Pa.....	5 00
Lane, Francis T. L., New York.....	10 00	Lloyd, Margaret S., East Orange, N. J.....	50 00
Lang, E. D., Canton, O.....	1 00	Lockhart, A. R., Barboursville, Va.....	5 00
Langdon, Rev. Wm. M., New York.....	5 00	Lockhart, James H., Pittsburg, Pa.....	100 00
LaRoy, Simon, Kalamazoo, Mich.....	1 00	Lockward, Mrs. Lewis G., Caldwell, N. J.....	25 00
Larson, L. P., Gig Harbor, Wash.....	5 38	Lockwood, J. S., San Antonio, Tex.....	5 00
Laselle, Miss Louise, New York.....	1 00	Lockwood, Miss Mary E., Bingham-ton, N. Y.....	25 00
Latham, Miss, Pasadena, Cal.....	25 00	Logan, Mrs. E. B., New York.....	5 00
Lathrop, Alice W., Livingston Manor, N. Y.....	2 00	Logan, Mrs. H. V., Scranton, Pa.....	1 00
Lathrop, Halsey, Scranton, Pa.....	2 00	Logan, Mary E., Athlone, N. C.....	5 00
Lathrope, Mrs. Harriet R., Carbon-dale, Pa.....	1 00	Logan, R. O. and Lizzie A., Mont-gomery, Mich.....	5 00
Lathrope, Mrs. W. G., Wilkesbarre, Pa.....	5 00	Long, Harry P., Toledo, O.....	5 00
Lathrope, W. W., Scranton, Pa.....	2 00	Long, R. A., Kansas City, Mo.....	15 00
Latimer, John M., Chicago, Ill.....	5 00	Lougworthy, Miss Margaret B., Bridgewater, N. Y.....	5 00
Latimer, R. L., Pittsburg, Pa.....	2 00	Loop, W. J., North East, Pa.....	2 00
Laughlin, Mrs. Mary, Pittsburg, Pa.....	20 00	Lord, Miss A. McC., Calhoun, Ala.....	5 00
		Lord, Miss M. P., Boston, Mass.....	20 00

Lord, Mrs. Sarah, Somonsauk, Ill.....	\$1 00	Macdowell, Miss Jessie M., Brook-	
Losee, Mary E., Upper Red Hook, N J	5 00	lyn, N. Y.....	\$5 00
Love, Rev. Nell, Kingman, Kan.....	3 70	Machado, Jose A., Ottawa, Ont.....	5 00
Loveland, Miss Elizabeth S., Kings-		Mackay, A. R., Scranton, Pa.....	1 00
ton, Pa.....	5 00	Mackenzie, G. S., Chicago, Ill.....	12 50
Lovett, Mrs., Lockland, O.....	2 00	MacLachlan, Richard J., Jersey City,	
Low, Wm. G., Brooklyn, N. Y.....	10 00	N. J.....	5 00
Loyd, Mrs. Georgie, Italy, Tex.....	2 00	Mahon, Mr. and Mrs. H. J., Pittston,	
Luce, S. B. (U. S. N.), Newport, R. I.	5 00	Pa.....	2 00
Ludington, Gen. M. J., Skaneateles,		Mankewis, John, Butte, Mont.....	2 00
N. Y.....	5 00	Mansonger, R. M., Dill Rapids, S. D....	1 00
Ludlow, Henry S., Troy, N. Y.....	100 00	Markham, Mrs. H. F., Topeka, Kan....	2 00
Lutz, Mrs. Martha N., Joy, Ill.....	5 00	Markie, Mrs. Mary D., Hasleton, Pa....	5 00
Lydia Bible Class, Rochester, Pa.....	3 00	Martin, Mrs. Sarah H., Bloomington,	
Lyman, F. W., Pasadena, Cal.....	10 00	Ind.....	5 00
Lyman, Moses, Rochester, N. Y.....	5 00	Marsden, Arthur, Philadelphia, Pa....	2 00
Lyne, W. C., Pittsburg, Pa.....	5 00	Marsh, E. W., Windsor, Conn.....	2 00
Lyon, Rev. W. L., Thomasville, Ga....	1 11	Marsh, Miss Nellie E., Ware, Mass....	1 00
Lyons, John R., Marissa, Ill.....	10 00	Marsh, Miss Sarah E., Chicago, Ill.....	4 50
Lyons, Miss Margaret M., Marissa, Ill	1 00	Marshall, Miss Clara A., Rockville	
McAleer, James, Pittsburg, Pa.....	2 50	Center, N. Y.....	1 00
McAnulty, J. S., Scranton, Pa.....	10 00	Marshall, Ira W., New York.....	2 00
McCandless, S. O., Pittsburg, Pa.....	5 00	Marshall, John, Schuylerville, N. Y....	2 00
McCartee, Mrs. Peter, Brooklyn, N. Y.	5 00	Marsliffe, Rev. P. J., Athens, Ill.....	25 00
McClave, Wm., Scranton, Pa.....	10 00	Martin, Miss Isabel D., and Family,	
McClelland, Dr. J. H., Pittsburg, Pa...	5 00	Princeton, N. J.....	3 00
McClintock, Andrew H., Wilkes-		Martin, Mrs. J. E., Arlington, Ga.....	1 00
barre, Pa.....	25 00	Martin, Prof. J. M. C., Independence,	
McClintock, M. Peter, Chillicothe, O...	5 00	Mo.....	2 50
McClure, Miss Emeline, Gravel Bank,		Martin, John L., Vinton, Ia.....	5 00
Ohio.....	1 00	Martin, Levi, Mechanicsburg, Pa.....	5 00
McCombs, John C., Pittsburg, Pa.....	2 00	Martin, M. T., M. D., Merrimack, Wis...	1 00
McConnell, J. G., Scranton, Pa.....	1 00	Martin, T. K., Chicago Junction, O.....	2 00
McCormick, Harry, Jr., Harrisburg,		Martin, Dwight E., Summit, N. J.....	30 00
Pa.....	25 00	Martine, Miss S. S., Scranton, Pa.....	2 00
McCormick, Mrs. Henry, Harris-		Mason, Mrs. Frank G., Montclair,	
burg, Pa.....	10 00	N. J.....	5 00
McCoy, Wm., Triadelphia, W. Va.....	10 00	Mason, Miss Honora, Boston, Mass....	75
McCracken, Mrs. Elizabeth, Walton,		Mather, Charles M., New York.....	10 00
N. Y.....	5 00	Mathers, Mrs. J. H., Washington,	
McCracken, J. C., Urbana, O.....	5 00	D. C.....	1 00
McCroskey, E. M., Colorado Springs,		Mathews, J. J., Pittsburg, Pa.....	5 00
Colo.....	1 00	Mathews, John G., Berea, O.....	4 15
McCutchen, A. C., Murrysburg, Pa....	5 00	Mattice, Mrs. M. O., Newark, N. J.....	3 00
McCutcheon, Wm. H., Philadelphia,		Mattes, W. H., Scranton, Pa.....	1 00
Pa.....	3 50	Mattison, O. F., Barrington, Ill.....	5 00
McEchro, S. E., Glens Falls, N. Y.....	10 00	Maurice, Misses Anna, Ethel, Evelyn,	
McElroy, M. R., Madisonville, O.....	1 00	Lovins, Oakshoah, Wis.....	2 00
McEwan, James.....	10 00	Mawkinney, Mrs. J. O., Banks, Ore....	2 00
McIntyre, Mrs. S. D., Pittsburg, Pa...	5 00	May, Mrs. Sarah M., Washington,	
McKee, Mrs. A. M., Wilkinsburg, Pa...	1 00	D. C.....	20 00
McKelvey, Mrs. W. M., Pittsburg, Pa...	5 00	Mayo, Mr. and Mrs. E. J., Bard, Cal....	5 00
McKelvey, Mrs. Jane, Pittsburg, Pa....	5 00	Maxwell, Mrs. Agnes S., Geneva, N. Y...	1 50
McKinney, James P., Pittsburg, Pa....	5 00	Mead, Mr. Prof. Charles M., New	
McLane, Adelaide L., New York.....	10 00	Haven, Conn.....	30 00
McLean, Rev. John K., Berkeley, Cal...	10 00	Mears, Mrs. N. J., San Jose, Cal.....	10 00
McLean, Wm. S., Jr., Wilkesbarre,		Mehard, Hon. S. S., Pittsburg, Pa....	5 00
Pa.....	5 00	Meister, John S., Toledo, O.....	5 00
McLeod, John A., Carthage, N. C.....	10 00	Mengel, Emily, Louisville, Ky.....	5 00
McMillan, Emily J., New York.....	1 00	Merriam, H. H., Worcester, Mass.....	5 00
McMillan, Mrs. S. L., McKeesport,		Merrifield, Mrs. M. D., Gileon, Ill....	70
Pa.....	5 00	Merriman, J. F., Beaver Falls, Pa....	3 00
McMinn, Mrs. George H., Carbondale,		Merwin, In memory of Mr. and Mrs.	
Pa.....	2 00	H. P., by Miss S. Roselle Merwin,	
McMullan, Mrs. S. L., Cincinnati, O...	5 00	Goshen, Conn.....	5 00
McMullen, Lucy J., New York.....	2 00	Miller, C. G., Chambersburg, Pa.....	6 00
McNair, H. P., Mattoon, Ill.....	5 00	Miller, Daniel, Reading, Pa.....	2 00
McNaughter, D. W., Pittsburg, Pa....	10 00	Miller, Mrs. G. R., Russell, Ia.....	2 00
McNeill, M. B., Red Springs, N. C.....	5 00	Miller, George MacCulloch, New	
McPheters, Miss F. W., Ferguson,		York.....	5 00
Mo.....	1 50	Miller, J. G., Gallipolis, O.....	7 00
McQuiston, H. A., Camden, O.....	5 00	Miller, J. H., Campbellsville, Ky.....	1 00
M. A. H., Chicago, Ill.....	25 00	Miller, John H., Rockaway Beach,	
M. H. A., New York.....	1,000 00	N. Y.....	10 00

Miller, Mrs. Lucy, Timewell, Ill.....	\$1 00	Nease, Wm., Pittsburg, Pa.....	\$2 00
Miller, Mrs. N. M., New Britain, Conn	1 00	Neill, John, Canonsburg, Pa.....	1 00
Miller, B. R., and Daughter, Toledo, Ohio.....	2 00	Nelson, T. M., Chambersburg, Pa.....	25 00
Miller, Mrs. S. A., Russell, Ia.....	2 00	Nettleton, F. E., Scranton, Pa.....	3 50
Miller, W. S., Farmington, Mo.....	1 00	Newell, Miss Harrietta, Pine Bush, N. Y.....	97
Miller, W. W., Pittsburg, Pa.....	5 00	Newell, W. E., Atlanta, Ga.....	5 00
Miller, Mrs. Y. M., New Britain, Conn.	1 00	Newman, Mr. and Mrs. Gilbert, Belle Center, O.....	2 00
Milliken, Hattie F., Plainfield, N. J.....	20 00	Newman, Miss Irene, Belle Center, O.	5 00
Milliken, Mrs. Samuel, Kennebunkport, Me.....	20 00	Newton, Rev. A. G., Mainville, O.....	4 00
Mills, E., Sterling, Kan.....	2 00	Newton, Mrs. Ann, Meriden, Conn.....	2 00
Mills, J. H., Mt. Pleasant, Ia.....	3 00	Newton, Miss Bertha, Santa Barbara, Cal.....	2 00
Mills, Misses T. M. and P. E., Bedford, N. Y.....	10 00	Nichol, E. H., Cleveland, O.....	1 00
Miner, Asher, Wilkesbarre, Pa.....	5 00	Nicholas, Mrs., Athens, Ga.....	20
Miner, Mrs. Chas. A., Wilkesbarre, Pa	5 00	Nichols, Wm. G., Mt. Washington, Md.....	15 00
Minford, Mary, New York.....	5 00	Nixon, Mrs. M. W., and Miss Lydia N. Hart, Ironton, O.....	2 50
Mitchell, E. E., Louisville, Ky.....	1 00	Noe, Wm. R., New York.....	5 00
Mitchell, James, Revere, Mass.....	5 00	Noerr, M., Kansas City, Mo.....	1 00
Mitchell, Miss L. A., Montgomery, O.	5 00	Norcross, Rev. and Mrs. Geo., Carlisle, Pa.....	10 00
Mitchell, W. G., M.D., St. Andrews, Fla.....	2 50	Norrell, Rev. A. B., Big Springs, Tex.	1 00
Mix, Robert J., New York.....	5 00	Norris, Mrs. R. V., Wilkesbarre, Pa...	5 00
Mole, W. J., Carbondale, Pa.....	50	Norris, Rev. R. W., Little Muddy, Ky.....	5 00
Monroe, Geo., Mattapan, Mass.....	1 00	North, T. C., Wilkesbarre, Pa.....	1 00
Monroe, Mr. and Mrs. Moses D., Boston, Mass.....	15 00	Northrop, Mrs. J. E., Ivoryton, Conn.	20 00
Montgomery, Mrs. S. B., Louisville, Ky.....	2 00	Northrop, Pauline W., Sherman, Conn.....	1 00
Montgomery, T. H., Scranton, Pa.....	1 00	Norton, William, Chicago, Ill.....	1 00
Moody, Mrs. A. A., Toledo, O.....	2 50	Nourse, James E., Casanova, Va.....	5 00
Moody Bible Institute, Chicago, Ill.....	2 00	Nydland, Mrs. Kate E., Sheridan, Wyo.....	3 00
Moore, Mrs. Emma D., Newark, O.....	3 00	Nystrom, Miss E. C., Westfield, N. J.	1 00
Moore, Florence C., Cambridge, Mass. (work in China).....	3 00	Oastler, Mrs. James, Cheyenne, Wyo.	1 00
Moore, J. M., Fayetteville, Ark.....	1 00	Oburn, Mrs. Mary J., Winchester, O...	1 00
Moore, N. K., Holmesburg, Pa.....	1 00	Olds, Fanny, Oscelevin, Ia.....	5 00
Moorehead, Margaret H., Xenia, O.....	3 00	Oliver, Mrs. H. M., Marlletown, N. Y.	3 00
Morgan, Mrs. E. P., Americus, Ga.....	2 00	Ollendorf, A., Chicago, Ill.....	1 00
Morley, Bertha B., Constantinople, Turkey.....	5 00	Olyphant, R. M., New York.....	5 00
Morris, Miss Ella J., Morristown, N. J.	50	"One of His Own".....	5 00
Morris, Rev. J. W., Richmond, Va.....	3 00	O'Neill, Mrs. Hugh, New York.....	50 00
Morrison, Mrs. H. K., Brockton, Mass	5 00	Onalow, Charles W., Port Ewen, N. Y	1 00
Morrison, Mrs. Oliver, Cincinnati, O.	1 00	Orr, J. P., Pittsburg, Pa.....	2 00
Morrison, Mrs. Thomas, Clifton, O.....	1 00	Osborne, Henry S., Chicago, Ill.....	10 00
Morrow, Edyth Harcourt, Philadelphia, Pa.....	2 00	Osterhoudt, Mrs. Edmund, Sanger-ties, N. Y.....	1 00
Morrow, Mrs. Olive J., Rochester, Vt.	3 00	Otis, Chas. R., Yonkers, N. Y.....	25 00
Morse, A. A., Essex, N. Y.....	5 00	Ottesen, Thomas, Nelson, Wis.....	5 00
Morse, A. B., Santa Barbara, Cal.....	1 00	Ottet, W., Fort Lee, N. J.....	1 00
Morse, Miss Lois R., Carbondale, Pa...	5 00	Outerbridge, A. E., New York.....	5 00
Morse, L. W., Scranton, Pa.....	5 00	Paden, George M., Pittsburg, Pa.....	2 00
Morse, Mrs. L. W., Scranton, Pa.....	2 00	Page, S. Davis, Philadelphia, Pa.....	10 00
Morton, Charles M., Atlantic City, N. J.....	5 00	Painter, Jacob J., Pittsburg, Pa.....	5 00
Morton, W. and G. F., Cincinnati, O...	5 00	Palmer, Herbert, Lodi, Wis.....	1 00
Moses, Miss Eunice C., Jamestown, N. Y.....	25	Panhorst, Dr. M. H. P., Jonesboro, Tenn.....	2 00
Moses, Mrs. James, New York.....	5 00	Pardee, Mrs. I. P., Hasleton, Pa.....	10 00
Moulton, Mrs. D. C., Providence, R. I.	10 00	Park, D. E., Pittsburg, Pa.....	50 00
Mt. Vernon Circle of King's Daughters, Fairfax Co., Va.....	1 00	Parke, T. B., Knoxville, Ill.....	1 00
Mumley, J. F., Kalamazoo, Mich.....	5 00	Parke, W. G., Scranton, Pa.....	5 00
Munroe, Miss Mary J., Bradford, Mass.....	1 50	Parker, Mrs. A. W., Brooklyn, N. Y...	10 00
Munson, B., Brooklyn, N. Y.....	5 00	Parker, F. F., Ucasville, Conn.....	1 00
Murdoch, A., Blackstone, Va.....	5 00	Parker, Le Myra J., Kinsman, Ohio...	2 00
Murray, Mrs. G. D., Scranton, Pa.....	3 00	Parker, Mrs. S. J., Guilford, Conn...	1 00
Murray, Sarah A., Kendallville, Ind.	2 00	Parkhurst, F. E., Wilkesbarre, Pa...	3 00
Muse, Miss Margaret G., Morristown, Tenn.....	100 00	Parks, Lee Mira J., Kinsman, O.....	2 00
Narum, Mrs. Edwin, Kallsfeld, Mont.	1 00	Parmley, John, Newark, N. J.....	5 00
		Parmley, John E., Newark, N. J.....	4 77
		Parry, Mr. and Mrs. A. H., Wayne, Neb.....	10 00

Parsons, Miss Emma L., Pasadena, Cal.....	\$1 00	Powelsland, M. H., Sherman, Me.....	\$1 00
Parsons, John E., New York.....	100 00	Pratt, Mr. and Mrs. Junius C., Plainville, Conn.....	20 00
Pascoe, A., Carbondale, Pa.....	1 00	Pratt, Miss Katharine T., Washington, D. C.....	1 00
Pascoe, Miss Hattie, Carbondale, Pa.....	1 00	Prentice, Mrs. E. L., Falls Village, Conn.....	1 00
Patch, Miss J. B., Berkeley, Cal.....	1 00	Prentice, Rev. O. H., Wanamie, Pa.....	5 00
Patch, J. O., Pittsburg, Pa.....	5 00	Price, E. F., Scranton, Pa.....	1 00
Patch, Mrs. Mary D., Berkeley, Cal.....	2 00	Price, Mrs. John, Philadelphia, Pa.....	5 00
Patent Vulcanite Roofing Co., Chicago, Ill.....	50 00	Price, Joseph, Salem, Mass.....	20 00
Patterson, H. N., Oquawka, Ill.....	5 00	Prince, N. L., Banning, Cal.....	10 00
Patterson, Thos., Pittsburg, Pa.....	5 00	Pringle, Theo. T., Bloomfield, Ind.....	3 00
Pattison, O., Elkland, Pa.....	5 00	Proctor, Miss Maria W., Utica, N. Y.....	5 00
Paxton, J. W., Toms Brook, Va.....	10 00	Protsman, W. E., Oshkosh, Wis.....	1 00
Paxton, Wm. M., Platte City, Mo.....	1 00	Prugh, B. E. P., Jeannette, Pa.....	5 00
Peaira, H. J., Pittsburg, Pa.....	2 00	Puckett, J. A. G., Greensburg, Ky.....	50
Pearson, Miss Caroline, Harrisburg, Pa.....	10 00	Puster, Louisa, Evansville, Ind.....	5 00
Peck, E. M., Carbondale, Pa.....	1 00	R. B. J., Philadelphia, Pa. (for China)	1 00
Peck, George L., Scranton, Pa.....	1 00	Rae, James, Pittsburg, Pa.....	5 00
Peck, J. B., Brooklyn, N. Y.....	5 00	Rafferty Estate, The, Pittsburg, Pa.....	10 00
Peck, Mary J., Elizabeth, N. J.....	50 00	Raiguel, Albert B., Glenside, Pa.....	2 00
Peck, Wm. H., Scranton, Pa.....	25 00	Ramsburg, James M., Dallas Center, Ia.....	5 00
Peden, George, Johnstown, Pa.....	7 00	Ramsburg, Miss Lucretia C., Dallas Center, Ia.....	5 00
Pelton, Rev. Geo. A., New Haven, Conn.....	1 00	Ramsdell, Marion W., Chelsea, Vt.....	4 00
Pennick, Mrs. C. C., Frankfort, Ky.....	5 00	Ramsey, J. S., Morning Sun, O.....	7 00
Pennock, Hannah, Belpre, O.....	1 00	Raney, Mrs. Mary J., Xenia, O.....	5 00
Perkins, Chas. R., Brooklyn, N. Y.....	25 00	Rankin, Miss Alletta C., New Canaan, Conn.....	2 00
Perkins, Miss Mary B., Marblehead, Mass.....	5 00	Rankin, Wm., Princeton, N. J.....	50 00
Perot, Miss Elizabeth A., Philadelphia, Pa.....	5 00	Rathbone, B. C., New York.....	50 00
Perrine, Mrs. Addie, Mason, O.....	1 00	Raven, A. A., Brooklyn, N. Y.....	100 00
Perry, Mrs. A. T., Marietta, O.....	10 00	Raven, John H., New Brunswick, N. J.....	10 00
Perry, Wheaton, Ill.....	5 00	Raymer, A. R., Pittsburg, Pa.....	5 00
Pertum, Mrs. K., Astoria, Ore.....	2 50	Read, Rev. Dr. Edward G., Plainfield, N. J.....	5 00
Peters, Mrs. Edward H., Newark, N. J.....	10 00	Read, Eugene B., Lockport, Ill.....	5 00
Peters, F. H., St. Louis, Mo.....	100 00	Readers of <i>Christian Herald</i>	310 75
Petteys, Mrs. Ella Beckwith, Buda, Ill.....	10 00	Readers of <i>Christian Herald</i> (for China).....	5 50
Pettit, Horace, Philadelphia, Pa.....	5 00	Redlick, J. C., Butler, Pa.....	1 00
Pfahl, Wm. H., Pittsburg, Pa.....	10 00	Reed, O. S., Pittsburg, Pa.....	5 00
Phelps, E. J., Kalamazoo, Mich.....	5 00	Reed, D. T., Pittsburg, Pa.....	2 00
Phelps, Ellen P., Monmouth, Ill.....	10 00	Reed, Mattie M., Bloomingdale, O.....	1 00
Phelps, Miss Lillie M., Kalamazoo, Mich.....	2 00	Reed, Robert R., Pittsburg, Pa.....	10 00
Phelps, Rev. W. B., Independence, Ia.....	1 00	Reichen, Abraham, Beaverton, Ore.....	5 00
Phillip, Mrs. D. A., LeRoy, N. Y.....	5 00	Reichert, John A., Deerfield, Ill.....	5 00
Phillips, Miss D. H., LeRoy, N. Y.....	5 00	Remington, W. E., Ridgewood, N. J.....	10 00
Phillips, E. D., Oliver Springs, Tenn.....	10 00	Remy, A. F., Mansfield, O.....	5 00
Phillips, H. A., Litacuaro, Mich., Mexico.....	2 50	Rennie, Charles, Pittsburg, Pa.....	5 00
Phillips, T. J., Florence, Ala.....	1 00	Requa, C. A., New York.....	10 00
Pickington, Gertrude V., Brooklyn, N. Y.....	2 00	Rosser, J. E., Kansas City, Mo.....	2 00
Pierce, A. E., Poyssippi, Wis.....	2 00	Revels, F. M., Syracuse, N. Y.....	2 00
Pierce, George, Philadelphia, Pa.....	10 00	Reyerson, J. E., Dawson, Minn.....	5 00
Pierrepont, Robert L., Brooklyn, N. Y.....	5 00	Reynard, Wm., Deersville, O.....	3 00
Piper, Mrs. Kate E., Buffalo, N. Y.....	1 00	Reynolds, Mrs. Benjamin, Wilkesbarre, Pa.....	2 00
Pitney, J. O. H., Newark, N. J.....	10 00	Reynolds, Dorrance, Wilkesbarre, Pa.....	5 00
Platt, Edmund P., Poughkeepsie, N. Y.....	25 00	Reynolds, Mrs. E. B., Scranton, Pa.....	2 00
Platt, F. E., Scranton, Pa.....	5 00	Reynolds, G. F., Scranton, Pa.....	2 00
Pollock, A. W., Pittsburg, Pa.....	5 00	Reynolds, J. F., Carbondale, Pa.....	1 00
Pond, C. N., Oberlin, O.....	1 00	Reynolds, Mrs. W. W., Utica, O.....	10 00
Porter, J. L., Pittsburg, Pa.....	5 00	Rhea, Wm. L., Knoxville, Tenn.....	15 00
Post, F. E., Newark, N. J.....	5 00	Rhodes, Mrs. H. P., Medford, Okla.....	1 00
Potter, John E., Pittsburg, Pa.....	2 00	Rhodes, J. W., Mayesville, S. C.....	2 00
Potter, Mrs. Thomas H., Florham Park, N. J.....	1 00	Rhyne, H. H., Charlotte, N. C.....	5 00
Pow, Robert, Kilbourn, Wis.....	2 00	Rice, Harriet M., Mellen, Wis. (for China).....	4 00
		Rice, L. M., Cadiz, Ky.....	10 00
		Rice, Lucy B., Petoskey, Mich.....	5 00
		Rice, Nettie G., Fremont, O.....	5 00

Richards, Mrs. L. E., Philadelphia, Pa.	\$5 00	Scarborough, J. K., Payson, Ill.	\$250 00
Richards, M. E., Hudson Falls, N. Y.	2 00	Scates, Miss Lella I., San Jose, Cal.	5 00
Richards, Mrs. Mary E., Stamford, N. Y.	5 00	Scattergood, George J., Philadelphia, Pa.	5 00
Richards, Robert, Milwaukee, Wis.	1 00	Schaedel, J., Diller, Neb.	3 00
Richardson, Rev. A. C., Half Moon Bay, Cal.	6 00	Schafer, F., Newark, N. J.	2 00
Richardson, Mrs. H. A., Williamsburg, Va.	5 00	Scheffer, G. A., Buffalo, N. Y.	25 00
Richardson, Mrs. H. A., Williamsburg, Va.	10 00	Schell, Harry D., Overbrook, Pa.	5 00
Richie, Rev. Wm. M., D.D., Baldwin Park, Cal.	10 00	Schermerhorn, F. F., Ft. Worth, Tex.	5 00
Richmond, Wm. H., Scranton, Pa.	25 00	Schlager, A. H., Scranton, Pa.	1 00
Ricketts, Mrs. R. B., Wilkesbarre, Pa.	5 00	Schlager, Chas., Scranton, Pa.	1 00
Riddle, Rev. M. B., D.D., Edgeworth, Pa.	3 00	Schmidt, C. H., Payson, Ill.	5 00
Ridpath, Wm. H., Philadelphia, Pa.	5 00	Schmidt, Rev. H., Shawano, Wis.	1 00
Rivard, L. E., Haydenville, Mass.	2 00	Schmidt, H. M., Pittsburg, Pa.	10 00
Robbins, Henry T., Gt. Barrington, Mass.	5 00	Schmidt, Rev. John C., Scranton, Pa.	1 00
Roberts, John R., Iowa City, Ia.	1 00	Schmidt, M. W., Payson, Ill.	5 00
Roberts, Josephine L., Brooklyn, N. Y.	3 00	Schneerer, Elmer, Cleveland, O.	1 00
Roberts, Mary A., Chicago, Ill. (for foreign lands)	100 00	Schneerer, W. B., Cleveland, O.	2 00
Roberts, Wm. R., Cambria, Wis.	15 00	Schoen, Geo., George, Ia.	1 00
Robertson, Mrs. M. J., Dunmore, Pa.	10 00	Schroeder, A. J., Port Leyden, N. Y.	11 30
Robinson, Wm. Allen, Vine Yard Haven, Mass.	1 00	Schroeder, Frederick, Haskins, Neb.	3 00
Robinson, Mrs. Wm. Meade, Louisville, Ky.	2 00	Schubert, H. J., Scranton, Pa.	2 00
Robison, Mrs. Kate, Clifton Springs, N. Y.	1 00	Schuetts, Wm. H., Pittsburg, Pa.	5 00
Rockefeller, Wm., Sunbury, Pa.	5 00	Schultz, Rev. G., Owensville, Mo.	1 00
Rogatzky, W., San Diego, Cal.	1 00	Schumacher, C. F., Sandusky, O.	2 00
Rogers, D. O., New Britain, Conn.	5 00	Schwab, Rev. J. W., Canton, Tex.	10 00
Rogers, Robert, New York	10 00	Scott, Walter, New York	5 00
Rogers, Mrs. S. N., Greenwood, Va.	2 00	Scotten, Mrs. Oren, Detroit, Mich.	100 00
Rogers, Mrs. Sophia M., Branford, Conn.	30 00	Scovill, Henry W., Watertown, Conn.	10 00
Romeis, Rev. S., Campbellsport, Wis.	3 00	Scranton, Mary E., New Haven, Conn.	5 00
Rommelmeyer, A., Carbondale, Pa.	50	Scranton, W. W., Scranton, Pa.	2 00
Rose, Samuel N., Worthington, Minn.	1 00	Scribner, Mrs. J. Blair, Saratoga Springs, N. Y.	10 00
Roseborough, Mrs. M. E., Valley Falls, Kan.	10 00	Scudder, S. J., Newton, Conn.	5 00
Rosedale, S. E., West Nyack, N. Y.	10 00	Seamans, S. M., Riley, Kan.	1 00
Ross, Louise, Sea Cliff, N. Y.	2 00	Searing, O. Coe, Glenside, Pa.	5 00
Rositer, Mrs. M. H., Castle, N. Y.	5 00	Sebins, Mrs. J. M., New York	50 00
Rowlands, Miss Lottie, Watertown, Wis.	25	Sechler, Mrs. S. M., Cincinnati, O.	5 00
Runkle, W. H., Lisbon, Ia.	5 00	Seeley, Dr. T. S., Norwalk, O.	1 00
Russ, Elizabeth C., Hartford, Conn.	100 00	Selberling, J. H., Jonesboro, Ind.	5 00
Russell, E. E., Iola, Kan.	6 02	Sekol, Wm., Scranton, Pa.	2 00
Russell, W. B., Athens, Ala.	1 00	Selden, Mrs. Lucy A., Saratoga Springs, N. Y.	1 00
Ruton, Wm. V., East Orange, N. J.	1 00	Selle, Rev. F., Shawano, Wis.	1 00
Rutter, Miss Fannie M., Wilkesbarre, Pa.	5 00	Sample, Edw. H., St. Louis, Mo.	5 00
S. R. I., New York	25 00	Service, Chas. F., Long Beach, Cal.	5 00
Sabin, Mrs. D. D., Belvidere, Ill.	2 00	Seymour, Mrs. J. B., Kenton, O.	25 00
Sage, Mrs. W. S., Portage, O.	1 00	Seymour, L. E., Payson, Ill.	100 00
Salmon, Mrs. L. E., Sumner, Wash.	5 00	Seymour, S. L., Pittsburg, Pa.	5 00
Salts, J. Sanford, Paris, France	1,000 00	Shafer, H. C., Scranton, Pa.	2 00
Sample, Robert, La Grange, Tex.	2 00	Shafer, J. H., Summit, N. J.	5 00
Sampson, Mrs. Anne, Bryn Mawr, Pa.	5 00	Shannon, Mrs. J. D., Columbus, O.	2 00
Sampson, Julia H., Cincinnati, O.	1 00	Shannon, Mrs. J. D., Columbus, O. (for China)	10 00
Samson, Harry G., Pittsburg, Pa.	5 00	Shannon, Mrs. J. S., Columbus, O.	1 00
Sanders, J. H., Hickman, Ky.	1 00	Shanon, Rev. H. K., Greenville, Pa.	2 00
Sanger, E. A., Mt. Vernon, O.	2 00	Sharpe, Richard, Wilkesbarre, Pa.	10 00
Satterlee, Mrs. H. L., New York	10 00	Shattuck, S. F., Neenah, Wis.	10 00
Sattlage, F. E., St. Mary's, O.	5 00	Shattuck, Mrs. Sarah, Saxtons River, Vt.	5 00
Savage, Charles Chauncey, Philadelphia, Pa.	65 00	Shaver, F. H., Cedar Rapids, Ia.	5 00
Scaife, C. C., Pittsburg, Pa.	5 00	Shaw, Mrs. D. A., Amsterdam, N. Y.	10 00
		Shaw, Mrs. E. Barnier, Brooklyn, N. Y.	100 00
		Shaw, Miss Laura V., Paducah, Ky.	1 00
		Shaw, Miss M. C., Maquoketa, Ia.	1 00
		Shaw, Wilson A., Pittsburg, Pa.	5 00
		Shay, Ira D., Philadelphia, Pa.	5 00
		Shea, J. B., Pittsburg, Pa.	5 00
		Sheldon, Augusta, Bloomfield, N. J.	5 00
		Sheldon, E. D., New Haven, Conn.	5 00
		Shellabarger, David E., Enon, O.	5 00
		Shemeld, Robt., Washington, D. C.	21
		Shepard, Miss Aurilla, Bigelow, Mo.	10 00

Sherman, Rev. F. E., Concordia, Kan.	\$1 00	Spaulding, E. C., Scranton, Pa.	\$10 00
Sherwin, H. A., Cleveland, O.	5 00	Spear, Caroline, Newton, Mass.	5 00
Sherwood, Mary B., Lyons, N. Y.	2 00	Speller, F. N., Pittsburg, Pa.	1 00
Sherwood, Wm. J., New York	5 00	Spencer, In memory of Mrs. C. P. by Mrs. J. B. Love, Cambridge, Mass.	1 00
Shillets, Mrs. G. W., Pittsburg, Pa.	1 00	Spencer, F. L., Erie, Pa.	5 00
Shipman, George M., Belvidere, N. J.	5 00	Spore, Mrs. Laura L., Owensville, Ind.	10 00
Shoemaker, C., Bridgeton, N. J.	10 00	Sprague, Adeline T., Providence, R.I.	25 00
Shoemaker, Miss Jane A., Wilkes- barre, Pa.	10 00	Spratt, J. B., Sharpsburg, Ky.	5 00
Shortz, Mrs. Edwin, Wilkesbarre, Pa.	5 00	Spurling, Mrs. M., Foster, O.	2 00
Shudy, Miss Vinie, Shelbyville, Mo.	1 00	Spurling, Martha L., Campbellsville, Ky.	5 00
Shulte, J. A., Philadelphia, Pa.	2 00	Stafford, S. McK., New Carlisle, O.	5 00
Shumaker, H., Pittsburg, Pa.	1 00	Stahley, Anne C., Easton, Pa.	1 00
Silby, Miss Catharine H., White- water, Wis.	5 00	Stakke, Miss C., Minneapolis, Minn.	1 00
Silliman, Erva B., Bridgeport, Conn.	5 00	Stanley, John T., New York	10 00
Simms, Mrs. Letitia, Boonton, N. J.	5 00	Stark, Mrs. D. S., Wilkesbarre, Pa.	10 00
Simon, Herman, Easton, Pa.	5 00	Statesir, Mrs. B. T., Woodbourne, N. Y.	1 00
Simpson, A., Creston, Ill.	1 00	Stattler, Miss Harriet, Pequa, O.	5 00
Simpson, C. E., Pittsburg, Pa.	15 00	Staub, W. A., Chicago, Ill.	10 00
Sisson, A. O., Eveleth, Minn.	5 00	Stauffer, Anna G., Quakertown, Pa.	5 00
Sisters of German Hospital, Philadel- phia, Pa.	5 00	Stauffer, Mrs. F. G., Chattanooga, Tenn.	2 00
Skinner, Mrs. C. E., Youngstown, N. Y.	10 00	Stebbins, Joseph Jr., South Boston, Va.	5 50
Skinner, Harriet E., Lakeville, Conn.	1 00	Steel, J. A., Pittsburg, Pa.	5 00
Skinner, Miss Laura, Westfield, N. Y.	2 10	Steel, Hon. John B., Greensburg, Pa.	2 00
Slaymaker, A. W., Camden, Del.	2 00	Steele, A. D., Scranton, Pa.	10 00
Sloane, Mrs. J. R., Minneapolis, Minn.	1 10	Steele, J. Lawrence, Scranton, Pa.	5 00
Slocum, W. G., Pittston, Pa.	5 00	Stees, R. K., Mt. Carmel, Ill.	5 00
Small, Samuel, York, Pa.	30 00	Stephenson, Mrs. Elizabeth Y., Pitts- burg, Pa.	10 00
Smealie, G. B., Oshkosh, Wis.	3 00	Stetson, C. H., Bridgewater, Mass.	1 00
Smedley, J. M., LaGrange, Ga.	1 00	Stetson, Francis Lynde, New York	30 00
Smiley, Miss Rebecca H., Redlands, Cal.	5 00	Steurt, Robert Land, Lincoln Univ. Pa.	10 00
Smith, A. D. W., Wilkesbarre, Pa.	5 00	Stevens, E. G., Scranton, Pa.	1 00
Smith, A. F., Los Angeles, Cal.	5 00	Stevens, Dr. E. S., Lebanon, O.	1 00
Smith, Andrew J., Saratoga Springs, N. Y.	2 00	Stevens, Miss Hattie, Quilman, Ga.	1 00
Smith, Anna M., Mansfield, O.	1 00	Stevenson, George, Philadelphia, Pa.	10 00
Smith, Charles W., Brooklyn, N. Y.	50 00	Stevenson, James B., Pittsburg, Pa.	2 00
Smith, Edwin, Atlantic City, N. J.	5 00	Stevenson, John B., Philadelphia, Pa.	10 00
Smith, Miss Eleanor I., New York	1 00	Stevenson, Mrs. John J., New York	10 00
Smith, Mrs. Eliza T., Hartford, Conn.	20 00	Stevenson, Miss Lizzie J., Hickory, Pa.	5 00
Smith, Miss Elizabeth T., German- town, Pa.	15 00	Stevenson, Wm. H., Pittsburg, Pa.	2 00
Smith, Miss Elizabeth T., German- town, Pa. (for Bible work among soldiers in European Turkey)	100 00	Steward, Effie M., Leland, Ia.	1 00
Smith, Mrs. Geo. L., Cedarville, N. J.	2 00	Stewart, Mrs. John T., Buffalo, N. Y.	5 00
Smith, Rev. Geo. L., Cedarville, N. J.	2 00	Stewart, Mrs. S. C., Franklin, Mass.	1 00
Smith, Harmon, Leland, Idaho	5 25	Stewart, T. W., Belle Center, O.	2 50
Smith, John, East Northfield, Mass.	3 00	Sücker, Mary A., Casner, Ill.	5 00
Smith, John, East Northfield, Mass. (for Manchuria)	10 25	Stickney, Mrs. R. H., Greensboro, Ala.	3 00
Smith, John B., Hillsboro, N. H.	25 00	Stiles, Mrs. Elizabeth S., Auburn, N. Y.	5 00
Smith, Mrs. John H., St. Ansgar, Ia.	5 00	Stillwell, L. W., Deadwood, S. D.	2 00
Smith, L. B., Huntington, N. Y.	5 00	Stillwell, S. W., Scranton, Pa.	2 00
Smith, M. A., Adams Mills, O.	5 00	Stoddard, C. C., Shelburne, Vt.	1 00
Smith, Mrs. M. A., Adams Mills, O.	5 00	Stokes, Mrs. Agnes B., Kenbridge, Va.	1 00
Smith, Mary Catharine, New York	20 00	Stokes, Anson Phelps, New York	100 00
Smith, Mrs. S. G. M., Mansfield, O.	1 00	Stokes, Francis, Germantown, Pa.	5 00
Smith, S. R., Hackettstown, N. J.	5 00	Storey, Miss Lydia M., New York	10 00
Smith, Thomas C., Springfield, Ill.	5 00	Stork, Mrs. E. B., Germantown, Pa.	5 00
Smith, Mrs. W. T., Scranton, Pa.	5 00	Storrs, W. R., Scranton, Pa.	10 00
Smyth, Miss A. C., New York	3 00	Story, Millard, Dallas, Tex.	5 00
Snaakenberg, Emma, Harrison, O.	1 00	Stowell, C. B., Hudson, Mich.	25 00
Sniffen, Edward D., New York	150 00	Strickland, John T., Deep River, Conn.	1 00
Snyder, Mrs. Clara, Henry, Ill.	10 44	Strong, Frances Adelaide, New York	5 00
Snyder, Ellison V. L., Scranton, Pa.	1 00	Strong, Harriet E., Woodbourne, N. Y.	70 00
Snyder, Harriet L., Ravanna, Mo.	1 00	Strong, Mrs. Theo., Pittston, Pa.	10 00
Southwestern Agency	1 00	Students of Wheaton College, Norton, Mass.	15 00
Spahn, M. E., Inwood, Ia.	2 00	Sturdevant, Mrs. M. L., Wilkesbarre, Pa.	5 00
Spalding, Mary A., Boston, Mass.	5 00		

Sturges, Edward B., Southport, Conn. (for work among shipping about New York).....	\$25 00	Through Colporteur, Englewood, Tenn.....	\$0 81
Sutphen, R. B., East Orange, N. J.....	5 00	Through Colporteur, Loudon, Tenn.....	88
Sutton, D. M., St. Clairsville, O.....	30 00	Through Colporteur, Marion Co., Ky.....	1 10
Sutton, Hon. W. Henry, Philadel- phia, Pa.....	5 00	Through Colporteurs.....	1 72
Suydam, Matthew, New Brunswick, N. J.....	5 00	Through Colporteur, Sturgis, Ky.....	58
Suydam, Miss Cornelia, Brooklyn, N. Y.....	10 00	Through Colporteur, Sweetwater, Tenn.....	28
Sweeder, Hans, Cincinnati, O.....	1 00	Through Colporteur, Sweetwater, Tenn.....	88
Swift, H. H., Millbrook, N. Y.....	5 00	Through Pacific Agency Colporteurs.....	3 81
Swift, Mary L., New Brunswick, N. J.....	1 00	Thurston, J. R., Worcester, Mass.....	10 00
Swiggett, Mrs. E. T., Lockland, O.....	2 00	Thurston, W. C., Burlington, N. C.....	5 00
Tabor, Miss Cornelia, Saratoga, Cal.....	10 00	Tingley, S. H., Providence, R. I.....	5 00
Taggart, M. E., Garden City, Kan.....	5 00	Tinkham, Mrs. Mary L., Caroline, R. I.....	10 00
Taller, Edward N., New York.....	5 00	Tolcott, Anna M., Albany, N. Y.....	5 00
Talbot, M. J., Dorchester, Mass.....	50 00	Tolles, James, New Haven, Conn.....	20 10
Talbot, Mr. and Mrs. W. R., Provi- dence, R. I.....	5 00	Tompkins, Rev. Wm. A., Crozet, Va.....	6 00
Talcott, Emily K., New Haven, Conn.....	2 00	Torbest, Mrs. Kate V., Newton, Pa.....	2 00
Talcott, John G., Talcottville, Conn.....	10 00	Torrance, Francis J., Pittsburg, Pa.....	5 00
Tate, H. W., Indianapolis, Ind.....	2 00	Torrey, Rev. C. C., Andover, Mass.....	4 00
Taws, Louis, Philadelphia, Pa.....	5 00	Torrey, Jas. H., Scranton, Pa.....	10 00
Taylor, Mrs. A. T., Wyandotte, Mich.....	1 00	Torrey, W. J., Scranton, Pa.....	1 00
Taylor, Rev. G. T., Hamilton, Va.....	5 00	Totten, Robt. D., Pittsburg, Pa.....	5 00
Taylor, Mrs. Josiah P., Dimondale, Mich.....	1 00	Tousey, Elizabeth, Brooklyn, N. Y.....	5 00
Taylor, Mrs. K. C., Ottumwa, Ia.....	2 00	Townsend, Charlotte M., Walling- ford, Vt.....	1 00
Taylor, M. J., Jefferson, N. Y.....	1 00	Townsend, J., New York.....	5 00
Taylor, Robert S., Fort Wayne, Ind.....	11 64	Tracy, Rev. U. T., Brooklyn, N. Y.....	10 00
Taylor, Rev. R. V., Taylors Chapel, Tenn.....	1 00	Trautwein, Mary, Carbondale, Pa.....	3 00
Taylor, Mrs. S. M., Fort Royal, Va.....	3 00	Trimble, Mrs. Maggie J., Caney, Okla Triplett, Mrs. A. M. and Barney, Co- shocton, O.....	5 00
Taylor, Miss Sara J., Mrs. L. J. and Clarence, Colorado Springs, Colo.....	15 00	Trueblood, Stanford, Mt. Pleasant, Ia. (for foreign lands).....	25 00
Taylor, W. E., Norfolk, Va.....	10 00	Tucker, Anna M. P., Cleveland, O.....	1 00
Taylor, W. S., Jefferson, N. Y.....	5 00	Tucker, Mrs. Josephine, Racine, Wis.....	1 00
Taylor, Wm. H., New York.....	50 00	Tucker, Mrs. Josephine, Racine, Wis. (for foreign lands).....	5 00
Teachout, Mrs. A. R., Cleveland, O.....	1 00	Turner, Mrs. Charles P., Philadel- phia, Pa.....	100 00
Tejmi, Alois, Caldwell, Tex.....	1 00	Tuthill, F. H., Chicago, Ill.....	50 00
Templeton, Mrs. Mary, Huntville, Ohio.....	2 00	Tuthill, Ruth Halsey, Riverhead, N. Y.....	5 00
Templeton, Thomas, Chicago, Ill.....	100 00	Tyler, W. Graham, Philadelphia, Pa.....	5 00
Thaemert, G. F., Sylvan Grove, Kan.....	1 00	Umlauf, Jacob, Richmond, Va.....	5 00
Thank Offering, Orangeville, Ill.....	4 16	Union Theological Seminary, Soc. of Miss. Inquiry, Richmond, Va.....	2 81
Thaw, Benjamin, Pittsburg, Pa.....	5 00	Upshur, Dr. J. N., Richmond, Va.....	5 00
Thaw, Mrs. M. C., Pittsburg, Pa.....	25 00	Vall, Mrs. Lewis D., Germantown, Pa.....	5 00
Thaw, Mrs. Wm., Jr., Pittsburg, Pa.....	25 00	Van Arnam, George H., Fort Wayne, Ind.....	30 00
Thomas, Caroline, Union Springs, N. Y.....	5 00	Van Bochove, Samuel, Kalamazoo, Mich.....	30 00
Thomas, Ellen E., Wilkesbarre, Pa.....	10 00	Van Deelyn, Mrs. Mary, Centerville Station, N. Y.....	10 00
Thomas, Emily, Union Springs, N. Y.....	5 00	Van Dervees, James D., North Branch, N. J.....	5 00
Thomas, Isaac M., Wilkesbarre, Pa.....	10 00	Vanderwater, Rev. I. R., Long Beach, Cal.....	1 00
Thomas, John M., Lake Crystal, Minn.....	5 00	Van Houten, Mrs. A. Zabriakle, Pas- salc, N. J.....	5 00
Thomas, Mrs. Sally B., Wilkesbarre, Pa.....	20 00	Van Santvoord, Anna T., Freeville, N. Y.....	30 00
Thomas, W. E., Milford, N. J.....	5 00	Van Sikel, Wm. T., Trenton, N. J.....	10 00
Thompson, Mrs. E. G., White Cottage, Ohio.....	3 00	Van Storch, Mrs. S., Scranton, Pa. . .	3 00
Thompson, Edward, Pittsburg, Pa.....	5 00	Van Syckle, B., Trenton, N. J.....	20 00
Thompson, Mrs. H. L., Silver Spring, Md.....	5 00	Van Wle, C. H., Riverside, Cal.....	5 00
Thompson, J. J., Robstown, Tex.....	5 00	Vincent, Bishop Boyd, Cincinnati, O.....	5 00
Thompson, Wm., Chicago, Ill.....	1 00	Volger, R. G., Passaic, N. J.....	10 00
Thompson, Mrs. Wm., White Cottage, Ohio.....	1 00	Voorhees, Mrs. Elizabeth R., Clinton, N. J.....	1,000 00
Thomson, G. B., Pittsford, Pa.....	1 00	Voorhees, Geo. E., Morristown, N. J.....	5 00
Thomson, Geo. M., New York.....	10 00		
Through Colporteurs at Athens, Tenn.....	55		
Through Colporteurs at London, Tenn.....	20		
Through Colporteur, Etowah, O.....	40		
Through Colporteur, Greensburg, Ky.....	35		

Voorhees, Rosetta, Cranbury, N. J.....	45 00	Wells, Herbert J., Kingston, E. I.....	\$10 00
Vroman, Mrs. Fannie L., Schoharie, N. Y.....	1 00	Wells, Lillian F., Lewiston, Me.....	5 00
Waddle, Lucy A., Chillicothe, O.....	5 00	Wells, Miss M. M., LaPorte, Ind.....	2 00
Wadhams, Mrs. F. D. L., Wilkesbarre, Pa.....	3 00	Wells, Thomas, Scranton, Pa.....	1 00
Wagner, Henry Martin, Sumner, Ill.....	1 00	Welsh, Miss M. E., Kelo, Tenn.....	2 00
Wainwright, Miss Hattie, Pittsburg, Pa.....	5 00	Welsh's Great Book Emporium, York, Pa.....	1 00
Walden, Mrs. C., Ft. Worth, Tex.....	1 00	Welton, William, Petersburg, W. Va.....	80
Walker, E. L., Hannibal, Mo.....	50 00	Wendell, H. F., Leipsic, O.....	75 00
Walker, J. R., Edgfield, S. C.....	1 00	Wendels, Chas. M., Brooklyn, N. Y.....	50 00
Walker, Rev. J. B., Philadelphia, Pa.....	3 00	Werner, Oswald H., Pittsburg, Pa.....	10 00
Walker, J. B., Ruthven, Ia.....	3 00	Wertz, E. S., Wooster, O.....	10 00
Walker, Maria B., Farmville, Va.....	1 00	Weston, C. S., Scranton, Pa.....	20 00
Walker, Mrs. S. M., Washington, D. C.....	1 00	Weston, Mrs. E. W., Scranton, Pa.....	10 00
Walker, Miss Sarah I., Montclair, N. J.....	5 00	Wetzler, Mrs. John, Somerville, Tenn.....	5 00
Wallace, Rev. A. G., D. D., Sewickley, Pa.....	5 00	Wetzler, Margaret, Somerville, Tenn.....	5 00
Wallace, Mrs. Augusta H., Pittsburg, Pa.....	2 00	Weygatt, Mrs. Minnie, New York.....	5 00
Wallace, Mrs. Elizabeth Staats, Osborn, O.....	10 00	Weyman, Benjamin F., Pittsburg, Pa.....	10 00
Wallace, F. E., Pueblo, Colo.....	2 00	Whittaker, Mrs. H. M. F., Southold, N. Y.....	10 00
Wallace, Geo. M., New Haven, Conn.....	1 00	White, C. T., New York.....	5 00
Wallace, H. W., Augusta, Ga.....	145 66	White, Mrs. Ellen M., Norristown, Pa.....	30 00
Wallace, Miss Isabel, Pittsburg, Pa.....	10 00	White, Rev. Wm. Curtis, Aurora-on-Cayuga, N. Y.....	5 00
Wallburg, O. L., Lima, O.....	75	White, T. R. Jr., New York.....	10 00
Walp, Robert, Allentown, Pa.....	15 00	White, Mrs. W. G. Sr., Carmel, Cal.....	2 00
Walter, Christian, Wilkesbarre, Pa.....	2 00	Whiteside, Albert, South Cambridge, N. Y.....	5 00
Walter, Mrs. Geo., Murfreesboro, Tenn.....	5 00	Whitney, In loving memory of W. Beaumont, Germantown, Pa.....	25 00
Walter, J. A., Tidoute, Pa.....	1 00	Whitney, Mrs. W., Beaumont, Germantown, Pa.....	5 00
Ward, Mrs. H. Lucentia, Middletown, Conn.....	5 00	Whitton, Miss E. L., Westford, Conn.....	1 00
Ward, Miss Pasadena, Cal.....	25 00	Whittlesey, T. E., Corry, Pa.....	5 00
Ward, Samuel, Emporia, Kan.....	1 00	Wick, John C., Youngstown, O.....	500 00
Ward, W. D., Albuquerque, N. M.....	5 00	Wight, M. G., Lowell, Mass.....	2 00
Ward, Wm. G., Lowell, Mass.....	5 00	Wilbur, W. O., Philadelphia, Pa.....	5 00
Ware, Mrs. J. J., Mechanicsburg, O.....	5 00	Wilcox, Miss E. H., Hamilton, Ont.....	20 00
Warman, A. B., Scranton, Pa.....	3 00	Wilcox, Estate of S. M., Pittsburg, Pa.....	5 00
Warner, Anna B., West Point, N. Y.....	25 00	Wilde, Charles L., Hazelton, Pa.....	5 00
Warner, Mrs. Mary D., Waterloo, Ia. (for China).....	5 00	Wilder, Mrs. W. A., Scranton, Pa.....	1 00
Warner, Mrs. W. D. and Miss M. E., Waterloo, Ia.....	5 00	Wildman, C. E., Dade City, Fla.....	1 00
Warren, F. A., Philadelphia, Pa.....	5 00	Wiley, Rev. Edward C., Bridgewater, N. Y.....	5 00
Warren, Mrs. J. B., Berkeley, Cal.....	1 00	Wilkins, Chas. A., Canon City, Colo.....	5 00
Wasley, Dr. H. M., Shenandoah, Pa.....	5 00	Wilkinson, Charlotte D., Montclair, N. J.....	5 00
Wason, Mrs. T. A., Lowell, Ind.....	2 00	Will County Bible Committee, Ill.....	51 60
Waterbury, Mrs. Rachel, Schoharie, N. Y.....	2 00	Williams, Rev. A. S., Bruno, O.....	5 00
Watson, W. L., Pittston, Pa.....	10 00	Williams, Mrs. D. W., Glastonbury, Conn.....	20 00
Watson, W. N., Manchester, O.....	30 00	Williams, Fanny H., Salem, N. Y.....	25 00
Watt, W. W., Carbondale, Pa.....	2 00	Williams, John H., Galeburg, Mich.....	5 36
Way, Sarah A., Westfield, Mass.....	5 00	Williams, Mrs. Margaret, Boise, Idaho.....	50
Wayne, Mrs. Stella Hoghton, Delaware, Ill.....	1 00	Williams, N. R. P., Boise, Idaho.....	10 00
Weaver, L. V., May Lick, Ky.....	5 00	Williams, R. T., Acme, Wyo.....	2 00
Webb, Mattie Y., Kutaw, Ala.....	2 00	Williams, Wm., New York.....	20 00
Webb, Mrs. Richard, Savannah, Ga.....	5 00	Williamson, Miss A. J., Newton, N. J.....	2 00
Webster, Geo. H., Chicago, Ill.....	5 00	Wills, Joshua S., Milford, N. J.....	1 00
Weeks, Ralph E., Scranton, Pa.....	2 00	Wilmot, Lyman H., Eglon, Wash.....	3 00
Welsley, Rev. Albert G., Scranton, Pa.....	5 00	Wilson, Miss Fannie C., Elizabeth, N. J.....	2 00
Weldon, Spencer S., Rockford, Ill.....	20 00	Wilson, Mrs. George, Albany, N. Y.....	10 00
Welles, Edward, Wilkesbarre, Pa.....	10 00	Wilson, Mrs. Isabella, Pittsburg, Pa.....	5 00
Wells, Mrs. Abby L., Brooklyn, N. Y.....	10 00	Wilson, Miss Julia, New Brighton, N. Y.....	5 00
Wells, Charlotte R., Forty-Fort, Pa.....	3 00	Wilson, Mrs. Mary A., Lockhart, Tex.....	10 00
Wells, Chas. H., Scranton, Pa.....	10 00	Wilson, Mrs. Mary G., Pittsburg, Pa.....	5 00
Wells, Mrs. E., Delevan, Wis.....	1 00	Wilson, W. J., Atwater, O.....	3 00
Wells, Mrs. Geo. F., Riverhead, N. Y.....	2 00	Winans, S. S., Long Island City, N. Y.....	5 00
Wells, Miss Harriet, Stockbridge, Mass.....	1 00	Wing, Asa S., Philadelphia, Pa.....	10 00
Wells, Henry H., Wilkesbarre, Pa.....	5 00	Winklepleck, A. C., Stanford, Ind.....	5 00
		Winship, Geo., Sarasota, La.....	10 00
		Winter, Mrs. Jannie M., Jermyn, Pa.....	2 00

Wolfe, T. G., Scranton, Pa.....	\$1 00	Yoe, Mrs. R. T., Louisville, Ky.....	\$1 00
Wood, F. G., Utica N. Y.....	50 00	Yost, Miss Hannah, Philadelphia, Pa.....	1 00
Wood, Thomas J., Berne, N. Y.....	5 00	Yost, Wm., Cleveland, O.....	2 00
Woodruff, Mrs. C. L., Newark, N. J.....	30 00	Young, Mrs. Annetta I., Poughkeepsie, N. Y.....	87
Woods, W. H., Ft. Calhoun, Neb.....	23	Young, Rev. E. J., Bartow, Fla.....	2 50
Woodside, Wm., Silver Cliff, Colo.....	5 00	Young, Mrs. E. J., Bartow, Fla.....	2 50
Woolworth, Mr. and Mrs. W. S., Brooklyn, N. Y.....	15 00	Young, Rufus, Lexington, Mo.....	10 00
Work, Mrs. Cyrus E., Rochester Mills, Pa.....	2 00	Zabriskie, George, New York.....	5 00
Wright, H. C., Clover, S. C.....	10 00	Zabriskie, Mrs. Sarah C., Ridgewood, N. J.....	1 00
Wroton, W. H., Hamlet, N. C.....	5 00	Ziegler, Charles Edward, M.D., Pittsburgh, Pa.....	5 00
Wunderlee, Fred. J., Edge Hills, Pa.....	4 00	Zimmerman, Rev. Andrew S., Newark, N. J.....	5 00
Wunderlee, Blanche B., M.D., Eagle Hill, Pa.....	2 00	Zimmerman, Mrs. J. E., New York.....	5 00
Wynn, C. R., Oak Lane, Pa.....	1 00	Zimmerman, L., Lehighton, Pa.....	5 00
Wynne, Miss Lizzie, Fort Thomas, Ky.....	2 00	Zinemer, Mrs. S. M., Catechism Class, Mt. Vernon, N. Y. (for China).....	2 00
Yale, Amelia D. and Jennie M., Glenfield, N. Y.....	5 00	Ziesler, F., Waukon, Ia.....	10 00
Yates, Mrs. M. E. H., Fort Edward, N. Y.....	30 00	Zoller, Mrs. Henry, Fort Plain, N. Y.....	5 00
Yeager, L. H., Allentown, Pa.....	5 00	Zunfuss, R., Bluffton, O.....	2 00
Yeaman, J. B., Richmond, Va.....	3 00		
Yeaman, Mrs. J. B., Richmond, Va.....	1 00		
Yelsley, Mrs. G. C., Hudson, N. Y.....	5 00		
			\$35,682 07

CHURCH COLLECTIONS

ALABAMA		Prattville, Pres. Ch.....	
Alabama Conf. Meth. Ep. Ch.....	\$15 00	" Pres. Ch. and S. S.....	4 96
" Conf. Meth. Ep. Ch. South.....	308 28	Reform, Pres. Ch.....	1 50
Alexander Clay, Pres. Ch.....	1 00	Talladega, Pres. Ch.....	27 13
Anniston, First Pres. Ch.....	15 10	Tuscaloosa, First Pres. Ch.....	20 00
Avondale, Pres. Ch.....	2 75	Tusculumbia, First Pres. Ch.....	6 33
Benton, Good Hope Pres. Ch.....	1 00	Uniontown, Pres. Ch.....	30 00
Bessemer, First Pres. Ch.....	1 35	Valley Head, Pres. Ch.....	5 41
Birmingham, Fifth Ave. Pres. Ch.....	3 00	Waverly, New Harmony Pres. Ch.....	1 15
" Handley Mem'l Pres. Ch.....	2 25	Wetumpka, Meth. Ep. Ch.....	1 00
" Second Pres. Ch.....	6 10	ALASKA	
" Third Pres. Ch.....	3 00	Etukwan, Thlinget Ch.....	1 25
" Westminster Pres. Ch.....	4 00	Meth. Ep. Ch. in Alaska.....	2 00
Boligee, Bethlehem Ch.....	2 07	Seward, Meth. Ep. Ch.....	1 00
Brewton, Pres. Ch.....	4 00	ARIZONA	
Camden, Associate Ref'd Pres. Ch.....	2 50	Arizona Mission Conf.....	55 00
Ch.....	52 00	Gila Bend, Sunday School at.....	2 90
Central Alabama Conf., Meth. Ep. Centerville, Pres. Ch.....	4 80	Bieber, Pres. Ch. of the Covenant.....	3 00
Clayton, Pres. Ch.....	11 00	" Pres. Ch. of the Covenant S. S.....	2 00
Cllo, Pea River Pres. Ch.....	1 85	Globe, First Pres. Ch.....	2 00
" Pres. Ch.....	5 00	ARKANSAS	
Courtland, Pres. Ch.....	3 02	Argenta, First Pres. Ch.....	2 50
Dadeville, Woods Pres. Ch.....	1 00	Arkadelphia, Pres. Ch.....	3 00
Dodhan, First Pres. Ch.....	2 23	Arkansas Conf., Meth. Ep. Ch.....	5 00
Effaula, Pres. Ch.....	3 00	" Conf., Meth. Ep. Ch. South.....	308 50
Etawab, New Hope Pres. Ch.....	1 75	Ashdown, Pres. Ch.....	2 14
" Pres. Ch.....	11 53	Austin, Pres. Ch.....	4 85
Fairbanks, Ep. Ch.....	10 83	Batesville, Pres. Ch.....	16 24
" Meth. Ep. Ch.....	10 83	Bingen, Pres. Ch.....	1 00
" Pres. Ch.....	10 84	Bentonville, Pres. Ch.....	2 10
Florence, First Pres. Ch.....	7 64	Camden, Champion Hill Pres. Ch.....	4 00
Gordo, Pres. Ch.....	2 50	" First Pres. Ch.....	16 00
Greensboro, Pres. Ch.....	3 00	Cane Hill, Mt. Bethel Pres. Ch.....	3 00
Headlands, Church at.....	1 80	Dobyville, Pres. Ch.....	1 65
Huntsville, First Pres. Ch.....	10 00	Du Queen, Pres. Ch.....	4 45
Montevallo, Pres. Ch.....	1 00	El Dorado, Pres. Ch.....	2 00
Montgomery, Central Pres. Ch.....	5 00	Fayetteville, First Pres. Ch.....	4 96
" Highland Park Pres. Ch.....	60	Fordyce, Pres. Ch.....	14 14
North Alabama Conf., Meth. Ep. Ch. South.....	441 17	Fort Smith, Sulphur Springs Pres. Ch.....	21
Opelika, Pres. Ch.....	1 92	Hope, Pres. Ch.....	15 70
Palmyra, Pres. Ch.....	3 15		

<i>Hot Spring</i> , First Pres. Ch.....	\$2 45
<i>Jonesboro</i> , First Pres. Ch.....	17 26
<i>Junction City</i> , Pres. Ch.....	1 73
" Scotland Pres. Ch.....	21
<i>Little Rock</i> , Central Pres. Ch.....	3 25
" Conf., Meth. Ep. Ch.....	16 00
" First Pres. Ch.....	31 00
<i>Marianna</i> , Pres. Ch.....	2 49
<i>Mena</i> , Pres. Ch.....	2 40
<i>Nashville</i> , Iona Ch.....	2 35
<i>Ozark</i> , Pres. Ch.....	5 50
<i>Paraloma A.</i> , Meth. Ep. Ch.....	5 00
<i>Pine Bluff</i> , First Pres. Ch.....	4 80
<i>Prairie Grove</i> , Pres. Ch.....	2 10
<i>Prescott</i> , Pres. Ch.....	18 75
<i>Stamps</i> , Pres. Ch.....	1 00
<i>Star City</i> , Mt. Zion Pres. Ch.....	2 25
" Pres. Ch. U. S.....	3 16
<i>Tezakana</i> , Pres. Ch.....	3 10
<i>Walnut Ridge</i> , Pres. Ch.....	2 63
<i>Washington</i> , Meth. Ep. Ch. South.....	8 00
<i>White River Conf.</i> , Meth. Ep. Ch.....	15 67
<i>Wynne</i> , First Pres. Ch.....	2 55

CALIFORNIA

<i>Alameda</i> , First Pres. Ch.....	12 65
<i>Banning</i> , Meth. Ep. Ch.....	15 17
<i>Berkeley</i> , First Pres. Ch.....	20 00
" Knox Pres. Ch.....	5 50
<i>Bravley</i> , First Pres. Ch.....	4 00
<i>Bridgeport</i> , Bapt. Ch.....	2 60
<i>Burbank</i> , Meth. Ep. Ch.....	14 47
<i>California Conf.</i> , A. M. E. Ch.....	3 13
" Conf., Meth. Ep. Ch.....	232 00
" German Conf., Meth. Ep. Ch.....	30 00
<i>Odserville</i> , Meth. Ep. Ch.....	5 00
<i>Centerville</i> , Pres. Ch.....	3 00
<i>Colton</i> , Meth. Ep. Ch.....	4 00
<i>Coronado</i> , Meth. Ep. Ch.....	5 00
<i>Corts</i> , Medera Pres. Ch.....	1 45
<i>Dorris</i> , Meth. Ep. Ch.....	1 00
<i>Englewood</i> , Meth. Ep. Ch.....	6 00
<i>Escondido</i> , Sunday School.....	2 35
<i>Fremo</i> , First Pres. Ch.....	12 26
<i>Grangeville</i> , Meth. Ep. Ch.....	1 00
<i>Gridley</i> , Union Thanksgiving Service.....	2 16
<i>Haywards</i> , Pres. Ch.....	5 00
<i>Healdsburg</i> , Christian Ch.....	6 50
" Meth. Ep. Ch.....	23
<i>Janesville</i> , Meth. Ep. Ch.....	4 30
<i>Los Angeles</i> , Central Pres. Ch.....	19 95
" Conf., Meth. Ep. Ch.....	77 70
" South.....	2 50
" Mt. Washington Pres. Ch.....	5 00
" Welsh Pres. S. S.....	7 00
<i>Los Gatos</i> , Meth. Ep. Ch.....	1 00
<i>Loyalton</i> , Meth. Ep. Ch.....	5 00
<i>Mendocino</i> , Pres. Ch.....	5 00
<i>Monrovia</i> , First Pres. Ch.....	13 35
<i>Napa</i> , Pres. Ch.....	4 00
<i>Needles</i> , First Meth. Ep. Ch.....	3 00
<i>New Castle</i> , Meth. Ep. Ch.....	65 00
<i>Northern California Conf.</i> , Meth. Ep. Ch. South.....	10 00
<i>Oakland</i> , Brooklyn Pres. Ch.....	3 75
" Centennial Pres. Ch.....	6 00
" Emmanuel Pres. Ch.....	2 00
" First Pres. Ch.....	4 55
" First Swedish Bapt. Ch.....	4 30
" Luth. Ch.....	5 15
" Norwegian and Danish Meth. Ep. Ch.....	2 50
" United Breth. Ch.....	

<i>Oakland</i> , Welsh Pres. Ch.....	\$1 00
<i>Pasadena</i> , Holiness Ch.....	2 64
" Meth. Ep. Ch.....	3 00
" Westminster Pres. Ch.....	7 00
<i>Petaluma</i> , German Evang. Ch.....	12 16
<i>Pomona</i> , Holiness Ch.....	2 17
" Pilgrims' Cong. Ch.....	10 00
<i>Richmond</i> , Pres. Ch.....	7 15
<i>San Bernardino</i> , Meth. Ep. Ch. South.....	4 00
<i>San Francisco</i> , Bethany Pres. Ch.....	1 00
" Bethel Norwegian Luth. Ch.....	11 01
" Chinese Pres. Ch.....	5 51
" Ebenezer Luth. Ch.....	4 00
" Epworth Meth. Ep. Ch.....	5 00
" First Christian Ch.....	2 60
" First English Luth. Ch.....	2 00
" First Pres. Ch.....	33 01
" German Bapt. Ch.....	5 00
" Holly Park Pres. Ch.....	1 00
" Japanese Meth. Ep. Ch.....	2 00
" Mispah Pres. Ch.....	1 00
" Norwegian and Danish Meth. Ep. Ch.....	6 55
" Norwegian Luth. Ch.....	6 05
" Pacific Chinese Mission.....	8 00
" Pacific Japanese Mission.....	29 00
" Park Cong. Ch.....	1 95
" Russian Bapt. Ch.....	3 40
" St. Paul's Pres. Ch.....	3 13
" Seventh Ave. Pres. Ch.....	1 00
" Swedish Bapt. Ch.....	5 15
" Swedish Evang. Luth. Ch.....	6 62
" Swedish Meth. Ep. Ch.....	7 25
" Trinity Pres. Ch.....	7 00
" Welsh Pres. Ch.....	5 00
<i>San Luis Obispo</i> , First Pres. Ch.....	10 00
<i>San Rafael</i> , First Pres. Ch.....	13 05
" First Pres. Ch. S. S.....	9 85
<i>Santa Barbara</i> , First Pres. Ch.....	10 00
<i>Santa Clara</i> , Meth. Ep. Ch.....	5 00
" Pres. Ch.....	6 70
<i>Santa Rosa</i> , Meth. Ep. Ch.....	5 00
" Scandinavian Luth. Ch.....	6 50
<i>Southern California Conf.</i> , Free Meth. Ch.....	60 00
<i>Southern California Conf.</i> , Meth. Ep. Ch.....	369 00
<i>Turlock</i> , Pres. Ch.....	1 00
<i>Vallejo</i> , First Pres. Ch.....	5 00
<i>Walnut Creek</i> , Pres. Ch.....	2 35
<i>Watsonville</i> , First Pres. Ch.....	5 00
<i>Winters</i> , Pres. Ch.....	5 00

COLORADO

<i>Brush</i> , Pres. Ch.....	5 40
<i>Carbonade</i> , Meth. Ep. Ch.....	3 00
<i>Colorado Conf.</i> , African Meth. Ep. Ch.....	2 50
<i>Colorado Conf.</i> , Meth. Ep. Ch.....	51 40
<i>Colorado Conf.</i> , Meth. Ep. Ch. South.....	5 25
<i>Colorado Springs</i> , Emmanuel Pres. Ch.....	3 00
" Second Pres. Ch.....	3 45
<i>Denver</i> , Berkeley Pres. Ch.....	4 25
" Central Pres. Ch.....	37 50
" Highland Park Pres. Ch.....	5 00
" Highlands Meth. Ep. Ch.....	5 00
" Swedish Luth. Ch.....	3 55
" 23d Ave. Pres. Ch.....	5 00
<i>Fort Morgan</i> , First Pres. Ch.....	2 00
<i>La Junta</i> , Ref'd Pres. Ch.....	1 00
<i>La Veta</i> , Pres. Ch. S. S.....	2 50
<i>Las Animas</i> , First Pres. Ch.....	2 10

<i>Leadville, Meth. Ep. Ch.</i>	\$3 00	<i>Dunedin, St. Andrew's Mem'l Pres. Ch.</i>	\$23 80
<i>Pueblo, First Pres. Ch.</i>	1 00	<i>Dunellon, Pres. Ch.</i>	2 00
<i>Salida, First Pres. Ch.</i>	7 00	<i>East Florida Conf., African Meth. Ep. Ch.</i>	34 10
<i>Westminster University Pres. Ch.</i>	3 00	<i>East Jacksonville, Pres. Ch.</i>	4 55
<i>Wray, Meth. Ep. Ch.</i>	5 00	<i>Fernandina, First Pres. Ch.</i>	1 00
<i>Yuma, Pres. Ch.</i>	6 00	<i>Florida Conf., African Meth. Ep. Ch.</i>	15 00
		<i>Florida Conf., Meth. Ep. Ch.</i>	105 00

CONNECTICUT

<i>Black Rock, Cong. Ch.</i>	14 88	<i>Gaithersville, First Pres. Ch.</i>	7 50
<i>Bridgeport, First Pres. Ch.</i>	17 24	" <i>Pres. Ch.</i>	2 50
<i>Chester, Cong. Ch.</i>	12 42	<i>Glenwood, Pres. Ch.</i>	1 00
<i>Cornwall, Second Cong. Ch. S. S.</i>	8 00	<i>Green Cove Springs, First Pres. Ch.</i>	8 00
<i>Eastern Swedish Conf., Meth. Ep. Ch.</i>	29 00	<i>Jacksonville, First Pres. Ch.</i>	15 00
<i>Fairfield, Cong. Ch.</i>	10 63	" <i>Riverside Pres. Ch.</i>	5 18
<i>Hartford, Rose Mem'l Mission (for Italy)</i>	24 00	" <i>Springfield Pres. Ch.</i>	12 00
" <i>Warburton Chapel S. S.</i>	7 33	<i>Lake City, Pres. Ch.</i>	7 65
<i>Montville, First Cong. Ch.</i>	4 00	<i>Laurel Hill, Pres. Ch.</i>	1 50
<i>New Canaan, Meth. Ep. Ch.</i>	5 00	<i>Live Oak, Pres. Ch.</i>	3 50
<i>New Haven, Chinese Class St. Paul's Ch. (for Bible work in China)</i>	5 00	<i>Marianna, Pres. Ch.</i>	5 00
" <i>First Meth. Ep. Ch.</i>	2 00	<i>Monticello, Pres. Ch.</i>	11 75
<i>Norwich, Broadway Cong. Ch.</i>	108 25	<i>Ocala, Pres. Ch.</i>	4 25
" <i>First Cong. Ch.</i>	13 92	<i>Ormond, Church at</i>	5 00
" <i>Park Cong. Ch.</i>	37 44	<i>Palatka, Pres. Ch.</i>	5 00
<i>Shelton, Cong. Ch. S. S.</i>	2 54	<i>Pensacola, First Pres. Ch.</i>	11 08
<i>Somers, Cong. Ch.</i>	3 25	" <i>Knox Pres. Ch.</i>	1 10
<i>South Britain, Meth. Ep. Ch.</i>	5 00	<i>Quincy, Pres. Ch.</i>	15 00
<i>Southport, Cong. Ch.</i>	50 77	<i>St. Cloud, Livingston Mem'l Meth. Ep. Ch.</i>	5 00
<i>Stamford, First Pres. Ch.</i>	10 00	<i>St. John's River Conf., Meth. Ep. Ch.</i>	58 00
<i>Thompsonville, First Pres. Ch.</i>	7 00	<i>St. Petersburg, Pres. Ch.</i>	7 00
<i>Trumbull, Cong. Ch.</i>	11 50	<i>Seabreeze, Seabreeze Ave. Meth. Ep. S. S.</i>	75
<i>Watertown, Meth. Ep. Ch.</i>	8 00	<i>South Florida Mission Conf., Meth. Ep. Ch.</i>	11 00
<i>Westport, Cong. S. S.</i>	1 78	<i>Tallahassee, Pres. Ch.</i>	1 45
		<i>Tampa Heights, Pres. Ch.</i>	3 30
		<i>West Florida Conf., African Meth. Ep. Ch.</i>	16 00
		<i>Westville, Pres. Ch.</i>	1 25
		<i>Wildwood, Pres. Ch.</i>	2 82
		<i>Winter Haven, Pres. Ch.</i>	5 00

DELAWARE

<i>Delaware Conf., Meth. Ep. Ch.</i>	\$11 00		
<i>Frankford, Pres. Ch.</i>	1 00		
<i>Mount Pleasant, Meth. Ep. Ch.</i>	4 00		
<i>Newark, Pres. Ch.</i>	12 21		
<i>Wilmington, First Pres. Ch.</i>	9 00		
" <i>St. Paul's Meth. Ep. Ch.</i>	5 00		

DISTRICT OF COLUMBIA

<i>Washington, Calvary and Clarendon Meth. Ep. Ch. South</i>	4 00	<i>Aberdeen, Meth. Ep. Ch.</i>	3 00
" <i>Central Pres. Ch.</i>	12 92	<i>Acworth, Mars Hill Pres. Ch.</i>	2 50
" <i>Ch. of the Covenant</i>	50 00	" <i>Pres. Ch.</i>	10 00
" <i>Conf., Meth. Ep. Ch.</i>	107 00	<i>Albany, Pres. Ch.</i>	2 18
" <i>Eastern Pres. Ch.</i>	4 00	<i>Americus, Mt. Tabor Pres. Ch.</i>	2 95
" <i>Epworth Mission, Meth. Ep. Ch. South</i>	8 00	" <i>Pres. Ch.</i>	5 00
" <i>Marvin Meth. Ep. Ch. South</i>	16 00	<i>Athens, First Pres. Ch.</i>	16 53
" <i>Mt. Pleasant Meth. Ep. Ch. South</i>	6 00	" <i>Prince Ave. Pres. Ch.</i>	15 90
" <i>Mt. Vernon Meth. Ep. Ch. South</i>	47 00	<i>Atlanta, Central Pres. Ch.</i>	68 38
" <i>St. Paul's Meth. Ep. Ch. South</i>	1 00	" <i>Central Pres. Ch. S. S.</i>	14 24
" <i>Second Pres. Ch.</i>	5 15	" <i>Conf., Meth. Ep. Ch.</i>	100 08
" <i>Takoma Park Pres. Ch.</i>	13 00	" <i>District Conf., Meth. Ep. Ch.</i>	9 00
		" <i>Druid Ave. Pres. Ch.</i>	2 00
		" <i>Fort St. Meth. Ep. Ch.</i>	15 00
		" <i>Inman Park Pres. Ch.</i>	5 88
		" <i>Newman Meth. Ep. Ch. South</i>	8 00
		" <i>North Ave. Pres. Ch.</i>	40 72
		" <i>Pres. Ch. in U. S.</i>	58
		" <i>Pryor St. Pres. Ch.</i>	1 95
		" <i>Rock Spring Church</i>	3 00
		" <i>Westminster Pres. Ch.</i>	12 31

FLORIDA

<i>Archer, Pres. Ch.</i>	1 57	<i>Augusta, First Pres. Ch.</i>	10 67
<i>Bartow, Associate Ref'd Pres. Ch.</i>	10 00	" <i>First Pres. Ch. S. S.</i>	6 34
<i>Brooksville, Pres. Ch.</i>	1 00	" <i>Green St. Pres. Ch.</i>	12 00
<i>Chitpley, Pres. Ch.</i>	6 00	<i>Blakeley, Lamkin Meth. Ep. Ch. South</i>	2 00
<i>Dade City, Pres. Ch.</i>	3 50	<i>Brunswick, Pres. Ch.</i>	10 71
<i>Daytona Beach, Meth. Ep. Ch.</i>	3 30	<i>Cathlamet, Pres. Ch.</i>	1 00
<i>Deland, First Pres. Ch.</i>	11 58	<i>Camilla, First Pres. Ch.</i>	1 05
" <i>Pres. Ch.</i>	75	" <i>Pres. Ch.</i>	2 00
<i>De Funtak Springs, Pres. Ch.</i>	2 89	<i>Carrollton, Pres. Ch.</i>	8 00
		<i>Cataula, Antioch Miss. Bapt. Ch.</i>	1 35

Chickamauga, Pres. Ch.	\$7 44
Clarksville, Pres. Ch.	5 00
Clintons, Pres. Ch.	5 15
College Park, Pres. Ch.	4 00
Comeg, Pres. Ch.	2 67
Commerce, Pres. Ch.	49
" Pres. Ch. and S. S.	69
Covington, Pres. Ch.	1 55
Cunningham, Hope Meth. Ep. Ch.	1 12
Dalton, First Pres. Ch.	5 00
Dartem, First Pres. Ch.	3 00
Decatur, Pres. Ch.	8 98
" Pres. Ch. S. S.	2 00
Dickey, Church at	2 00
Douglasville Circuit, Meth. Ep. Ch.	2 00
East Macon, Pres. Ch.	3 65
Entonston, Pres. Ch.	4 25
Ederton, Pres. Ch.	10 52
Emodel, Church at	3 30
Brick, Pres. Ch.	1 00
Fairview, Pres. Ch.	2 21
Gainesville, First Meth. Ep. Ch.	17 10
" Pres. Ch.	8 75
" St. Paul's Meth. Ep. Ch.	
South	7 05
Georgia Conf., Meth. Ep. Ch.	6 00
Grantville, Meth. Ep. Ch.	3 00
Geneva, Pres. Ch.	1 21
Greenville, Pres. Ch.	1 00
Griffin, First Pres. Ch.	10 00
Jefferson, Thystra Ch.	1 00
Kirkwood, Pres. Ch. S. S.	8 91
La Grange, Pres. Ch.	11 14
Lawrenceville, Church at	2 00
" Pres. Ch.	2 00
Lexington, Pres. Ch.	2 00
Lithonia, Pres. Ch.	2 45
McEas, Pres. Ch.	1 00
Macon, First Pres. Ch.	5 00
" Tatnall Sq. Pres. Ch.	15 95
" Vineville Pres. Ch.	5 00
Marietta, Meth. Ep. Ch.	1 00
Menlo, Alpine Pres. Ch.	4 70
Milledgeville, First Pres. Ch.	16 55
Mt. Vernon, Pres. Ch.	1 00
Muscottee, German Meth. Ep. Ch.	2 00
Newman, Pres. Ch.	11 33
Norcross, Pres. Ch.	1 00
North Georgia Conf., Meth. Ep. Ch.	
South	791 28
Palmetto, Pres. Ch.	1 00
Pantherville, Pres. Ch.	2 00
Pensfeld, Pres. Ch.	8 60
Porterdale, Bethany Pres. Ch.	2 00
Quitman, First Pres. Ch.	3 40
Rome, Broad St. Meth. Ep. Ch.	5 00
" District Conf., Meth. Ep. Ch.	7 00
" South Broad Pres. Ch.	2 00
Rockyford, Meth. Ep. Ch.	2 00
Royston, Pres. Ch.	2 25
St. Mary's, Pres. Ch.	4 50
Savannah, Bryan Neck Pres. Ch.	10 00
" Conf., Meth. Ep. Ch.	48 00
Smithville, Pres. Ch.	8 20
Somerville, Milner Mem'l Pres. Ch.	2 22
South Georgia Conf., Meth. Ep. Ch.	
South	823 80
Sparta, Pres. Ch.	3 72
Statesboro, Pres. Ch.	2 10
Summerville, Pres. Ch.	5 00
Swainsboro, Pres. Ch.	1 00
Thomasville, Pres. Ch.	19 79
Toccoa, First Pres. Ch.	3 00
Union Point, Pres. Ch.	1 00

Valdosta, First Pres. Ch.	\$32 70
Vidalia, Pres. Ch.	1 00
Villa Rica, Pres. Ch.	1 00
Wallace, Pres. Ch.	4 50
Walnut Grove, Pres. Ch.	60
Waynesboro, Pres. Ch.	2 30
West Point, Meth. Ep. Ch.	2 00
" Pres. Ch.	5 06
Whitfield Circuit, Meth. Ep. Ch.	10 90
Stone, Pres. Ch.	2 00

IDAHO

Idaho Conf., Meth. Ep. Ch.	41 00
Payette, First Meth. Ep. Ch.	2 50
Pocatello, Meth. Ch.	3 00
Pollatch, Union Ch.	28 55
Middleton, Meth. Ep. Ch.	2 00
Sand Point, Meth. Ep. Ch.	3 00

ILLINOIS

Alexis, First Pres. Ch.	9 00
Allerton, Meth. Ch.	1 00
Alton, First Pres. Ch.	6 50
Antioch, Millburn Cong. Ch.	7 46
Apple River, First Pres. Ch.	4 00
Austin, Faith Pres. Ch.	12 00
Baileysville, German Ref'd Ch. S. S.	10 00
Bement, Pres. Ch.	10 00
Bethany, West Okaw Pres. Ch.	5 00
Bloomington, First Pres. Ch.	5 00
Burton, Mem'l Pres. Ch.	6 00
Carroll, Meth. Ch.	5 00
" Meth. Ep. Ch.	5 00
Carthage, Christian Ch.	3 78
" First Bapt. Ch.	3 75
" German Luth. Ch.	3 78
" Meth. Ch.	3 78
" Pres. Ch.	3 78
" Trinity Luth. Ch.	3 78
Central Illinois Conf., Meth. Ep. Ch.	266 00
Central Swedish Conf., Meth. Ch.	51 00
Cerro Gordo, Pres. Ch.	1 00
Champaign, First Pres. Ch.	1 00
Charleston, First Pres. Ch.	20 00
Chenoa, Pres. Ch.	9 45
Chicago, Bethany Union Ch.	25 00
" Bethel Meth. Ep. Ch.	4 00
" Bethlehem Pres. Ch.	3 00
" Bowen Meth. Ep. Ch.	16 00
" Brookline Pres. Ch.	5 00
" Buena Mem'l Pres. Ch.	10 51
" California Ave. Cong. Ch.	10 00
" Campbell Park Pres. Ch.	15 00
" Central Free Meth. S. S.	30 00
" Central Park Pres. Ch.	30
" Christ Pres. Ch.	8 75
" Church of the Covenant	20 00
" Conf., A. F. Meth. Ep. Ch.	8 00
" Cresser Mem'l Pres. Ch.	10 00
" Edgewater Pres. Ch.	12 00
" Eighth Pres. Ch.	6 00
" Emerald Ave. Pres. Ch.	6 15
" Endeavor Pres. Ch.	5 00
" Englewood First Pres. Ch.	25 02
" Faith Pres. Ch.	14 63
" First Pres. Ch.	20 00
" First Ref'd Ch. S. S.	15 00
" Fourth Pres. Ch.	110 00
" Fullerton Ave. Pres. Ch.	15 00
" Granville Ave. Pres. Ch.	5 00
" Halsted St. Meth. Ch.	3 00
" Immanuel Pres. Ch.	10 00
" Irving Park Ref'd Ch.	10 00

Chicago, John Huss (Bohemian)

Fourth Meth. Ch.....	\$2 00
Kenwood Evang. Ch.....	219 85
Lake View First Pres. Ch.....	29 71
Marie Meth. Ch.....	1 00
Meth. Mission for the Deaf.....	2 00
Midnight Mission.....	1 00
Millard Ave. Pres. Ch.....	7 85
Moody Church.....	41 85
Moody Ch. (for Philippines).....	25 00
New First Cong. Ch.....	57 25
Normal Park Pres. Ch.....	10 00
Ridgeway Ave. Pres. Ch.....	10 00
Rogers Park First Cong. Ch.....	25
Second Pres. Ch.....	308 30
Sixth Pres. Ch.....	22 41
South Park Pres. Ch.....	5 00
Warren Ave. Cong. Ch. (Frank E. Page Mem'l).....	23 16
Welsh Pres. Ch.....	150 00
Wentworth Ave. Meth. Ch.....	1 00
41st St. Pres. Ch.....	44 89
52d Ave. Pres. Ch.....	2 00
<i>Chicago Heights, Meth. Ep. Ch.....</i>	10 00
<i>Clinton, First Pres. Ch.....</i>	21 00
<i>Coal Valley, Beulah Pres. Ch.....</i>	1 00
<i>Delavan, First Pres. Ch.....</i>	26 00
Meth. Ep. Ch.....	3 20
<i>Dixon, Pres. Ch. S. S.....</i>	15 00
<i>Danville, First Pres. Ch.....</i>	27 00
<i>Du Quoin, First Pres. Ch.....</i>	4 00
<i>East St. Louis, First Pres. Ch.....</i>	5 00
<i>Eberoy, Salems German Ch.....</i>	23 07
<i>Elgin, Epworth Meth. Ch.....</i>	2 00
Hope Pres. S. S.....	5 00
<i>Elmira, United Pres. Ch.....</i>	29 00
<i>Elmwood, Pres. Ch.....</i>	2 87
<i>Equality, Pres. Ch.....</i>	4 40
<i>Evans, Covenant Meth. Ch.....</i>	6 00
<i>Fairbury, First Pres. Ch. S. S.....</i>	10 00
<i>Forreston, Ladies' Soc. of Ref'd Ch.....</i>	10 00
" Ref'd Ch.....	23 00
Tobias Soc. of the Ref'd Ch.....	10 00
<i>Forreston Grove, Pres. Ch.....</i>	23 00
<i>Fostburg, Zion Ch.....</i>	4 80
<i>Fountain Green, Pres. Ch.....</i>	3 00
<i>Freeport, Embury Meth. Ep. Ch.....</i>	10 00
German Meth. Ep. Ch.....	2 00
Second Pres. Ch.....	23 00
<i>Galena, German Pres. Ch.....</i>	3 00
<i>German Evang. Synod of North America.....</i>	28 30
<i>German Valley, Christian Ref'd Ch.....</i>	10 00
German Ref'd Ch.....	56 00
<i>Gibson City, Meth. Ep. Ch.....</i>	6 25
<i>Godfrey, Salem Ch.....</i>	5 00
<i>Good Hope, Meth. Ep. Ch.....</i>	5 00
<i>Highland Park, Pres. Ch.....</i>	25 00
<i>Hinsdale, Pres. Ch.....</i>	5 00
<i>Illinois Conf., Meth. Ep. Ch.....</i>	308 30
<i>Illinois Conf., Meth. Ep. Ch. South.....</i>	43 28
<i>Illinois Conf., Meth. Mission for the Deaf.....</i>	1 00
<i>Itasca, Pres. Ch.....</i>	1 00
<i>Jackson, Meth. Mission for the Deaf.....</i>	1 00
<i>Jerseyville, Pres. Ch.....</i>	10 00
<i>Joliet, Central Pres. Ch.....</i>	10 00
Second Pres. Ch.....	2 00
<i>Joy Pres. Ch.....</i>	3 00
<i>Kaneville and Sugar Grove, Meth. Ch.....</i>	2 00
<i>Kankakee, First Bapt. Ch.....</i>	3 25
<i>Kansas, Pres. Ch.....</i>	5 00

Kensington, Meth. Mission for the

Deaf.....	\$1 00
<i>Kirkwood, Pres. Ch.....</i>	2 97
<i>Lake Forest, First Pres. Ch.....</i>	50 00
<i>Lawrenceville, Pres. Ch.....</i>	3 00
<i>Lewistown, Meth. Ch.....</i>	3 00
<i>Lincoln, First Pres. Ch.....</i>	44 20
<i>Macomb, First Pres. Ch.....</i>	11 30
<i>Mahomet, Meth. Ep. Ch.....</i>	3 00
<i>Mason City, Pres. Ch.....</i>	3 00
<i>Morgan Park, Pres. Ch.....</i>	10 00
<i>Mr. Vernon, First Meth. Ep. Ch.....</i>	15 00
<i>Neponset, Pres. Ch.....</i>	9 00
<i>Oak Park, Cuyler Ave. Meth. Ch.....</i>	10 00
First Pres. Ch.....	15 00
Second Cong. Ch.....	1 95
Second Pres. Ch.....	10 00
<i>Olney, Meth. Ep. Ch.....</i>	5 00
Pres. Ch.....	5 00
<i>Onarga, First Meth. Ep. Ch.....</i>	1 00
<i>Onida, Pres. Ch.....</i>	6 50
<i>Orleans, Plagah Pres. Ch.....</i>	5 00
<i>Paris, First Pres. Ch.....</i>	8 55
Pres. Ch.....	1 00
<i>Peoria, First Pres. Ch.....</i>	10 00
Grace Pres. Ch.....	2 00
<i>Petersburg, Central Pres. Ch.....</i>	10 80
<i>Philo, Pres. Ch.....</i>	6 00
<i>Piper City, Union Thanksgiving Ser- vice.....</i>	3 62
<i>Polo, Independent Pres. Ch.....</i>	19 17
<i>Puge's Sound Conf., A. Meth. Ep. Ch.....</i>	2 50
<i>Quincy, Bethel A. Meth. Ep. Ch.....</i>	4 50
<i>Randolph, Meth. Ch.....</i>	1 00
<i>River Forest, First Pres. Ch.....</i>	5 00
<i>Rockford, First Pres. Ch.....</i>	11 10
First Swedish Luth. Ch.....	11 25
Second Cong. Ch.....	77 70
<i>Rock Island, Broadway Pres. Ch.....</i>	16 55
<i>Rock River Conf., Meth. Ep. Ch.....</i>	681 50
<i>Rock River Conf., Meth. Mission for the Deaf.....</i>	1 00
<i>Savannah, Meth. Ch.....</i>	2 00
<i>Scales Mound, German Pres. Ch.....</i>	5 00
<i>Schapsville, Zion German Pres. Ch.....</i>	5 00
<i>Shannon, Prairie Delt Pres. Ch.....</i>	5 00
<i>Shelbyville, Pres. Ch.....</i>	5 00
<i>South Illinois Conf., Meth. Ep. Ch.....</i>	265 00
<i>Springfield, Meth. Ch.....</i>	5 00
<i>Sterling, First Pres. Ch.....</i>	5 00
<i>Streator, Park Pres. Ch.....</i>	5 00
<i>Sullivan, First Meth. Ep. Ch.....</i>	50
First Pres. Ch.....	1 00
<i>Sutton, Salem German Pres. Ch.....</i>	3 00
Salem German Pres. Ch. S. S.....	5 00
<i>Timewell, Lee Pres. Ch.....</i>	3 15
<i>Towanda, Pres. Ch.....</i>	5 00
<i>Trenton, Pres. Ch.....</i>	1 00
<i>Urbana, First Pres. Ch.....</i>	5 00
<i>Viola, Pres. Ch.....</i>	5 00
<i>Virginia, Sagamon Bottom Pres. Ch.....</i>	4 00
<i>Washington, Union Thanksgiving Service.....</i>	22 00
<i>Wheaton, College Ch.....</i>	11 44
<i>Woodburn, Church at.....</i>	2 30
<i>Woodson, Unity Pres. Ch.....</i>	3 00
<i>Woodstock, Meth. Ch.....</i>	3 00

INDIANA

<i>Auburn, First Pres. Ch.....</i>	2 00
<i>Bloomfield, Meth. Ep. Ch.....</i>	2 00
<i>Bloomington, First Pres. Ch.....</i>	3 00
Meth. Ep. Ch.....	1 60

<i>Clay City, St. Peter's Ref'd Ch. and S.S.</i>	\$11 15	<i>Anamosa, Meth. Ch. Union Meeting</i>	\$12 00
<i>Columbus, Pres. Ch.</i>	11 00	<i>Aptington, Ladies' Soc. of Ref'd Ch.</i>	10 00
<i>Corydon, Pres. Ch.</i>	5 21	<i>Arcadia, German Pres. Ch.</i>	4 00
<i>East Park, Pres. Ch.</i>	5 00	<i>Archer, Meth. Ch.</i>	2 00
<i>Evansville, Grace Mem'l Pres. Ch.</i>	500 00	<i>Ashton, German Pres. Ch.</i>	13 75
<i>Flora, Hopewell North Cong'n.</i>	3 30	<i>Breda, Wheatland German Pres. Ch.</i>	5 00
<i>Franklin, First Pres. Ch.</i>	5 00	<i>Carmarvon, German Emanuel Pres. Ch.</i>	5 00
Hopewell Pres. Ch.	5 00	<i>Carnes, Christian Ref'd Ch.</i>	10 72
<i>Fort Wayne, West Jefferson St. Church of Christ</i>	5 00	<i>Cass, Meth. Ep. Ch.</i>	3 00
<i>Geetingsville, Pres. Ch.</i>	5 00	<i>Cedar Falls, Bapt. Ch.</i>	7 35
<i>Goshen, Pres. Ch.</i>	5 00	Cong. Ch.	7 35
<i>Greensburg, First Pres. Ch.</i>	5 50	First Pres. Ch.	7 34
<i>Greenwood, Pres. Ch.</i>	3 00	<i>Charles City, Meth. Ch.</i>	10 50
<i>Hammond, First Meth. Ep. Ch.</i>	2 45	<i>Charokas, Pres. Ch.</i>	3 00
<i>Hartford City, First Pres. Ch.</i>	5 00	<i>Clinton, First Pres. Ch.</i>	40 60
<i>Indiana Conf., Meth. Ep. Ch.</i>	304 40	Lyons Meth. Ch.	4 00
<i>Indiana Conf., United Brethren in Christ</i>	46 22	<i>Colfax, Pres. Ch.</i>	1 00
<i>Indianapolis, E. Wash. St. Pres. Ch.</i>	5 00	<i>College Springs, Meth. Ep. Ch.</i>	5 70
Irvington Meth. Ep. Ch.	6 00	<i>Deep River, Pres. Ch.</i>	2 00
Neppert Mem'l Ch. (Woman's Miss. Soc.)	2 00	<i>Denslow, First Pres. Ch.</i>	10 00
Second Pres. Ch.	25 00	<i>Des Moines, Central Pres. Ch.</i>	10 00
<i>Lafayette, First Bapt. Ch.</i>	5 00	Conf., Meth. Ep. Ch.	255 50
Second Pres. Ch.	15 00	Meth. Conf., Mission for the Deaf	1 00
Trinity Meth. Ch.	1 00	<i>Donnellson, Concord Pres. Ch.</i>	1 00
<i>La Porte, Meth. Mission for the Deaf</i>	1 00	Pres. Ch.	1 00
Swedish Luth. Ch.	1 00	<i>Dubuque, German College and Seminary</i>	12 00
<i>Larwill, Troy Pres. Ch.</i>	1 00	German Pres. Ch.	5 00
<i>Lucerne, Pres. Ch.</i>	1 00	<i>Eary, Pres. Ch.</i>	3 00
<i>Madison, First Pres. Ch.</i>	5 00	<i>Fort Madison, Union Pres. Ch.</i>	10 00
<i>Marion, First Pres. Ch.</i>	5 00	<i>Postoria, Cromwell Center Ref'd Ch.</i>	14 00
<i>Mishawaka, First Meth. Ep. Ch.</i>	22 00	<i>Garden Grove, Pres. Ch.</i>	3 00
<i>Monroe, Meth. Ep. Ch.</i>	3 00	<i>George, Ebenezer Pres. Ch.</i>	5 00
<i>Moor's Hill, Meth. Ep. Ch. S. S.</i>	2 75	German Lyon Co. First Pres. Ch.	20 00
<i>Muncie, First Pres. Ch.</i>	25 00	German Zion Pres. Ch.	20 00
<i>New Albany, Second Pres. Ch.</i>	10 00	<i>German Evang. Luth. Synod</i>	15 00
<i>New Salisbury, German Meth. Ep. Ch.</i>	2 00	<i>Greeley, Meth. Ep. Ch.</i>	2 00
<i>Newtown, Pres. Ch.</i>	10 00	<i>Harristown, Methodist Mission for the Deaf</i>	1 00
<i>North Indiana Conf., Meth. Ep. Ch.</i>	770 00	<i>Holland, German Pres. Ch.</i>	15 00
<i>North Indiana Conf., Meth. Ep. Ch. Goshen District</i>	25 00	<i>Hull, Christian Ref'd Ch.</i>	2 30
<i>Northwest Indiana Conf., Meth. Ep. Ch.</i>	55 00	<i>Independence, Meth. Ch. Union Meeting</i>	15 75
<i>Peloston, Pres. Ch.</i>	2 00	<i>Iowa Conf., African Meth. Ch.</i>	7 25
<i>Perry, First Meth. Ep. Ch.</i>	2 50	<i>Iowa Conf., Meth. Ep. Ch.</i>	215 00
<i>Portland, First Pres. Ch.</i>	15 00	<i>Iowa Falls, Christian Ch.</i>	30 00
<i>Princeton, Meth. Ep. Ch.</i>	1 00	<i>Ireton, First Pres. Ch.</i>	1 50
<i>Rensselaer, Pres. Ch.</i>	5 00	Meth. Ch.	1 50
<i>Richmond, First Pres. Ch.</i>	9 50	United Pres. Ch.	1 50
<i>Rockville, Mem'l Pres. Ch.</i>	4 55	<i>Ireton, Pres. Ch.</i>	1 00
<i>Salem, Pres. Ch.</i>	1 00	<i>Kamrar, Church at</i>	10 00
<i>South Bend, First Pres. Ch.</i>	25 00	<i>Kaola, Pres. Ch.</i>	7 00
Meth. Mission for the Deaf	1 00	<i>Lyons, Pres. Ch.</i>	4 00
<i>Spencer, Pres. Ch.</i>	4 00	<i>Manchester, First Pres. Ch.</i>	2 75
<i>Tipton, First Meth. Ep. Ch.</i>	2 00	<i>Manson, Meth. Ch.</i>	5 00
First Pres. Ch.	1 00	<i>Marengo, Pres. Ch.</i>	2 00
<i>Thorntown, First Pres. Ch.</i>	7 00	<i>Medapolis, Pres. Ch.</i>	2 00
<i>Troy, Pres. Ch.</i>	1 00	<i>Mt. Hamill, Sharon Pres. Ch.</i>	4 00
<i>Union City, Pres. Ch.</i>	3 00	<i>Muscantine, First Pres. Ch.</i>	2 00
<i>Vincennes, Bethany Pres. Ch.</i>	1 00	<i>Newton, First Pres. Ch.</i>	5 00
<i>Wabash, First Pres. Ch.</i>	10 00	Meth. Ch.	21 50
<i>Warsaw, First Meth. Ep. Ch.</i>	10 52	<i>Northwest German Conf., Meth. Ep. Ch.</i>	77 00
IOWA		<i>Northwest Iowa Meth. Conf.</i>	225 00
<i>Ackley, East Friesland German Pres. Ch.</i>	25 00	<i>Oakland, Columbian S. S.</i>	5 00
<i>Albia, First Pres. Ch.</i>	1 00	<i>Oelwein, First Pres. Ch.</i>	2 00
Meth. Ch.	1 00	<i>Ottumwa, East End Pres. Ch.</i>	29 92
<i>Algona, Pres. Ch.</i>	2 00	Meth. Ch.	5 00
		<i>Pella, Classis Christian Ref'd Ch.</i>	5 00
		First Ref'd Ch.	12 00
		<i>Primrose, Pres. Ch.</i>	4 00

<i>Rock Rapids</i> , Zion German Ch.....	\$6 00
<i>Rockwell City</i> , First Pres. Ch.....	5 00
<i>Russell</i> , Pres. Ch.....	4 75
<i>Sherrill</i> , Cong. Ch.....	5 25
" Meth. Ep. Ch.....	5 25
" Pres. Ch.....	5 25
<i>Siourney</i> , First Pres. Ch.....	5 00
<i>Sioux City</i> , Crescent Meth. Ep. Ch.....	1 00
<i>Speech's Ferry</i> , Meth. Ep. Ch.....	1 00
<i>Storm Lake</i> , Meth. Ch.....	5 50
<i>Superior</i> , Meth. Ch.....	2 00
<i>Traer</i> , Cong. Ch.....	5 00
" Salem Pres. Ch.....	4 00
" Tranquillity Pres. Ch.....	5 00
Upper Iowa Conf., Meth. Ep. Ch.....	231 00
Upper Iowa Conf., Meth. Mission for the Deaf.....	1 00
<i>Vinton</i> , First Pres. Ch.....	5 00
<i>Weldon</i> , First Pres. Ch.....	5 00
<i>Wilson Junction</i> , First Pres. Ch.....	5 00
<i>Wyman</i> , Ref'd Pres. Cong.....	7 31

KANSAS

<i>Bala</i> , Union Thanksgiving Service.....	1 55
<i>Belle Plaine</i> , Meth. Ep. Ch.....	4 00
<i>Beloit</i> , Meth. Ep. Ch.....	2 00
" Union Service Week of Prayer	6 30
<i>Bethel</i> , Pres. Ch.....	1 00
<i>Bison</i> , Meth. Ep. Ch.....	2 00
<i>Centralla</i> , Cong. Ch.....	1 84
<i>Chanute Circuit</i> , Meth. Ep. Ch.....	2 00
<i>Cherryvale</i> , Pres. Ch.....	6 25
<i>City Center</i> , German Meth. Ep. Ch.....	1 00
<i>Coffeyville</i> , First Meth. Ep. Ch.....	10 00
<i>Custer</i> , Union Thanksgiving Service.....	3 12
<i>Denison</i> , Union Thanksgiving Service.....	5 23
<i>Douglas</i> , Meth. Ep. Ch.....	5 00
<i>Holton</i> , Meth. Ep. Ch.....	10 00
<i>Horton</i> , First Pres. Ch.....	10 00
<i>Hoyt</i> , Meth. Ep. Ch.....	1 00
<i>Jola</i> , Trinity Meth. Ep. Ch.....	33
<i>Junction City</i> , First Pres. Ch.....	7 50
<i>Kansas City</i> , First Pres. Ch.....	24 71
<i>Kansas Conf.</i> , Meth. Ep. Ch.....	440 00
<i>Kipp</i> , Pres. Ch.....	1 00
<i>Lawrence</i> , Meth. Ep. Ch.....	1 00
" Plymouth Cong. Ch.....	5 00
<i>Leawardsnorth</i> , First Pres. Ch.....	15 00
<i>Lynna</i> , German Meth. Ep. Ch. Charge	10 00
<i>Manhattan</i> , First Cong. Ch.....	5 00
" First Pres. Ch.....	20 00
<i>Morrill</i> , Meth. Ep. Ch.....	5 00
<i>Mulvane</i> , United Brethren Ch.....	3 85
<i>Oak Hill</i> , Pres. Ch.....	1 00
" Pres. Ch. S. S.....	1 00
<i>Olathe</i> , Ladies' Miss. Soc.....	15 00
" Ref'd Pres. Ch. S. S.....	76 13
<i>Osage City</i> , First Meth. Ep. Ch.....	4 00
<i>Oswatomia</i> , Pres. Ch.....	2 25
<i>Oswego</i> , First Meth. Ep. Ch.....	4 00
" First Pres. Ch.....	10 00
<i>Pratt</i> , Pres. Ch.....	3 00
<i>Princeton</i> , Meth. Ep. Ch.....	1 00
<i>Richmond</i> , Meth. Ep. Ch.....	1 00
" Union Thanksgiving Service.....	5 00
<i>Salina</i> , First Pres. Ch.....	12 00
" Meth. Ep. Ch.....	5 00
<i>Sterling</i> , Ref'd Pres. Cong'n.....	20 00
" Ref'd Pres. Ch. Young People's Union.....	10 00
<i>South Kansas Conf.</i> , Meth. Ep. Ch.....	513 00

<i>Southwest Kansas Conf.</i> , Meth. Ep. Ch.....	\$191 00
" Ch.....	5 00
<i>Topeka</i> , Lowman Mem'l Meth. Ep. Ch.....	25 45
" Pres. Ch.....	1 00
" Third Pres. Ch.....	5 00
<i>Wabensy</i> , Pres. Ch.....	4 00
<i>Waverly</i> , First Pres. Ch.....	10 00
<i>Wellington</i> , First Meth. Ep. Ch.....	139 00
<i>West German Conf.</i> , Meth. Ep. Ch.....	5 00
<i>Wichita</i> , Grace Meth. Ep. Ch.....	5 00
" West Side Pres. Ch. S. S.....	20 00
<i>Winchester</i> , Ref'd Pres. Ch.....	10 00
<i>Yates Center</i> , Pres. Ch.....	

KENTUCKY

<i>Anchorage</i> , Pres. Ch.....	5 36
<i>Ashland</i> , First Pres. Ch.....	10 00
<i>Augusta</i> , Pres. Ch.....	30 00
<i>Benton</i> , Christian Ch.....	3 32
<i>Bethel</i> , Church at.....	27
<i>Big Springs</i> , Pres. Ch.....	2 00
<i>Bloomfield</i> , Pres. Ch.....	5 00
<i>Carlisle</i> , Pres. Ch.....	13 00
<i>Chattanooga</i> , Pres. Ch.....	3 33
<i>Central City</i> , First Pres. Ch.....	6 55
Churches of West Lexington Presby- tery.....	3 95
<i>Covington</i> , First Pres. Ch.....	6 50
" Madison Ave. Pres. Ch.....	5 50
" Pres. Ch.....	1 43
<i>Cynthiana</i> , Pres. Ch.....	5 00
<i>Danville</i> , Second Pres. Ch.....	90 10
<i>Elizabethtown</i> , First Pres. Ch.....	5 10
<i>Elm Corner</i> , Church at.....	40
<i>Frankfort</i> , First Pres. Ch.....	7 15
" First Pres. Ch. S. S.....	2 31
<i>Franklin</i> , Pres. Ch.....	1 50
<i>Gorlack</i> , Church at.....	1 17
<i>Germanstown</i> , Meth. Ep. Ch.....	2 55
<i>Greasgow</i> , Church at.....	6 45
<i>Greenville</i> , Pres. Ch.....	6 07
<i>Guston</i> , Patterson Mem'l Pres. Ch.....	15
<i>Hardin</i> , Bapt. Ch.....	1 55
" Meth. Ep. Ch.....	44
<i>Harrodsburg</i> , First Pres. Ch.....	5 00
<i>Harrods Creek</i> , Pres. Ch.....	6 10
<i>Hatchers</i> , Bethel Pres. Ch.....	3 35
<i>Henderson</i> , Second Ch.....	5 08
<i>Hopkinsville</i> , Westminster Pres. Ch.....	7 95
<i>Hutsonville</i> , Hanging Fork Pres. Ch.....	2 00
<i>Jackson</i> , Pres. Ch.....	1 35
<i>Kentucky Conf.</i> , Meth. Ep. Ch.....	51 00
<i>Kentucky Conf.</i> , Meth. Ep. Ch. South.....	119 93
<i>Lancaster</i> , Pres. Ch.....	4 00
<i>Lebanon</i> , First Pres. Ch. S. S.....	2 00
<i>Lexington Conf.</i> , Meth. Ep. Ch.....	74 94
" Elm Corner Pres. Ch.....	79
" First Pres. Ch.....	14 12
" Maxwell St. Pres. Ch.....	6 00
" Second Pres. Ch.....	5 00
" Troy Pres. Ch.....	1 12
" Walnut Hill Pres. Ch.....	21
<i>Louisville</i> , Bardstown Road Pres. Ch.....	1 07
" Conf., Meth. Ep. Ch.....	485 43
" First Pres. Ch.....	31 05
" Fourth Ave. Pres. Ch.....	12 51
" James Lee Mem'l Pres. Ch.....	5 50
" Highland Pres. Ch.....	11 25
" Immanuel Pres. Ch.....	5 00
" Portland Ave. Pres. Ch. S. S.....	6 00
" Second Pres. Ch.....	35 44

Louisville, Stuart Robinson Mem'l

Pres. Ch.	\$10 34
Ludlow, First Pres. Ch.	5 00
McKee, Sunday School at.	5 00
Middleboro, Pres. Ch.	5 81
Midway, Pres. Ch.	2 96
Millersburg, First Pres. Ch.	3 15
Mt. Sterling, First Pres. Ch.	2 26
Mumfordsville, Pres. Ch.	11 91
New Castle, Meth. Ep. Ch.	3 25
Newstead, Pres. Ch.	5 00
Normal, Pres. Ch.	6 80
Owensboro, Central Pres. Ch.	2 00
" Southern Pres. Ch.	3 40
Paris, First Pres. Ch.	5 00
" Pres. Ch.	3 80
Pembroke, Lester Mem'l Pres. Ch.	10 00
Pewee Valley, Pres. Ch.	1 85
Princeton, Pres. Ch.	2 00
Richmond, First Pres. Ch.	2 00
Rockport, Pres. Ch.	3 58
Sharon, Church at.	3 50
" Church M. S. at.	58
Shelbyville, First Pres. Ch.	15 00
Sherburne, Meth. Ep. Ch.	1 00
Smith Grove, Pres. Ch.	2 80
Somerset, Pres. Ch.	5 00
Springdale, Pres. Ch.	3 00
Springfield, Pleasant Grove Pres. Ch.	6 65
" Pres. Ch.	15 20
Stanford, Pres. Ch.	3 00
Troy, Church at.	68
Williamsburg, Church at.	50
Wilmore, Pres. Ch.	1 44
Wilsonville, Meth. Ep. Ch.	1 00
Winchester, First Pres. Ch.	6 77

LOUISIANA

Alexandria, Pres. Ch.	3 00
Amity, Pres. Ch.	1 00
Arcola, Pres. Ch.	90
Baker, Pres. Ch.	4 20
Baton Rouge, First Pres. Ch.	5 00
Belcher, Church at.	2 87
Orestine, Church at.	1 00
Dixie, Pres. Ch.	1 00
Donaldsonville, Meth. Ep. Ch.	1 00
Frierson, Mem'l Pres. Ch.	3 00
Garyville, Pres. Ch.	4 01
Hanna, Pres. Ch.	2 00
Lake Charles, First Pres. Ch. S. S.	16 08
" Pres. Ch.	2 38
Louisiana Conf., Meth. Ep. Ch.	91 00
Minden, Pres. Ch.	4 80
Monroe, First Pres. Ch.	5 00
New Orleans, Canal St. Pres. Ch.	8 89
" Carrollton Pres. Ch.	8 98
" Epworth Meth. Ep. Ch.	
South	4 00
" First Pres. Ch.	50 00
" German Pres. Ch.	5 00
" Napoleon Ave. Pres. Ch.	7 64
" Prytanis St. Pres. Ch.	12 80
" Second German Pres. Ch.	3 50
" Third Pres. Ch.	5 71
Notnac, First Texas Pres. Ch.	2 30
Euston, Pres. Ch.	4 68
Shreveport, Dunlap Mem'l Pres. Ch.	1 40
Slidell, Pres. Ch. S. S.	3 40
Zachary Plains, Pres. Ch.	10 65

MAINE

Portland, Park St. Pres. Ch.	2 00
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MARYLAND

Baltimore, Brown Mem'l Ch.	\$10 00
" Conf., Meth. Ep. Ch. South	544 72
" First Pres. Ch.	10 00
" Fulton Ave. Pres. Ch.	3 00
" Lafayette Sq. Pres. Ch.	5 00
Bethesda, Pres. Ch.	3 08
Cardiff, Slate Ridge Pres. Ch.	2 00
Otoneseville, Pres. Ch.	3 34
Chevy Chase, Pres. Ch.	3 00
Churchville, Cong. Ch.	1 00
Colora, Mt. Pleasant Meth. Ep. Ch.	3 00
Germanstown, Neelsville Pres. Ch.	5 00
Hancock, Pres. Ch.	2 00
Highland, Pres. Ch.	3 00
Laurel, Pres. Ch.	1 40
Mt. Washington, Pres. Ch.	20 85
New Windsor, Pres. Ch.	2 00
Oakland, Pres. Ch.	7 45
Riverdale, Pres. Ch.	4 11

MASSACHUSETTS

Ballardsville, Union Cong. Ch.	8 45
Beverly, Dane St. Cong. Ch.	5 00
Boston, Roxbury Pres. Ch.	15 00
" St. Andrew's Pres. Ch.	1 00
Brockton, Central Meth. Ep. Ch.	25 00
Chicopee, First Cong. Ch.	4 90
" First Cong. Ch. S. S.	1 88
Dedham, First Cong. Ch.	10 65
Dunstable, Evang. Cong. Ch.	13 00
Fairhaven, Center Meth. Ep. Ch.	6 00
Fall River, St. Paul's Meth. Ep. Ch.	10 00
Great Barrington, First Cong. Ch.	24 50
Hatfield, Cong. Ch.	22 28
Holbrook, Winthrop Cong. Ch.	15 10
Lawrence, German Pres. Ch.	10 00
" German Pres. Ch. S. S.	5 00
Lexington, Hancock Cong. Ch.	25 95
Lowell, Kirk St. Ch.	28 00
New England Conf., Meth. Ep. Ch.	6 08
" Southern Conf., Meth. Ep. Ch.	208 00
Newton, Elliot Cong. Ch. S. S. (for China)	9 87
North Adams, Meth. Ep. Ch.	10 00
Provincetown, Meth. Ep. Ch.	4 00
Shelburne, First Cong. Ch.	4 62
Somerville, Winter Hill Cong. Ch.	10 00
Springfield, North Cong. Ch.	8 75
" Park Cong. Ch.	10 00
Winchendon, North Cong. S. S.	5 00
Winchester, First Cong. Ch.	40
Worcester, Old South Ch.	50 00

MICHIGAN

Allegan, First Pres. Ch.	3 00
Bangor, Meth. Ep. Ch.	5 00
Battle Creek, First Meth. Ep. Ch.	10 00
" Sanitarium Service	18 20
" Upton Ave. Meth. Ep. Ch.	5 00
Bay City, Thoburn Meth. Ep. Ch.	1 00
Big Rapids, First Meth. Ep. Ch.	6 00
Birmingham, Meth. Ep. Ch.	9 00
Calumet, First Meth. Ep. Ch.	10 00
Dearborn, Meth. Ep. Ch.	2 00
Detroit, Bethany Pres. Ch.	15 00
" Calvary Pres. Ch.	3 00
" Church of the Covenant	5 00
" Conf., Meth. Ep. Ch.	187 65
" First Cong. Ch.	61 50
" First Pres. Ch.	100 00
" Forest Ave. Pres. Ch.	5 00

<i>Detroit, Immanuel Pres. Ch.</i>	\$10 00	MISSISSIPPI	
" Jefferson Ave. Pres. Ch......	57 00	<i>Ariel, Bethany Pres. Ch.</i>	\$1 04
" Mem'l Pres. Ch......	5 00	<i>Batesville, Pres. Ch.</i>	4 02
" Soovel Mem'l Pres. Ch......	15 00	<i>Bedford, Meth. Ep. Ch.</i>	1 00
" Second Ave. Pres. Ch......	12 00	<i>Bensalem, Pres. Ch.</i>	2 25
" Woodward Ave. Pres. Ch......	35 00	<i>Blount, Main St. Meth. Ep. Ch.</i>	11 00
<i>Grand Haven, First Ref'd Ch.</i>	20 15	" Pres. Ch......	3 00
<i>Grand Rapids, First Ref'd Ch.</i>	5 50	<i>Booneville, Pres. Ch.</i>	2 00
" First Pres. Ch......	4 00	<i>Buena Vista, Pres. Ch.</i>	1 20
" Lagrave St. Christian		<i>Canton, Church at</i>	3 20
" Ref'd Ch......	15 00	" Pres. Ch......	1 06
" Second Ref'd Ch......	12 62	<i>Carmel, Pres. Ch.</i>	5 00
" Walnut Christian		<i>Centerville, Pres. Ch.</i>	7 26
Ref'd Ch......	2 50	<i>Columbus, First Pres. Ch.</i>	2 56
<i>Hart, Meth. Ep. Ch.</i>	10 00	<i>Corinth, First Pres. Ch.</i>	5 56
<i>Hillside, First Pres. Ch.</i>	12 00	<i>Courtland, Long Creek Pres. Ch.</i>	1 20
<i>Houghton, First Pres. Ch.</i>	4 06	" Pres. Ch......	3 06
<i>Isipeming, Swedish Luth. Ch.</i>	3 64	<i>Craigford, Bethel Pres. Ch.</i>	4 25
<i>Kent City, First Meth. Ep. Ch.</i>	2 00	<i>Crystal Springs, Church at</i>	5 00
<i>Lamotte, Pres. Ch.</i>	2 00	<i>Derby District Conf., Meth. Ep. Ch.</i>	
<i>Lansing, First Meth. Ep. Ch.</i>	9 00	South.....	3 00
" Franklin Ave. Pres. Ch......	10 00	<i>Ellisville, Pres. Ch.</i>	2 00
<i>Lapeer, First Pres. Ch.</i>	5 00	<i>French Camp, Pres. Ch.</i>	4 40
<i>Laporte, Meth. Ep. Ch. Charge.</i>	1 00	<i>Glen Allen, Church at</i>	2 75
<i>Ludington, First Pres. Ch.</i>	2 00	<i>Gloster, Hoyte Mem'l Ch.</i>	57
<i>Maple Rapids, Meth. Ep. Ch.</i>	3 00	<i>Greenville, First Pres. Ch.</i>	12 00
<i>Michigan City, Meth. Mission for the</i>		<i>Greenwood, First Pres. Ch.</i>	15 00
Deaf.....	1 00	" Pres. Ch......	5 00
<i>Michigan Conf., Meth. Ep. Ch.</i>	502 50	<i>Grenada, Pres. Ch.</i>	3 22
<i>Midland Circuit, Meth. Ep. Ch.</i>	1 00	<i>Hansboro, Meth. Ep. Ch.</i>	2 00
<i>North Holland, Ref'd Ch.</i>	9 75	<i>Hattiesburg, First Pres. Ch.</i>	5 00
<i>Northport, Cong. Ch.</i>	2 21	<i>Hasteburn, Pres. Ch.</i>	3 50
<i>Port Huron, First Meth. Ep. Ch.</i>	3 00	<i>Hermanville, Pres. Ch.</i>	1 50
<i>Quincy, Meth. Ep. Ch.</i>	17 00	<i>Holly Springs, Pres. Ch.</i>	40 00
<i>Saginaw, First Pres. Ch.</i>	5 04	<i>Hopewell, Pres. Ch.</i>	5 00
<i>St. Louis, First Pres. Ch.</i>	1 00	<i>Houston, Friendship Pres. Ch.</i>	59
<i>Three Rivers, Meth. Ep. Ch.</i>	2 00	" Pres. Ch......	3 00
<i>Vassar, First Pres. Ch.</i>	2 00	<i>Juba, Pres. Ch.</i>	1 00
<i>Wyandotte, First Pres. Ch.</i>	5 00	<i>Jackson, First Pres. Ch.</i>	21 22
<i>Ypsilanti, First Bapt. Ch.</i>	1 00	<i>Kosciusko, First Pres. Ch.</i>	10 00
<i>Zeeland, First Ref'd Ch.</i>	5 00	<i>Lauderdale, Pres. Ch.</i>	4 00
MINNESOTA		<i>Laurel, First Pres. Ch.</i>	7 50
<i>Alpha, Pres. Ch.</i>	1 00	<i>Leakeville, Pres. Ch.</i>	64
<i>Barnesville, Meth. Ep. Ch.</i>	1 00	<i>Leland, Pres. Ch.</i>	3 44
<i>Benson, Pilgrim Cong. Ch.</i>	1 00	<i>Lexington, Pres. Ch.</i>	3 20
<i>Brewster, Pres. Ch.</i>	4 00	<i>Meridian, First Pres. Ch.</i>	12 70
<i>Chatfield, Cummingsville Pres. Ch.</i>	31 77	<i>Meadville, Pres. Ch.</i>	75
<i>Delhi, Pres. Ch.</i>	1 00	<i>Mendenhall, Pres. Ch.</i>	2 50
<i>Duluth, Pilgrim Cong. Ch.</i>	10 00	<i>Meridian, F. M. B. Soc.</i>	5 22
<i>Faribault, Cong. Ch.</i>	5 20	" Second Pres. Ch......	2 00
<i>Franklin, Finnish Luth. Ch.</i>	1 75	<i>Mississippi Conf., Meth. Ep. Ch.</i>	105 00
<i>La Seuer, Center Bapt. Ch.</i>	92	<i>Mississippi Conf., Meth. Ep. Ch. South</i>	1,104 47
" Center Meth. Ch......	1 41	<i>Monroe, Pres. Ch.</i>	1 20
" Pres. Ch......	1 00	<i>Natchez, First Pres. Ch.</i>	13 06
<i>Mankato, First Pres. Ch.</i>	10 00	" First Pres. Ch. S. S......	16 50
" Meth. Ch......	2 00	<i>New Augusta, Pres. Ch.</i>	2 75
<i>Minneapolis, Augustana Ch.</i>	12 62	<i>Newton, Mt. Moriah Pres. Ch.</i>	2 06
" First Pres. Ch......	10 75	" Pres. Ch......	3 40
" Oliver Pres. Ch......	5 00	<i>North Mississippi Conf., Meth. Ep. Ch.</i>	
" Shiloh Pres. Ch......	1 00	South.....	531 97
<i>Minnesota Conf., Meth. Ep. Ch.</i>	140 00	<i>Oldenburg, Pres. Ch.</i>	75
<i>Northern Minnesota Conf., Meth. Ep.</i>		<i>Oxford, College Ch.</i>	2 63
Ch......	73 00	<i>Pine Ridge, Pres. Church</i>	3 40
<i>Northern Swedish Conf., Meth. Ep. Ch.</i>	22 00	<i>Pontiac, Pres. Ch.</i>	3 00
<i>Northfield, Cong. Ch.</i>	11 95	<i>Port Gibson, Pres. Ch.</i>	5 00
<i>St. Paul, Central Pres. Ch.</i>	10 00	<i>Red Lick, Pres. Ch.</i>	4 45
" First Pres. Ch......	5 00	<i>Rienzi, New Hope Pres. Ch.</i>	1 00
" German Augustana Ch......	4 50	<i>Ripley, Pres. Ch.</i>	1 40
<i>St. Peters, Union Pres. Ch.</i>	3 00	<i>Rolling Fork, Pres. Ch.</i>	1 09
<i>Sandstone, Pres. Ch. (Union Thanks-</i>		<i>Rose Hill, Pres. Ch.</i>	1 12
<i>giving Service)</i>	2 80	<i>Sardia, Pres. Ch.</i>	5 11
<i>Sevairville, First Cong. Ch.</i>	2 00	<i>Street, Unity Ch.</i>	4 11
<i>Walnut Grove, Meth. Ep. Ch.</i>	3 00	<i>Taylor, Sand Spring Pres. Ch.</i>	36 00
		<i>Tobaccopol, Lebanon Pres. Ch.</i>	5 67

<i>Tupelo, Pres. Ch.</i>	\$2 65
<i>Union Church, Pres. Ch.</i>	13 50
<i>Upper Mississipp Conf., Meth. Ep. Ch.</i>	86 00
<i>Vernal, Pres. Ch.</i>	3 30
<i>Vicksburg, Pres. Ch.</i>	9 00
<i>Water Valley, First Pres. Ch.</i>	20 00
<i>Wesson, Meth. Ep. Ch.</i>	5 50
<i>Pres. Ch.</i>	10 05
<i>West Point, Trinity Ch.</i>	1 00
<i>Winona, Meth. Ep. Ch.</i>	2 00
<i>Yasoo City, First Pres. Ch.</i>	16 95

MISSOURI

<i>Ash Grove, Pres. Ch.</i>	3 00
<i>Bellevue, Pres. Ch.</i>	6 00
<i>Caladonia, Bellevue Pres. Ch.</i>	6 05
<i>Cuthoun, New Hope Pres. Ch.</i>	2 82
<i>Pres. Ch.</i>	2 05
<i>Cape Girardeau, Pres. Ch.</i>	3 00
<i>Caruthersville, Pres. Ch.</i>	15 24
<i>Central Missouri Conf., Meth. Ep. Ch.</i>	26 00
<i>Clayton, Pres. Ch.</i>	5 00
<i>Concordia, New Hope Pres. Ch.</i>	6 75
<i>Dardenne, Pres. Ch.</i>	5 00
<i>Festus, First Pres. Ch.</i>	3 43
<i>Fredericktown, Pres. Ch.</i>	1 00
<i>Higginville, Prairie Pres. Ch.</i>	12 30
<i>Pres. Ch.</i>	7 18
<i>Houstonia, Range Line Pres. Ch.</i>	4 15
<i>Hughesville, First Church of Pettis.</i>	3 40
<i>Hunnell Circuit, Meth. Ep. Ch. South.</i>	1 50
<i>Independence, First Pres. Ch.</i>	7 40
<i>First Pres. Ch. Home</i>	12 50
<i>Dept. of S. S.</i>	1 45
<i>Irontdale, Pres. Ch.</i>	10 00
<i>Jackson, First Pres. Ch.</i>	3 50
<i>Jonesbury and High Hill, Meth. Ep. Ch. Charge.</i>	10 62
<i>Kansas City, Central Pres. Ch.</i>	3 00
<i>Grace Meth. Ep. Ch.</i>	1 00
<i>Grand View Park Pres. Ch.</i>	9 55
<i>Trinity Pres. Ch.</i>	50 00
<i>Westminster Cong. Ch.</i>	4 25
<i>King City, Pres. Ch.</i>	2 00
<i>First Pres. Ch. S. S.</i>	1 82
<i>Liberty, Pres. Ch.</i>	10 00
<i>Longwood, Pres. Ch.</i>	2 00
<i>Range Line S. S.</i>	4 60
<i>Maywood, Meth. Ep. Ch.</i>	2 00
<i>Missouri Conf., A. F. Meth. Ep. Ch.</i>	1 25
<i>Missouri Conf., Meth. Ep. Ch.</i>	107 00
<i>Missouri Conf., Meth. Ep. Ch. South.</i>	189 73
<i>Newport, Pres. Ch.</i>	3 35
<i>North Missouri Conf., A. F. Meth. Ep. Ch.</i>	25 60
<i>Occola, First Pres. Ch.</i>	1 00
<i>German Meth. Ep. Ch.</i>	2 00
<i>Palmira, Big Creek Ch.</i>	3 95
<i>Pres. Ch.</i>	4 50
<i>Paris, New Hope Pres. Ch.</i>	4 37
<i>Pres. Ch.</i>	6 85
<i>Pattersonville, Mispah Pres. Ch.</i>	8 05
<i>Perry, Pres. Ch.</i>	7 81
<i>Perryville, Pres. Ch.</i>	2 00
<i>Pleasant Hill, Pres. Ch.</i>	2 50
<i>Potosi, Bellevue Pres. Ch.</i>	1 50
<i>Pres. Ch.</i>	2 00
<i>Quitman, Meth. Ep. Ch.</i>	2 00

<i>St. Joseph, First Pres. Ch.</i>	\$18 00
<i>Hyde Park Pres. Ch.</i>	2 00
<i>St. Louis, Central Pres. Ch.</i>	3 67
<i>Conf., Meth. Ep. Ch.</i>	173 00
<i>Conf., Meth. Ep. Ch. South.</i>	161 99
<i>Cote Brillante Pres. Ch.</i>	7 93
<i>German Evang. St. Peter's Cong'n.</i>	10 05
<i>Lafayette Park Pres. Ch.</i>	24 35
<i>Markham Mem'l Pres. Ch.</i>	3 00
<i>North Covenant Ch.</i>	2 00
<i>Winnebago Pres. Ch.</i>	5 00
<i>Saline, Pres. Ch.</i>	3 00
<i>Sedalia, German Meth. Ch.</i>	1 00
<i>South Bellevue, Pres. Ch.</i>	1 70
<i>Southwest Missouri Conf., A. F. Meth. Ep. Ch.</i>	1 00
<i>Southwest Missouri Conf., Meth. Ep. Ch.</i>	288 05
<i>Springfield Missionary Union.</i>	31 95
<i>Westminster Pres. Ch.</i>	2 00
<i>Sheet Springs, Pres. Ch.</i>	5 37
<i>Turkio, English Grove Pres. Ch.</i>	3 27
<i>Walker, Pres. Ch.</i>	2 00
<i>Webster Groves, Pres. Ch.</i>	30 95
<i>Whiteoaker, Pres. Ch.</i>	3 35
<i>Wion Hill, Pres. Ch.</i>	5 00

MONTANA

<i>Anaconda, First Pres. Ch.</i>	10 00
<i>Belfry, First Pres. Ch.</i>	4 25
<i>Haure, First Pres. Ch.</i>	5 35
<i>First Pres. Ch. S. S.</i>	1 00
<i>Helena, First Pres. Ch. R. S.</i>	6 12
<i>Libby, Pres. Ch.</i>	1 00
<i>Montana Conf., Meth. Ep. Ch. South.</i>	19 25
<i>North Montana Conf., Meth. Ep. Ch.</i>	45 00
<i>Stevensville, Meth. Ep. Ch.</i>	4 00

NEBRASKA

<i>Adams, Pres. Ch.</i>	2 00
<i>Atkinson, Meth. Ep. Ch.</i>	2 08
<i>Pres. Ch.</i>	2 08
<i>Beatrice, Mennonite German Ch.</i>	19 35
<i>Central City, Pres. Ch.</i>	7 09
<i>Clarkson, Bohemian Zion Pres. Ch.</i>	2 00
<i>Coleridge, Pres. Ch.</i>	2 00
<i>Culbertson, Meth. Ep. Ch.</i>	1 00
<i>Elgin, Pres. Ch.</i>	5 50
<i>Exeter, First Cong. Ch.</i>	7 75
<i>Fairbury, First Pres. Ch.</i>	2 00
<i>Fremont, First Pres. Ch.</i>	5 00
<i>Harvard, German Meth. Ep. Ch.</i>	2 00
<i>Hastings, German Pres. Ch.</i>	2 00
<i>Hickman, German Pres. Ch.</i>	25 00
<i>Holdrege, First Meth. Ep. Ch.</i>	5 00
<i>Lincoln, Plymouth Cong. Ch.</i>	20 15
<i>Plymouth Cong. Ch. S. S.</i>	6 85
<i>Second Pres. Ch.</i>	15 00
<i>Nebraska City, First Pres. Ch.</i>	3 00
<i>Nebraska Conf., Meth. Ep. Ch.</i>	147 00
<i>Nelson, Pres. Ch.</i>	1 00
<i>Northern German Conf., Meth. Ep. Ch.</i>	69 00
<i>North Nebraska Conf., Meth. Ep. Ch.</i>	92 00
<i>Northwest Conf., Meth. Ep. Ch.</i>	7 00
<i>Omaha, Clifton Hill Pres. Ch.</i>	2 00
<i>First Meth. Ep. Ch.</i>	5 00
<i>Westminster Pres. Ch.</i>	52 65
<i>Rosemont, German Pres. Ch.</i>	5 00
<i>Scottden, Cong. Ch.</i>	8 00
<i>Stuart, Pres. Ch. S. S.</i>	5 00
<i>Sutton, Union Thanksgiving Service.</i>	5 00
<i>Tecumseh, First Pres. Ch.</i>	3 00

<i>Attion, First Pres. Ch.</i>	\$2 08	<i>Hunter, Pres. Ch.</i>	\$5 14
<i>Auburn, Calvary Pres. Ch.</i>	7 00	<i>Ilion, First Pres. Ch.</i>	5 00
<i>Ballston Center, Pres. Ch.</i>	6 16	<i>Irvington, Pres. Ch.</i>	30 00
<i>Batavia, First Pres. Ch.</i>	21 43	<i>Jay, Meth. Ep. Ch.</i>	2 64
<i>Bergen, First Pres. Ch.</i>	5 00	<i>Jefferson, Meth. Ep. Ch.</i>	2 00
<i>Pres. Ch.</i>	3 00	<i>Johnstown, Pres. Ch.</i>	10 00
<i>Berlin, Bapt. Ch.</i>	5 29	<i>Keseeville, First Pres. Ch.</i>	10 00
<i>Meth. Ep. Ch.</i>	3 50	<i>Kingston, Ref'd Ch. of the Comforter</i>	4 98
<i>Seventh Day Bapt. Ch.</i>	2 50	<i>Knowlesville, Pres. Ch.</i>	1 00
<i>Binghamton, Ross Mem'l Pres. Ch.</i>	5 50	<i>Lima, Second Pres. Ch.</i>	9 58
<i>Broadbent, Meth. Ep. Ch.</i>	5 00	<i>Livingston, Linlithgo Ref'd Ch.</i>	7 97
<i>Breckport, First Pres. Ch.</i>	30 00	<i>Linlithgo S. S.</i>	5 00
<i>Brooklyn, Arlington Ave. Pres. Ch.</i>	5 00	<i>Lock Berlin, Meth. Ep. Ch.</i>	3 00
<i>Bedford Pres. Ch.</i>	15 00	<i>Lodi, Ref'd Ch.</i>	3 00
<i>Bedford Pres. Ch. Bible School</i>	5 00	<i>Ludlowville, Pres. Ch.</i>	2 00
<i>Bushwick Ave. German Pres. Ch. S. S.</i>	5 00	<i>Lyons, Meth. Ep. Ch.</i>	5 00
<i>Church of the Pilgrims</i>	56 00	<i>Lyons Falls, Forest Pres. Ch.</i>	3 70
<i>Clason Ave. Pres. Ch.</i>	25 17	<i>Lyndonville, Pres. Ch.</i>	2 00
<i>Clinton Ave. Cong. Ch.</i>	37 18	<i>Malone, First Bapt. Ch.</i>	1 00
<i>Cumberland St. Pres. Ch. S. S.</i>	27 94	<i>Mapieton, Pres. Ch.</i>	1 81
<i>Cumberland St. Pres. Ch. S. S. (for foreign fields)</i>	14 48	<i>Marlborough, Pres. Ch.</i>	3 00
<i>Fifth German Pres. Ch.</i>	1 00	<i>Maspeth, Meth. Ep. Ch.</i>	5 00
<i>Flatbush Pres. Ch.</i>	15 55	<i>Mattewan, First Pres. Ch.</i>	5 00
<i>Grace Pres. Ch.</i>	10 00	<i>Monterey, Union Cong'n</i>	2 28
<i>Greene Ave. Pres. Ch.</i>	5 00	<i>Morristown, First Pres. Ch.</i>	5 00
<i>Lafayette Ave. Pres. Ch.</i>	212 82	<i>Mt. Morris, First Pres. Ch.</i>	3 28
<i>Lefferts Park Pres. Ch.</i>	10 00	<i>Naples, Pres. Ch.</i>	1 50
<i>Lewis Ave. Cong. Ch.</i>	13 08	<i>Nassau, Ref'd Ch.</i>	6 55
<i>Life Line Mission</i>	25 00	<i>Newark, Park Pres. Ch.</i>	10 00
<i>Puritan Ch.</i>	8 32	<i>Newburgh, First Ref'd Pres. Ch.</i>	32 00
<i>St. John's German Meth. Ep. Ch.</i>	3 00	<i>New Hackensack, Ref'd Ch.</i>	1 00
<i>South Third St. Pres. Ch.</i>	102 00	<i>New Hamburg, First Pres. Ch.</i>	4 00
<i>Throop Ave. Mission S. S.</i>	10 00	<i>Pres. Ch.</i>	2 00
<i>Throop Ave. Pres. Ch.</i>	32 28	<i>New Hartford, Pres. Ch.</i>	5 40
<i>Union Meth. Ep. Ch.</i>	3 00	<i>New Rochelle, North Ave. Pres. Ch.</i>	2 75
<i>Wells Mem'l Pres. Ch.</i>	9 45	<i>Newton, Elmhurst, First Pres. Ch.</i>	11 00
<i>Willoughby Ave. German Pres. Ch. S. S.</i>	5 00	<i>New York Bible Society, collections through</i>	862 95
<i>Buffalo, Evang. Luth. Ch. S. S.</i>	5 00	<i>Broadway Pres. Ch.</i>	25 00
<i>Canaan Center, Pres. Ch.</i>	1 00	<i>Conf. Meth. Ep. Ch.</i>	271 08
<i>Canandaigua, First Pres. Ch.</i>	2 41	<i>East Conf., Meth. Ep. Ch.</i>	1,086 00
<i>Cantata, First Pres. Ch.</i>	10 00	<i>East German Conf., Meth. Ep. Ch.</i>	115 00
<i>Charmet, Gilead Pres. Ch.</i>	16 00	<i>Fourth German Ref'd Ch. Ladies' Soc.</i>	10 00
<i>Cattaraugus, Meth. Ep. Ch.</i>	2 00	<i>Mount Washington Ch.</i>	29 22
<i>Central New York Conf., Meth. Ep. Ch.</i>	262 08	<i>St. Marcus Evang. Luth. Ch.</i>	5 00
<i>Charlton, Pres. Ch.</i>	54 25	<i>New York Mills, Wolcott Mem'l Pres. Ch.</i>	1 77
<i>Chaumont, Pres. Ch.</i>	9 07	<i>Ch.</i>	5 08
<i>Chazy, Meth. Ep. Ch.</i>	4 00	<i>Niagara Falls, Zion's Evang. Luth. Ch.</i>	
<i>Chittenango Station, Free Meth. S. S.</i>	1 00	<i>Northern New York Conf., Meth. Ep. Ch.</i>	262 00
<i>Clinton, Pres. Ch.</i>	5 00	<i>Northfield, Cong. Ch.</i>	5 00
<i>Clymer, Abbe Ref'd Ch.</i>	22 00	<i>North Tonawanda, North Pres. Ch.</i>	17 30
<i>Clymer Hill, Ref'd Ch.</i>	3 90	<i>Oaks Cornet, Pres. Ch.</i>	3 00
<i>Cobleskill, Ref'd Ch.</i>	1 53	<i>Oneonta, First Pres. Ch.</i>	20 91
<i>Cornkill, Pres. Ch.</i>	2 00	<i>Oswego, Meth. Ep. Ch.</i>	1 00
<i>Cornwall-on-Hudson, Pres. Ch.</i>	7 84	<i>Palmira, Western Pres. Ch.</i>	11 49
<i>Cortland, First Pres. Ch.</i>	20 08	<i>Penn Yan, First Pres. Ch.</i>	15 00
<i>East Durham, Meth. Ep. Ch.</i>	1 00	<i>Perry, Brick Pres. Ch.</i>	10 00
<i>East Palmyra, Pres. Ch.</i>	4 00	<i>Pine Grove, Pres. Ch.</i>	2 00
<i>Genesee Conf., Meth. Ep. Ch.</i>	469 25	<i>Plattsburg, First Pres. Ch.</i>	20 22
<i>Gloversville, First Meth. Ep. Ch.</i>	10 00	<i>Potsdam, First Pres. Ch.</i>	5 00
<i>First Pres. Ch.</i>	25 00	<i>Poughkeepsie, First Pres. Ch.</i>	100 00
<i>Gouverneur, First Pres. Ch.</i>	47 09	<i>Second Ref'd Ch.</i>	19 95
<i>Greensport, Mt. Pleasant Ref'd Ch.</i>	4 59	<i>Ravena, Christian Ch.</i>	1 00
<i>Greenville, Pres. Ch.</i>	3 00	<i>Meth. Ep. Ch.</i>	1 00
<i>Greenvitch, Ref'd Ch.</i>	16 24	<i>Richmondville, Meth. Ep. Ch.</i>	5 00
<i>Gulfport Center, Pres. Ch.</i>	4 10	<i>Rochester, Brick Pres. Ch.</i>	20 00
<i>Hagaman, Ref'd Ch.</i>	5 28	<i>Brighton Pres. Ch.</i>	4 00
<i>Hampstead, Christ's Pres. Ch.</i>	25 00	<i>Mem'l Pres. Ch.</i>	5 00
<i>Hopewell, Ref'd Ch.</i>	12 30	<i>Third Pres. Ch.</i>	15 00
		<i>Rome, Pres. Ch.</i>	15 08

<i>Roseville</i> , Woodrow Meth. Ep. Ch.....	\$3 00	<i>Bessemer City</i> , Pres. Ch.....	\$2 00
<i>Roxbury</i> , Meth. Ep. Ch.....	6 27	<i>Bethel</i> , Pres. Ch.....	1 00
<i>Salisbury Mills</i> , Bethlehem Pres. Ch..	3 00	<i>Bivens</i> , Macedonia Pres. Ch.....	2 16
<i>Sand Lake</i> , Pres. Ch.....	5 00	<i>Black Mountain</i> , Pres. Ch.....	1 00
<i>Sauguott</i> , Pres. Ch.....	4 24	<i>Blue Ridge Atlantic Conf.</i> , Meth. Ep. Ch	7 00
<i>Schenectady</i> , Union Pres. Ch.....	10 00	<i>Booth</i> , Pres. Ch.....	3 00
<i>Schuylerville</i> , Meth. Ep. Ch.....	10 00	<i>Brandsy</i> , Mt. Pleasant Pres. Ch.....	1 78
<i>Scotts</i> , First Ref'd Ch.....	5 00	<i>Bryson City</i> , Pres. Ch.....	1 00
<i>Sodus</i> , Pres. Ch.....	6 00	<i>Burlington</i> , Pres. Ch.....	1 78
<i>South Yonkers</i> , Pres. Ch.....	10 00	" <i>Stony Creek Pres. Ch.</i>	1 00
<i>Sparkill</i> , Hand in Hand Circle of King's Daughters.....	5 00	<i>Burnsville</i> , First Pres. Ch.....	2 00
<i>Spring Valley</i> , Meth. Ep. Ch.....	3 00	<i>Cameron</i> , Pres. Ch.....	12 48
<i>Springville</i> , First Pres. Ch.....	5 00	<i>Carthage</i> , Pres. Ch.....	2 06
<i>Stony Point</i> , First Meth. Ep. Ch.....	6 00	" <i>White Hill Pres. Ch.</i>	2 15
<i>Syracuse</i> , East Genesee Pres. Ch.....	25 00	<i>Cedar Grove</i> , Eno Pres. Ch.....	1 00
" <i>First Ward Meth. Ep. Ch.</i>	12 00	<i>Charlotte</i> , Castanea Grove Pres. Ch.....	1 00
" <i>First Ward Pres. Ch.</i>	10 00	" <i>Pegram St. Pres. Ch.</i>	3 05
" <i>Wesleyan Meth. Ep. Ch.</i>		" <i>Sardis A. R. P. Ch.</i>	4 10
" <i>Miss. Soc.</i>	5 00	" <i>Second Pres. Ch.</i>	23 53
" <i>Westminster Pres. Ch.</i>	5 00	" <i>Seventh St. Pres. Ch.</i>	1 00
" <i>West Pres. Ch.</i>	1 00	" <i>Steele Creek Pres. Ch. (Mrs.</i> <i>F. A. Pegram's S. S. Class.)</i>	5 75
<i>Troy Conf.</i> , Meth. Ep. Ch.....	470 00	" <i>Tenth Ave. Pres. Ch.</i>	2 83
" <i>Levings Meth. Ep. Ch.</i>	5 00	" <i>West Ave. Pres. Ch.</i>	5 00
" <i>Oakland Ave. Pres. Ch.</i>	13 00	<i>Cherryville</i> , Pres. Ch.....	1 11
" <i>Olivet Pres. Ch.</i>	4 00	<i>Chilfide</i> , Pres. Ch.....	1 16
" <i>Second Pres. Ch.</i>	10 00	<i>Clinton</i> , Holly Grove School House.....	5 40
<i>Trumanburg</i> , Pres. Ch.....	1 19	<i>Coles Mills</i> , Euphonia Pres. Ch.....	2 90
<i>Turtis</i> , Meth. Ep. Ch.....	5 00	<i>Concord</i> , First Pres. Ch.....	5 00
" <i>Pres. Ch.</i>	3 25	" <i>Poplar Tent Pres. Ch.</i>	3 00
<i>Unadilla</i> , First Pres. Ch.....	2 50	<i>Cornelius</i> , Pres. Ch.....	2 56
<i>Utica</i> , Bethany S. S.....	10 00	<i>Davidson</i> , Gilwood Pres. Ch.....	3 08
" <i>Centenary Meth. Ep. Ch.</i>	5 00	<i>Davidson River</i> , Pres. Ch.....	52
" <i>Olivet Pres. Ch.</i>	18 00	<i>Denton</i> , Church at.....	1 50
" <i>Plymouth Cong. Ch.</i>	2 25	<i>Denoer</i> , Unity Pres. Ch.....	1 50
<i>Valley Stream</i> , Grace Meth. Ep. Ch.....	3 00	<i>Duke</i> , Pres. Ch.....	2 90
<i>Verona</i> , First Pres. Ch.....	7 00	<i>Dundarrack</i> , Pres. Ch.....	4 00
<i>Voorheesville</i> , First Pres. Ch.....	2 00	<i>Duna</i> , Pres. Ch.....	8 00
" <i>Meth. Ep. Ch.</i>	5 00	<i>Durham</i> , First Pres. Ch.....	18 00
<i>Waddington</i> , Scotch Pres. Ch.....	78 56	<i>Edgemont</i> , Pres. Ch.....	5 00
<i>Wappingers Falls</i> , Pres. Ch.....	3 00	<i>Elkia</i> , First Pres. Ch.....	2 25
<i>Warnerville</i> , Meth. Ep. Ch.....	1 00	" <i>Meth. Ep. Ch. South.</i>	6 75
<i>Waterford</i> , First Pres. Ch.....	22 25	<i>Ellenboro</i> , Bethany Pres. Ch.....	1 00
<i>Waterloo</i> , First Pres. Ch.....	9 00	<i>Fairfield</i> , Pres. Ch.....	3 25
<i>Watertown</i> , Hope Pres. Ch.....	2 00	<i>Fairmont</i> , Bathar Pres. Ch.....	1 00
<i>Waterville</i> , Pres. Ch.....	5 00	<i>Fayetteville</i> , McPherson Pres. Ch.....	2 40
<i>Watervliet</i> , Jermain Mem'l Ch.....	5 00	" <i>Pres. Ch.</i>	10 00
<i>Webster</i> , Pres. Ch.....	1 00	<i>Gastonia</i> , First Pres. Ch.....	15 00
<i>Weedsport</i> , Meth. Ep. Ch.....	5 00	<i>Gatesville</i> , Meth. Ep. Ch. South.....	30 00
" <i>Pres. Ch.</i>	5 00	<i>Gibson</i> , Pres. Ch.....	1 00
<i>West Camden</i> , Pres. Ch.....	7 00	<i>Goldboro</i> , Pres. Ch.....	20 00
<i>Westfield</i> , Pres. Ch.....	31 64	<i>Graham</i> , Pres. Ch.....	4 25
" <i>St. Peter's Miss. Soc.</i>	3 00	<i>Greensboro</i> , Church of Covenant.....	3 50
<i>West Galloway</i> , Church at.....	14 40	" <i>First Pres. Ch.</i>	36 44
<i>West Troy</i> , First Pres. Ch.....	2 02	" <i>Midway Pres. Ch.</i>	2 10
<i>Williambridge</i> , First Pres. Ch.....	6 00	" <i>Westminster Pres. Ch.</i>	13 00
<i>Williamson</i> , Pres. Ch.....	5 25	<i>Gulf</i> , Pres. Ch.....	4 50
<i>Wilmington</i> , Meth. Ep. Ch.....	2 55	<i>Haywood</i> , Pres. Ch.....	1 29
<i>Wyoming Conf.</i> , Meth. Ep. Ch.....	190 00	<i>Hempstead</i> , Meth. Ep. Ch. South.....	37
<i>York</i> , Ref'd Pres. Ch. S. S.....	5 00	" <i>Public Service.</i>	65
NORTH CAROLINA			
<i>Albemarle</i> , Pres. Ch.....	5 00	<i>Henderson</i> , First Meth. Ep. Ch. South...	30 00
<i>Apex</i> , Pres. Ch.....	1 00	" <i>Pres. Ch.</i>	20 00
<i>Asbury</i> , Pres. Ch.....	1 00	<i>Hendersonville</i> , Pres. Ch.....	16 12
<i>Ashboro</i> , Pres. Ch.....	1 00	<i>Hickory</i> , First Pres. Ch.....	2 20
<i>Ashville</i> , First Pres. Ch.....	25 95	" <i>Pres. Ch.</i>	1 75
" <i>Oakland Heights Pres. Ch.</i>	3 00	<i>High Point</i> , Pres. Ch.....	4 00
" <i>Ora Street Pres. Ch.</i>	2 10	<i>High Shoals</i> , Pres. Ch.....	2 00
" <i>Pres. Ch. S. S.</i>	18 19	<i>High Tower</i> , Grier's Pres. Ch.....	2 00
" <i>Slagle Mem'l Pres. Ch.</i>	1 00	<i>Hillsboro</i> , Pres. Ch.....	90
<i>Barium Springs</i> , Pres. Ch.....	9 00	<i>Hope Mills</i> , Pres. Ch.....	1 00
<i>Belmont</i> , Pres. Ch.....	13 88	<i>Hopewell</i> , Pres. Ch.....	3 55
		<i>Ida Mills</i> , Pres. Ch.....	4 78
		<i>Iredell</i> , Pres. Ch.....	1 63

<i>Jackson Springs</i> , Pres. Ch.....	\$5 56	<i>Rutherfordton</i> , Pres. Ch.....	\$5 00
<i>Jonesboro</i> , Pres. Ch.....	3 85	<i>St. Pauls</i> , Meth. Ep. Ch. South.....	2 85
<i>Kanawha</i> , Meth. Ep. Ch.....	2 46	" Pres. Ch.....	4 90
<i>Kenly</i> , Pres. Ch.....	3 46	<i>Sanford</i> , Buffalo Pres. Ch.....	2 15
<i>Kings Mountain</i> , Long Creek Pres. Ch.....	2 06	" Pocket Pres. Ch.....	1 00
<i>Kinston</i> , Athinson Mem'l Pres. Ch.....	1 00	" Pres. Ch.....	15 00
<i>Laurinburg</i> , Meth. Ep. Ch. South.....	12 21	" Salem Pres. Ch.....	3 20
" Pres. Ch.....	33 89	<i>Sandy Grove</i> , Pres. Ch.....	2 78
" Smyrna Pres. Ch.....	5 25	<i>Sasapahaw</i> , Pres. Ch.....	2 00
<i>Leaksville</i> , Pres. Ch.....	1 47	<i>Scott Hill</i> , Bethel Meth. Ep. Ch.....	82
<i>Lendin</i> , Sandis Pres. Ch.....	8 00	<i>Sharon</i> , Pres. Ch.....	2 63
<i>Lenoir Circuit</i> , Meth. Ep. Ch. South.....	8 09	<i>Shelby</i> , Pres. Ch.....	5 00
" Pres. Ch.....	12 00	<i>Smithfield</i> , Pres. Ch.....	4 43
<i>Lexington</i> , Pres. Ch.....	4 00	<i>Spartanburg</i> , First Pres. Ch.....	6 35
<i>Lillington</i> , Ephesus Pres. Ch.....	1 20	<i>Stanley Creek</i> , Pres. Ch.....	1 00
" Pres. Ch.....	4 00	<i>Statesville</i> , Concord Pres. Ch.....	1 42
<i>Libbia</i> , Cypress Pres. Ch.....	2 73	" First Pres. Ch.....	15 94
<i>Lowell</i> , Pres. Ch.....	3 00	<i>Steinback</i> , Cross Roads Pres. Ch.....	3 00
" Union Pres. Ch.....	5 00	<i>Stoneville</i> , Pres. Ch.....	55
<i>Lumberton</i> , Pres. Ch.....	2 37	<i>Stony Point</i> , New Salem Pres. Ch.....	3 00
<i>McDonald</i> , Iona Ch.....	3 01	<i>Sugar Creek</i> , Pres. Ch.....	1 71
<i>McLeansville</i> , Bethel Pres. Ch.....	13	<i>Tarboro</i> , Howard Mem'l Pres. Ch.....	20 00
<i>Macon</i> , Pres. Ch.....	2 00	" Olivet Pres. Ch.....	1 00
<i>Marion</i> , Pres. Ch.....	10 00	<i>Townsville</i> , Nutbush Pres. Ch.....	5 00
<i>Maxton</i> , Center Pres. Ch.....	11 50	<i>University</i> , New Hope Pres. Ch.....	87
" Pres. Ch.....	38 76	<i>Vass</i> , Church at.....	3 00
<i>Mebane</i> , Hawfields Pres. Ch.....	2 00	<i>Wade</i> , Bluff Pres. Ch.....	2 16
<i>Mockleburg</i> Presbytery.....	100 70	" McMillan Pres. Ch.....	2 00
<i>Mill Bridge</i> , Thyrilae Ch.....	3 47	<i>Wadesboro</i> , Pres. Ch.....	1 50
<i>Monroe</i> , Pres. Ch.....	5 00	<i>Wagram</i> , Laurel Hill Pres. Ch.....	12 88
<i>Montreat</i> , Pres. Ch.....	5 50	" Montpelier Pres. Ch.....	6 32
<i>Mooresville</i> , Black Creek Pres. Ch. (for foreign field).....	4 64	<i>Walhertown</i> , Church at.....	3 65
" First Pres. Ch.....	5 36	<i>Warrenton Circuit</i> , Meth. Ep. Ch. South.....	20 85
" Meth. Ep. Ch. South.....	7 00	" Pres. Ch.....	15 50
" Prospect Pres. Ch.....	3 25	<i>Washington</i> , Pres. Ch.....	30 00
" Second Pres. Ch.....	3 75	<i>Waynesville</i> , Hazelwood Pres. Ch.....	1 00
" Shears Ch.....	75	<i>Western North Carolina Conf.</i> , Meth. Ep. Ch. South.....	664 03
<i>Morganton</i> , First Pres. Ch.....	3 25	<i>Westminster</i> , Pres. Ch.....	60
<i>Mt. Airy</i> , Pres. Ch.....	5 00	<i>White Hall</i> , Pres. Ch.....	1 50
<i>Mt. Holly</i> , Pres. Ch.....	2 00	<i>Williams</i> , Mem'l Pres. Ch.....	5 00
<i>Murphy</i> , Meth. Ep. Ch. South.....	7 00	<i>Wilmington</i> Presbytery.....	140 76
<i>New Bern</i> , Pres. Ch.....	3 00	<i>Wilson</i> , Pres. Ch.....	12 00
<i>New Hope</i> , Pres. Ch.....	2 38	<i>Winston-Salem</i> , Home Moravian Ch.....	100 00
<i>North Carolina Conf.</i> , Meth. Ep. Ch.....	94 00	<i>Worthville</i> , Meth. Ep. Ch. South.....	2 10
<i>North Carolina Conf.</i> , Meth. Ep. Ch. South.....	658 06		
<i>North Carolina Conf.</i> , Meth. Prot. Ch.....	97 27	NORTH DAKOTA	
<i>North Wilkesboro</i> , Pres. Ch.....	10 57		
<i>Nutbush</i> , Pres. Ch.....	10 00	<i>Bathgate</i> , Pres. Ch.....	1 00
<i>Oak Dale</i> , Pres. Ch.....	1 50	<i>Bismarck</i> , McCabe Meth. Ep. Ch.....	5 00
<i>Oaks</i> , Bethlehem Pres. Ch.....	2 00	<i>Bottinsaw</i> , Pres. Ch.....	7 15
<i>Oxford</i> , Pres. Ch.....	6 50	<i>Colgate</i> , First Pres. Ch.....	2 00
<i>Parkton</i> , Pres. Ch.....	1 58	<i>Devil's Lake</i> , Westminster Pres. Ch.....	2 00
<i>Pembroke</i> , Pres. Ch.....	50	<i>Eckman</i> , Pres. Ch.....	1 00
<i>Pittsboro</i> , Bethel Pres. Ch.....	4 32	" St. Paul Pres. Ch.....	1 00
" Circuit Johnson's Grove, Meth. Ep. Ch. South.....	5 00	<i>Gascoyne</i> , Church at.....	2 00
" Philippi Pres. Ch.....	1 50	<i>Hope</i> , Broadawn Pres. Ch.....	2 00
" Pres. Ch.....	6 22	<i>Langdon</i> , First Pres. Ch.....	10 00
<i>Raeford</i> , Pres. Ch.....	8 41	<i>Mapleton</i> , Pres. Ch.....	5 25
<i>Raleigh</i> , Pres. Ch.....	55 00	<i>Nisbet</i> , Oliver Pres. Ch.....	2 00
<i>Ramah</i> , Pres. Ch.....	1 00	<i>Oakes</i> , First Pres. Ch.....	4 25
<i>Randleman</i> , Meth. Ep. Ch. South.....	2 47	<i>Park River</i> , First Pres. Ch.....	6 50
<i>Red Springs</i> , Antioch Pres. Ch.....	5 00	<i>Pillsbury</i> , Baldwin Pres. Ch.....	1 00
" Pres. Ch.....	40 25	<i>Sharon</i> , Pres. Ch.....	2 00
<i>Reidsville</i> , Pres. Ch.....	5 25	<i>Wimbledon</i> , Pres. Ch.....	4 00
<i>Rocky Mount</i> , Pres. Ch.....	20 10		
<i>Roe Hill</i> , Oak Plain Ch.....	1 00	OHIO	
<i>Roseland</i> , Ashpole Pres. Ch.....	18 50		
" Ladies' Soc.....	25	<i>Akron</i> , German Meth. Ep. Ch.....	2 00
" Pres. Ch.....	4 25	" Maine St. Meth. Ep. Ch.....	7 00
		<i>Amosville</i> , Pres. Ch.....	2 00
		<i>Ashland</i> , Quarterly Meeting of Free Bapt. Ch.....	5 00
		<i>Batavia</i> , Meth. Ep. Ch.....	4 00

<i>Belle Center</i> , Union Thanksgiving Service.....	\$21 00	<i>Liben</i> , Bethel Pres. Ch.....	\$6 65
<i>Bellefontaine</i> , First Pres. Ch.....	5 59	" Pres. Ch.....	5 00
<i>Berea</i> , Meth. Ep. Ch. S. S.....	68 00	<i>Lockland</i> , Pres. Ch.....	1 00
<i>Bertin</i> , Pres. Ch.....	1 00	<i>Lorain</i> , Meth. Ep. Ch.....	2 00
<i>Bertin Center</i> , Meth. Ep. Ch.....	5 00	<i>McComb</i> , Pres. Ch.....	3 00
<i>Branch Hill</i> , Meth. Ep. Ch.....	5 00	<i>Madison</i> , Pres. Ch.....	4 00
<i>Bremen</i> , Pres. Ch.....	5 00	<i>Mansfield</i> , First Pres. Ch.....	10 00
<i>Bridgeport</i> , Kirkwood Pres. Ch.....	25 00	<i>Mason</i> , Pres. Ch.....	5 52
<i>Brunswick</i> , Meth. Ep. Ch.....	5 00	<i>Medina</i> , Sunday School Class at.....	1 00
<i>Buoyrus</i> , First Pres. Ch.....	10 00	<i>Middletown</i> , Pres. Ch.....	5 00
" Meth. Ep. Ch.....	5 00	<i>Milan</i> , Meth. Ep. Ch.....	5 00
<i>Cambridge</i> , First United Pres. Ch.....	15 00	<i>Millersburg</i> , Hopewell Pres. Ch.....	2 00
<i>Cantfield</i> , Pres. Ch.....	5 00	<i>Nash</i> , Coal Brook Pres. Ch.....	5 00
<i>Carlisle</i> , New Jersey Pres. Ch.....	5 00	<i>Newark</i> , First Pres. Ch.....	3 00
Central German Conf., Meth. Ep. Ch.....	235 00	" Welsh Calvinistic Meth. Ch.....	23 72
Central Ohio Conf., Meth. Ep. Ch.....	390 00	<i>New Cumberland</i> , Pres. Ch.....	3 00
<i>Cincinnati</i> , Clifford Pres. Ch.....	3 00	<i>New Knoxville</i> , German Meth. Ep. Ch.....	22 00
" Clifton Heights U. B. Ch.....	2 05	<i>Niles</i> , First Pres. Ch.....	15 00
" Clifton Meth. Ep. Ch.....	5 00	<i>North Kingsville</i> , Christian Endeavor Soc.....	3 00
" Conf., Meth. Ep. Ch.....	475 00	<i>North Lewisburg</i> , Meth. Ep. Ch.....	8 00
" Conf., Meth. Mission for the Deaf.....	1 00	<i>Norwalk</i> , First Pres. Ch.....	5 00
" East Peal St. Meth. Ep. Ch.....	1 00	<i>Norwood</i> , Pres. Ch.....	20 58
" Evanston Pres. Ch.....	5 00	" Un. Broth. Ch.....	1 00
" First German Pres. Ch.....	5 00	Ohio Conf., Meth. Ep. Ch.....	542 00
" Walnut, Hills, First Pres. Ch.....	17 63	<i>Palma</i> , Pres. Ch.....	2 00
" Lincoln Park Bapt. Ch.....	7 00	" Pres. Ch. (Young Ladies' Class).....	3 00
" Linwood Pres. Ch.....	1 50	<i>Park Place</i> , Pres. Ch.....	4 00
" Mt. Auburn Pres. Ch.....	10 00	<i>Parma</i> , First Pres. Ch.....	4 00
" New Auburn Meth. Ep. Ch.....	5 00	" First Pres. Ch. (Charlotte Brainard S. S. Class).....	1 00
" North Fairmont German Pres. Ch.....	15 00	<i>Pasadena</i> , Pres. Ch.....	9 12
" North Pres. Ch.....	25 00	<i>Pemberville</i> , Pres. Ch.....	5 00
" Pres. Ch. of the Covenant.....	60 00	<i>Pleasant Ridge</i> , Pres. Ch.....	5 10
" Price Hill Meth. Ep. Ch.....	10 00	<i>Portsmouth</i> , Bigelow Meth. Ep. Ch.....	20 00
" Sixth Pres. Ch.....	5 00	<i>Rittman</i> , Milton Pres. Ch.....	3 00
" Wesley Meth. Ep. Ch.....	15 00	<i>Ross</i> , Meth. Ep. Ch.....	5 00
" Westminster Pres. Ch.....	5 00	<i>Salem</i> , First Pres. Ch.....	21 00
" Westwood German Pres. Ch.....	2 00	<i>Sandusky</i> , Immanuel Cong'n.....	7 00
" Westwood German Pres. Ch. S. S.....	2 00	" U. S. Annual Conf.....	68 34
<i>Clarkson</i> , Pres. Ch.....	3 00	<i>Seven Mile</i> , Pres. Ch.....	5 00
<i>Cleveland</i> , Euclid Ave. Pres. Ch.....	25 00	<i>Seville</i> , Church at.....	8 25
" First Pres. Ch.....	50 00	<i>Springfield</i> , Second Pres. Ch.....	8 12
<i>Oh/ton</i> , Pres. Ch.....	10 00	" Third Pres. Ch.....	9 28
<i>Colebrook</i> , Meth. Ep. Ch.....	2 00	<i>Staubenville</i> , First Meth. Ep. Ch.....	6 00
<i>Columbus</i> , Broad St. Pres. Ch.....	75 00	<i>Stoutsville</i> , Ref'd Ch.....	4 61
" Broad St. Pres. Ch. Miss. League.....	8 00	<i>Telado</i> , Collingwood Ave. Pres. Ch.....	10 00
" Neal Ave. Pres. Ch.....	5 00	" Rosewood Pres. Ch.....	3 00
<i>Covington</i> , Pres. Ch. S. S.....	5 00	" U. B. Ch.....	7 75
<i>Crawton</i> , Pres. Ch.....	5 30	" Washington Cong. Ch.....	2 00
Dayton General Conf., United Broth. Ch.....	303 44	<i>Tremont</i> , First Pres. Ch. S. S.....	4 00
" Third Pres. Ch.....	7 77	<i>Urichsville</i> , First Pres. Ch.....	5 38
<i>Delaware</i> , Ostrander Pres. Ch.....	1 00	<i>Utica</i> , Ref'd Pres. Cong'n.....	49 87
<i>Dresden</i> , Pres. Ch.....	2 10	" Ref'd Pres. S. S.....	10 00
<i>East Ohio Conf.</i> , Meth. Ep. Ch.....	1,107 00	<i>Van Wert</i> , First Pres. Ch.....	10 00
<i>Ellsworth</i> , Pres. Ch.....	4 00	<i>Wadsworth</i> , Oak Ridge Pres. Ch.....	5 25
<i>Fort Recovery</i> , Meth. Ep. Ch.....	2 00	" Yellow Creek Pres. Ch.....	11 00
<i>Franklin</i> , Meth. Ep. Ch.....	2 00	<i>Wesley</i> , First Pres. Ch.....	2 00
<i>Fremont</i> , First Pres. Ch.....	5 00	<i>West Rushville</i> , Pres. Ch.....	4 00
" First Pres. Ch. Y. P. S. C. E.....	3 00	<i>Wheeler</i> , Westminster Pres. Ch.....	60 00
<i>Hamilton</i> , Church of Christ.....	1 55	<i>Wyoming</i> , Pres. Ch.....	17 00
<i>Harrison</i> , Evang. Prot. S. S.....	5 00	<i>Yellow Creek</i> , Pres. Ch.....	2 00
<i>Hillsboro</i> , Meth. Ep. Ch.....	5 00	<i>Youngstown</i> , First Pres. Ch.....	75 00
<i>Hopedale</i> , Pres. Ch.....	2 00	" Italian Mission.....	1 00
<i>Jamestown</i> , United Pres. Ch.....	5 41	" Mem'l Pres. Ch.....	10 00
<i>Kelsey</i> , Concord Pres. Ch.....	2 00	" Westminster Pres. Ch.....	38 72
<i>Kingsman</i> , Cong. and Pres. Ch.....	12 84	<i>Zanesville</i> , Central Pres. Ch.....	5 00
<i>Lebanon</i> , First Pres. Ch.....	10 00	" Putnam Pres. Ch.....	9 72
" Meth. Ep. Ch.....	10 00		

OKLAHOMA

<i>Antlers</i> , Pres. Ch.....	5 00
<i>Bromide</i> , Good Spring Pres. Ch.....	2 10
<i>Buffalo Creek</i> , Pres. Ch.....	1 75

<i>Chelsea, First Pres. Ch.</i>	\$5 25
<i>Cheyenne, Pres. Ch.</i>	1 00
<i>Coalgate, Pres. Ch.</i>	3 00
<i>Corvallis, First Meth. Ep. Ch.</i>	5 00
<i>East Oklahoma Conf., Meth. Ep. Ch.</i>	
<i>South</i>	218 12
<i>Brick, Pres. Ch.</i>	1 00
<i>Farris, Pine Spring Ch.</i>	2 00
<i>Garvin, First Pres. Ch.</i>	1 00
<i>Gatebe, Pres. Ch.</i>	1 50
<i>Hugo, Goodland Pres. Ch.</i>	1 35
<i>Island City Circuit, Meth. Ep. Ch.</i>	1 00
<i>Kiowa, Pres. Ch.</i>	2 00
<i>Lincoln Conf., Meth. Ep. Ch.</i>	20 50
<i>Ma Ateator, First Pres. Ch.</i>	5 00
<i>New Bennington, Meth. Ep. Ch.</i>	2 35
<i>Newkirk, Pres. Ch.</i>	1 00
<i>Oak Clinton, First Pres. Ch.</i>	1 25
<i>Oklahoma Conf., Meth. Ep. Ch.</i>	122 00
<i>Porter, Meth. Ep. Ch.</i>	1 00
<i>Putnam, West Liberty Union S. S.</i>	8 36
<i>Smithville, Beach Tree Ch.</i>	1 10
<i>Beach Tree Ch. Woman's Soc</i>	1 25
<i>Soper, Cold Spring Pres. Ch.</i>	1 00
<i>Valiant, Oak Hill Pres. Ch.</i>	2 00
<i>Walters, Broadway Pres. Ch.</i>	2 41
<i>West Oklahoma Conf., Meth. Ep. Ch.</i>	
<i>South</i>	292 40
<i>Wemble, Pres. Ch.</i>	5 72

OREGON

<i>Bethany, German Ch.</i>	10 97
<i>German Pres. Ch.</i>	7 50
<i>Dufur, Meth. Ep. Ch.</i>	3 00
<i>Forest Grove, Meth. Ep. Ch.</i>	4 00
<i>Hubbard and North Plains, Meth. Ep.</i>	
<i>Ch. Charge</i>	1 00
<i>John Day, Meth. Ep. Ch.</i>	1 00
<i>La Grange, First Pres. Ch.</i>	3 00
<i>McMinnville, Meth. Ep. Ch.</i>	4 00
<i>Nyssa, First Pres. Ch.</i>	4 00
<i>Oregon City, Cong. Ch. S. S.</i>	2 17
<i>Oregon Conf., Meth. Ep. Ch.</i>	129 00
<i>Pacific German Conf., Meth. Ep. Ch.</i>	65 00
<i>Pendleton, Tumilla Indian Pres. Ch.</i>	1 00
<i>Pleasant Home and Boring, Meth. Ch.</i>	1 00
<i>Portland, Millard Ave. Pres. Ch.</i>	2 50
<i>Rose City Park Ch.</i>	5 00
<i>Roseburg, First Pres. Ch.</i>	6 00
<i>Salem, First Meth. Ch.</i>	10 00
<i>Taft, Finnish Ch.</i>	2 30
<i>Tualatin, Pres. Ch.</i>	1 00
<i>Tussock, Indian Pres. Ch.</i>	1 00
<i>Wasco, Christian Endeavor Society</i>	3 00
<i>Western Norwegian-Danish Conf., Meth.</i>	
<i>Ep. Ch.</i>	8 00

PENNSYLVANIA

<i>Abington, Pres. Ch. S. S.</i>	10 00
<i>Academia, Lower Tuscarora Pres. Ch.</i>	2 00
<i>Aibion, First Pres. Ch.</i>	1 00
<i>Allegheny, First German Pres. Ch.</i>	2 06
<i>Ref'd Cong'n.</i>	32 22
<i>Altontown, Linden St. Meth. Ep. Ch.</i>	16 00
<i>Altontown, Broad Ave. Pres. Ch.</i>	4 00
<i>Italian Mission Meth. Ep.</i>	
<i>Ch.</i>	1 00
<i>Amity, Lower Ten Mile Pres. Ch.</i>	2 00
<i>Ariel, Meth. Ep. Ch.</i>	1 00
<i>Ashman, Pres. Ch.</i>	17 21
<i>Athens, First Meth. Ep. Ch.</i>	3 00
<i>Atwood, Pres. Ch.</i>	2 00

<i>Avoca, Long Cliff Pres. Ch.</i>	\$5 97
<i>Bald Eagle, Pres. Ch.</i>	2 00
<i>Baldwin, Fairview Pres. Ch.</i>	1 00
<i>Bellefonte, Pres. Ch.</i>	22 00
<i>Bellevue, Jack's Run Pres. Ch.</i>	8 16
<i>Belwood, Logans Valley Pres. Ch.</i>	5 00
<i>Bentleyville, Pres. Ch.</i>	5 61
<i>Berwick, Pres. Ch.</i>	5 00
<i>Berwinstale, Fruit Hill Pres. Ch.</i>	6 00
<i>Pres. Ch.</i>	4 00
<i>Bilcoz, Pres. Ch.</i>	5 00
<i>Birmingham, Pres. Ch.</i>	5 00
<i>Blairsville Manor, Pres. Ch.</i>	4 00
<i>Blakeley, Welsh Calvinistic Meth. Ch.</i>	3 00
<i>Bloomsburg, First Pres. Ch.</i>	5 00
<i>First Pres. Ch. and S. S.</i>	5 00
<i>Bridgeville, Bethany Pres. Ch.</i>	10 00
<i>Bethany S. S.</i>	4 83
<i>Brier Creek, Pres. Ch.</i>	1 00
<i>Brockwayville, Pres. Ch.</i>	5 00
<i>Brogueville, New Harmony Pres. Ch.</i>	8 30
<i>Brooklyn, First Meth. Ep. Ch.</i>	4 00
<i>Bryn Mawr, Pres. Ch.</i>	64 65
<i>Burgeltatton, Second United Pres. Ch.</i>	25 00
<i>Butler, Fairview Pres. Ch.</i>	2 00
<i>New Hope Pres. Ch.</i>	4 00
<i>North Liberty Pres. Ch.</i>	2 00
<i>Second Pres. Ch.</i>	12 00
<i>Caracopolis, First Pres. Ch.</i>	8 27
<i>Carley Brook, Wayne Co. Meth. Ep. Ch.</i>	3 00
<i>Campston, Meth. Ep. Ch.</i>	3 00
<i>Carbondale, First Meth. Ep. Ch.</i>	3 00
<i>Catasauqua, Bridge St. Pres. Ch.</i>	5 00
<i>First Pres. Ch.</i>	9 00
<i>Center Hill, Luth. Ch.</i>	4 06
<i>Meth. Ch.</i>	4 06
<i>Pres. Ch.</i>	4 06
<i>Ref'd Ch.</i>	4 06
<i>United Evang. Ch.</i>	4 06
<i>Centerville, Meth. Ep. Ch.</i>	3 00
<i>Central Pennsylvania Conf., Meth.</i>	
<i>Ep. Ch.</i>	594 00
<i>Chambersburg, Falling Spring Pres.</i>	
<i>Ch.</i>	25 00
<i>Charleroi, First Pres. Ch.</i>	5 70
<i>Washington Ave. Pres. Ch.</i>	4 00
<i>Chartiers, Pres. Ch.</i>	5 00
<i>Chester, First Pres. Ch.</i>	11 00
<i>Second Pres. Ch.</i>	4 10
<i>Chestnut Level, Pres. Ch.</i>	5 00
<i>Clarion, First Pres. Ch.</i>	5 79
<i>Clark's Green, Meth. Ep. Ch.</i>	2 00
<i>Clark's Summit, First Meth. Ep. Ch.</i>	5 00
<i>Claysville, First Pres. Ch.</i>	5 00
<i>Clearfield, First Pres. Ch.</i>	10 00
<i>Clifford, Meth. Ep. Ch.</i>	1 00
<i>Clifton, Hawthorne Ave. Pres. Ch.</i>	7 75
<i>Clinton, Pres. Ch.</i>	3 00
<i>Clymer, Pres. Ch.</i>	1 00
<i>Coaltown, Pres. Ch.</i>	35 00
<i>Concord, Pres. Ch.</i>	8 00
<i>Conshohocken, Pres. Ch.</i>	17 00
<i>Coracopolis, First Pres. Ch.</i>	4 33
<i>First Pres. Ch. and S. S.</i>	6 85
<i>Sharon Pres. Ch.</i>	7 00
<i>Corsica, Plagah Pres. Ch.</i>	4 60
<i>Crafton, First Pres. Ch.</i>	9 55
<i>Cross Creek, Pres. Ch.</i>	5 00
<i>Dalton, First Meth. Ep. Ch.</i>	4 00
<i>Damascus, First Meth. Ep. Ch.</i>	4 00
<i>Danville, Grove Pres. Ch. S. S.</i>	10 00
<i>Mahoning Pres. Ch.</i>	5 00
<i>Darby, Borough Pres. Ch.</i>	10 00
<i>Darlington, Mt. Pleasant Pres. Ch.</i>	5 00

<i>Delta</i> , Welsh Churches at.....	\$45 00	<i>Jamestown</i> , Pres. Ch. S. S.....	\$2 00
<i>Derry</i> , Pres. Ch.....	7 50	<i>Jermyn</i> , First Meth. Ep. Ch.....	10 00
<i>Devon</i> , St. John's Pres. Ch.....	18 23	<i>Jersey Shore</i> , Pres. Ch.....	5 00
<i>Dillsburg</i> , Monaghan Pres. Ch.....	6 81	<i>Junata</i> , Pres. Ch.....	4 00
<i>Dilworthtown</i> , Pres. Ch.....	3 00	<i>Kane</i> , First Pres. Ch.....	5 00
<i>Dravosburg</i> , Amity Pres. Ch.....	5 00	<i>Kennett Square</i> , Pres. Ch.....	5 00
<i>Dubois</i> , Pres. Ch.....	10 00	<i>Kirkwood</i> , Union Pres. Ch.....	10 00
<i>Duncannon</i> , Pres. Ch.....	1 00	<i>Kittanning</i> , First Pres. Ch.....	5 00
<i>Dunmore</i> , First Meth. Ep. Ch.....	4 00	<i>Kylertown</i> , Pres. Ch.....	1 00
" First Pres. Ch.....	5 00	<i>Lake Como</i> , Meth. Ep. Ch.....	1 00
<i>East Buffalo</i> , Pres. Ch.....	6 23	<i>Lancaster</i> , First Pres. Ch.....	19 00
<i>Easton</i> , First Pres. Ch.....	11 00	<i>Lanesboro</i> , First Meth. Ep. Ch.....	1 00
<i>East Troy</i> , Bapt. Ch.....	3 40	<i>Lansdowne</i> , First Pres. Ch.....	43 23
" Meth. Ep. Ch.....	4 59	" First Pres. Ch. S. S.....	30 00
<i>Eastvale</i> , Mission S. S.....	2 00	<i>La Roysville</i> , First Meth. Ep. Ch.....	1 00
<i>Eatonville</i> , Meth. P. Ch.....	1 00	<i>Latrobe</i> , Pres. Ch.....	15 00
<i>Edge Hill</i> , Carmel Pres. Ch.....	30 00	<i>Lechburg</i> , First Pres. Ch.....	10 00
<i>Emporium</i> , Meth. Ep. Ch.....	3 00	<i>Leesburg</i> , Pres. Ch.....	10 00
<i>Endeavor</i> , Pres. Ch.....	10 00	<i>Legondor</i> , First Pres. Ch.....	5 00
<i>Erie Conf.</i> , Meth. Ep. Ch.....	300 00	<i>Lemont</i> , Buffalo Run Pres. Ch.....	1 00
" Park Pres. Ch.....	10 00	" Spring Creek Pres. Ch.....	2 01
<i>Everett</i> , Pres. Ch.....	1 00	<i>Leola</i> , Meth. Ep. Ch.....	6 17
<i>Excelsior</i> , Meth. Ep. Ch.....	3 00	<i>Leontown</i> , First Pres. Ch.....	5 00
<i>Factoryville</i> , First Bapt. Ch.....	5 00	<i>Lincoln University</i> , Ashman Pres. Ch.....	10 00
" First Meth. Ep. Ch.....	3 00	<i>Elchfield</i> , Meth. Ep. Ch.....	1 00
<i>Falls</i> , Meth. Ep. Ch.....	2 00	<i>Little Meadows</i> , Meth. Ep. Ch.....	3 00
<i>Falls Creek</i> , Beechwood Pres. Ch.....	12 25	<i>Liverpool</i> , Meth. Ep. Ch.....	1 00
" Pres. Ch.....	2 00	<i>Lock Haven</i> , Great Island Ch.....	5 00
<i>Fardale</i> , Meth. Ep. Ch.....	5 00	<i>McKees Rock</i> , First Slavonic Pres. Ch.....	5 00
<i>Fisher</i> , Millcreek Pres. Ch.....	2 10	<i>McVeytown</i> , Pres. Ch.....	5 00
<i>Forest City</i> , First Meth. Ep. Ch.....	3 00	<i>Madera</i> , Pres. Ch.....	1 00
<i>Freedom</i> , First Pres. Ch.....	5 00	<i>Mahonington</i> , Pres. Ch.....	5 00
<i>Friedensville</i> , Friedens Union Ch. S. S.....	3 23	<i>Mahonoy City</i> , First Pres. Ch.....	3 05
<i>Galeton</i> , Meth. Ep. Ch.....	11 00	<i>Manayunk</i> , Philadelphia First Pres. Ch.....	5 00
<i>Gap</i> , Bellevue Pres. Ch.....	5 00	<i>Mechanicsburg</i> , Pres. Ch.....	5 00
<i>Gibson</i> , First Meth. Ep. Ch.....	7 00	<i>Merchantville</i> , First Pres. S. S.....	7 59
<i>Girard</i> , Pres. Ch.....	5 00	<i>Media</i> , Pres. Ch.....	14 21
<i>Glen Campbell</i> , Church at.....	3 00	<i>Mehoopany</i> , Meth. Ep. Ch.....	3 00
<i>Gouldsboro</i> , Meth. Ep. Ch.....	3 00	<i>Meshoppen</i> , Meth. Ep. Ch.....	6 00
<i>Great Bend</i> , Meth. Ep. Ch.....	2 00	<i>Mifflintown</i> , Westminster Pres. Ch.....	18 00
<i>Greensburg</i> , Congruity Pres. Ch.....	10 00	<i>Milesburg</i> , Pres. Ch.....	3 00
" First Pres. Ch.....	25 00	<i>Millbrook</i> , Pres. Ch.....	1 00
<i>Greencastle</i> , Pres. Ch.....	6 40	<i>Millroy</i> , Pres. Ch.....	5 00
<i>Greenville</i> , First Pres. Ch.....	5 00	<i>Milton</i> , Anniversary Collection.....	8 39
<i>Gresham</i> , Pres. Ch.....	10 00	" Christ Epis. Ch.....	4 00
<i>Grove City</i> , Center Pres. Ch.....	10 00	" Christ Luth. Ch.....	5 00
<i>Hamlin</i> , Wayne Co. Meth. Ep. Ch.....	6 00	" First Bapt. Ch.....	3 23
<i>Harford</i> , Meth. Ep. Ch.....	1 00	" First Pres. Ch.....	41 00
<i>Harmony</i> , Pres. Ch.....	2 00	" Meth. Ep. Ch.....	6 23
<i>Harrisburg</i> , Covenant Pres. Ch.....	14 25	" Ministerial Ass'n.....	8 50
" Pine St. Pres. Ch.....	42 98	" St. John's Ref'd Ch.....	10 22
<i>Hartleton</i> , Union S. S.....	11 00	" Trinity Luth. Ch.....	10 00
<i>Hawley</i> , First Meth. Ep. Ch.....	2 45	" United Evang. Ch.....	2 00
<i>Heart Lake</i> , Meth. Ep. Ch.....	1 00	<i>Monongahela</i> , First Pres. Ch.....	10 00
<i>Hickory</i> , Mt. Prospect Pres. Ch.....	5 00	<i>Morrisville</i> , Pres. Ch.....	14 00
<i>Highland</i> , Pres. Ch.....	30 00	<i>Moscow</i> , Meth. Ep. Ch.....	2 00
<i>Holidaysburg</i> , First Pres. Ch.....	38 28	<i>Moosic</i> , Meth. Ep. Ch.....	3 00
" First Pres. Ch. S. S.....	1 00	" Pres. Ch.....	12 57
<i>Holmesburg</i> , Pres. Ch. S. S.....	3 23	<i>Mount Joy</i> , Donegal Pres. Ch.....	4 03
<i>Honesdale</i> , First Meth. Ep. Ch.....	5 00	" Pres. Ch. S. S.....	1 91
" First Pres. Ch.....	10 00	<i>Mount Pleasant</i> , Pres. Ch.....	10 00
<i>Hornbrook</i> , Meth. Ep. Ch.....	3 00	<i>Mt. Washington</i> , Pres. Ch.....	6 00
<i>Hornet's Ferry</i> , Lime Hill Pres. Ch.....	2 00	<i>Narberth</i> , Pres. Ch.....	4 99
<i>Houtsdale</i> , Pres. Ch.....	2 00	" Pres. Ch. S. S.....	8 81
<i>Huntington</i> , Pres. Ch.....	15 00	<i>Neville Island</i> , Pres. Ch.....	7 79
<i>Independence</i> , Lower Buffalo Pres. Ch.....	2 00	<i>New Brighton</i> , Pres. Ch.....	15 00
" ".....	2 00	<i>New Castle</i> , Central Pres. Ch.....	5 00
<i>Ingram</i> , First Pres. Ch.....	20 00	<i>New Hope</i> , Pres. Ch.....	1 00
<i>Irwins</i> , First Pres. Ch.....	1 60	<i>New Kensington</i> , First Pres. Ch.....	5 00
" First Pres. Ch. S. S.....	5 50	<i>New Milford</i> , First Meth. Ep. Ch.....	5 00
<i>Jackson Center</i> , Irwin Pres. Ch.....	2 00	<i>New Salem</i> , Pres. Ch. S. S.....	5 00
" " Pres. Ch.....	5 00	<i>New Wilmington</i> , Nashannock Pres. Ch.....	10 00
<i>Jacksonville</i> , Pres. Ch.....	5 00		

<i>Newfoundland</i> , First Moravian Ch.....	\$2 75	<i>Philadelphia</i> , Woodland Pres. Ch.....	\$45 05
<i>Newpark</i> , Center Pres. Ch. S. S.....	5 00	<i>Phillipsburg</i> , First Pres. Ch.....	4 00
<i>Newton Square</i> , Marple Pres. Ch.....	6 79	<i>Phoenixville</i> , First Pres. Ch.....	7 51
<i>North East</i> , First Pres. Ch.....	50 00	<i>Pine Grove Mills</i> , Pres. Ch.....	8 20
<i>Nottingham</i> , Pres. Ch.....	1 00	<i>Pittsburg</i> , Bellefield Pres. Ch.....	25 08
<i>Nozem</i> , First Meth. Ep. Ch.....	5 00	" Brighton Road Pres. Ch.....	10 00
<i>Oak Grove</i> , Union S. S.....	1 00	" Conf. Meth. Ep. Ch.....	707 00
<i>Oakdale</i> , First Pres. Ch.....	6 00	" East Liberty Pres. Ch.....	50 00
<i>Oakmont</i> , First Pres. Ch.....	42 19	" Edgewood Park Pres. Ch.....	11 57
<i>Oil City</i> , First Pres. Ch.....	19 95	" First Pres. Ch.....	155 35
" Second Pres. Ch. Miss. Soc.....	5 00	" Fourth Pres. Ch.....	39 88
<i>Old Forge</i> , Meth. Ep. Ch.....	1 00	" Hammond Ave. Pres. Ch.....	
<i>Orwell</i> , Meth. Ep. Ch.....	1 00	" Intermediate C. E. Soc.....	5 00
<i>Oscoda Mills</i> , First Pres. Ch.....	5 00	" Herron Ave. Pres. Ch.....	9 15
<i>Oxford</i> , Pres. Ch.....	17 00	" Homewood Ave. Pres. Ch.....	10 00
<i>Paradise</i> , Leacock Pres. Ch.....	7 50	" Lawrenceville Pres. Ch.....	5 00
<i>Parnassus</i> , Pres. Ch.....	5 00	" Mt. Washington Pres. Ch.....	12 00
<i>Pockville</i> , First Meth. Ep. Ch.....	9 00	" Second United Pres. Ch. Y.	
<i>Ponfeld</i> , Pres. Ch.....	4 00	" P. Miss. Soc.....	50 00
<i>Penn Run</i> , Harmony Pres. Ch.....	1 00	" Shady Ave. Pres. Ch.....	10 00
<i>Petersburg</i> , Pres. Ch.....	2 00	" Shadyside Pres. Ch.....	50 00
" Tabb St. Pres. Ch.....	10 00	" Sixth United Pres. Ch.....	25 00
<i>Philadelphia</i> , Arch St. Meth. Ep. Ch.....	35 00	" South Side Pres. Ch.....	6 35
" Beacon Pres. Ch.....	10 00	" Synod of the Ref'd Pres. Ch.	
" Bethany Collegiate Pres		" N. A.....	2 80
" Calvary Pres. Ch.....	29 54	" Tabernacle Pres. Ch.....	10 00
" Calvin Pres. Ch.....	9 35	" Third Pres. Ch.....	100 00
" Chambers-Wylie Mem'l	5 53	" Watson Mem'l Pres. Ch.....	10 00
" Pres. Ch.....		" 43d St. Pres. Ch.....	5 00
" Ch. of Holy Apostles.....	10 80	<i>Pleasant Grove</i> , Church at.....	1 00
" Churches on the Hill.....	40 32	<i>Pleasant Valley</i> , Pres. Ch.....	4 23
" Corinthian Ave. Pres.	13 99	<i>Pleasantville</i> , Pres. Ch.....	1 00
" Ch.....	10 00	<i>Plymouth</i> , First Pres. Ch.....	10 00
" Diston Mem'l Pres. Ch.....	12 31	<i>Point Breeze</i> , Pres. Ch.....	50 00
" Falls of Schuylkill Pres.		<i>Quarryville</i> , Chestnut Level Pres. Ch.	5 00
" Ch.....	10 00	<i>Raney</i> , Beulah Pres. Ch.....	2 00
" Frankford Pres. Ch.....	10 00	<i>Reading</i> , First Pres. Ch.....	13 42
" Germantown First Pres.		" Olivet Pres. Ch.....	8 00
" Ch.....	70 77	<i>Redfrew</i> , Middlesex Pres. Ch.....	2 00
" Germantown Second		<i>Reedville</i> , East Kishacoquillas Pres.	
" Pres. Ch.....	105 85	" Ch.....	35 00
" Germantown Wakefield		<i>Rendham</i> , Stuart Mem'l Meth. Ep.	
" Pres. Ch.....	10 00	" Ch.....	1 00
" Germantown Westside		<i>Ridgway</i> , First Pres. Ch.....	8 00
" Pres. Ch.....	8 00	<i>Ridley Park</i> , Pres. Ch.....	5 00
" Harper Mem'l Pres. Ch.....	13 29	<i>Rochester</i> , Pres. Ch.....	5 00
" Hebron Mem'l Pres. Ch.....	2 00	<i>Rome</i> , Meth. Ep. Ch.....	1 00
" Kensington First Pres.		<i>Rural Valley</i> , Pres. Ch.....	6 00
" Ch.....	10 00	<i>Rush</i> , Meth. Ep. Ch.....	3 00
" Leverington Pres. Ch.....	14 00	<i>Rutledge</i> , Chambers Mem'l Pres. Ch.....	15 67
" Matchmore Mem'l Pres.		<i>Sayre</i> , First Pres. Ch.....	2 25
" Ch.....	7 74	<i>Scranton</i> , Asbury Meth. Ep. Ch.....	1 00
" Olney First Pres. Ch.....	5 00	" Court St. Meth. Ep. Ch.....	5 00
" Richmond Pres. Ch.....	2 00	" Elm Park Meth. Ep. Ch.....	17 55
" St. Matthew's German		" Embury Meth. Ep. Ch.....	5 00
" Ref'd Ch.....	10 00	" First German Meth. Ep. Ch	13 45
" St. Matthew's Luth. Ch.....	25 00	" German Bapt. Ch. S. S.....	3 00
" St. Michael and Zion		" Holy Trinity Evang. Luth.	
" Luth. Ch.....	7 68	" Ch.....	16 45
" St. Paul's Italian Meth.		" Hyde Park German Pres. Ch	2 00
" Ep. Ch.....	1 00	" Myrtle St. Meth. Ep. Ch.....	12 00
" St. Stephen's P. E. Ch.....	8 00	" North Main Ave. Bapt. Ch.	10 00
" Second Italian Pres. Ch	4 00	" Petersburg German Pres. Ch	3 00
" Susquehanna Ave. Pres.		" Prospect Ave. German	
" Ch.....	5 00	" Meth. Ep. Ch.....	2 00
" Tabernacle Pres. Ch.....	11 10	" Providence Meth. Ep. Ch.....	5 00
" Tabor Pres. Ch.....	10 00	" Puritan Cong. Ch.....	2 40
" Tennent Pres. Ch.....	4 00	" St. Paul's Meth. Ep. Ch.....	2 00
" Trinity Pres. Ch.....	17 00	" Suburban Pres. Ch.....	7 00
" Trinity Pres. Ch. of		" Washburn St. Pres. Ch.....	8 00
" Chestnut Hill.....	43 35	<i>Seneca</i> , Ayers Pres. Ch.....	5 00
" Washington Sq. First		" Pres. Ch.....	2 00
" Pres. Ch.....	15 50	<i>Sevickley</i> , Pres. Ch.....	21 00
		" United Pres. S. S.....	15 00

<i>Shady Gap</i> , Pres. Ch.....	\$1 00	<i>Abbeville</i> , Upper Long Creek Pres. Ch.....	\$12 61
<i>Sharon</i> , Pres. Ch. S. S.....	5 00	<i>Anderson</i> , Central Pres. Ch.....	5 00
<i>Sheridanville</i> , First Pres. Ch.....	5 00	" First Pres. Ch.....	14 48
<i>Shirleysville</i> , Pres. Ch.....	2 00	<i>Bascomville</i> , Cedar Shoals Pres. Ch.....	1 00
<i>Shippenburg</i> , Pres. Ch.....	6 68	<i>Bayboro</i> , Pres. Ch.....	1 00
<i>Sinking Valley</i> , Pres. Ch.....	5 00	<i>Bellon</i> , Broadway Pres. Ch.....	2 18
<i>Slippery Rock</i> , Plain Grove Pres. Ch.....	6 62	<i>Bethune</i> , Pres. Ch.....	8 00
<i>South Altona</i> , Pres. Ch.....	1 00	" Turkey Creek Pres. Ch.....	1 75
" Pres. Ch. S. S.....	1 00	<i>Bishopville</i> , Pres. Ch.....	11 20
<i>South Bethlehem</i> , First Pres. Ch.....	5 00	<i>Black Swamp Circuit</i> , Meth. Ep. Ch.	
<i>South Canaan</i> , Meth. Ep. Ch.....	10 00	South.....	4 68
<i>Spruce Creek</i> , Pres. Ch.....	4 00	<i>Blacksburg</i> , Pres. Ch.....	1 00
<i>State College</i> , Pres. Ch.....	17 04	<i>Blackstick</i> , Mt. Olivet Pres. Ch.....	1 00
<i>Stateville</i> , Pres. Ch.....	8 00	<i>Blackstock</i> , Concord Pres. Ch.....	2 00
<i>Steeleton</i> , First Pres. Ch.....	1 00	<i>Blenheim</i> , Pres. Ch.....	3 75
<i>Sterling</i> , Meth. Ep. Ch.....	12 19	<i>Bowling Green</i> , Pres. Ch.....	4 00
<i>Stewartstown</i> , Pres. Ch.....	5 00	<i>Cassden</i> , Pres. Ch.....	8 90
<i>Sunbury</i> , First Pres. Ch.....	10 00	Central Pres. Ch. Ladies' Aid and	
<i>Susquehanna</i> , First Meth. Ep. Ch.....	3 00	Miss. Soc.....	5 00
<i>Tarentum</i> , French Pres. Ch.....	6 00	<i>Charleston</i> , First Pres. Ch.....	25 00
<i>Taylor</i> , First Meth. Ep. Ch.....	5 00	" Second Pres. Ch.....	8 01
<i>Thompson</i> , Meth. Ep. Ch.....	3 00	" Spring St. Meth. Ep. Ch.	
<i>Thornhurst</i> , Meth. Ep. Ch.....	2 00	South.....	5 00
<i>Throop</i> , First Meth. Ep. Ch.....	2 00	<i>Chester</i> , Purity Pres. Ch.....	22 10
<i>Towanda</i> , First Pres. Ch.....	5 00	<i>Claussen</i> , Hopewell Pres. Ch.....	10 00
<i>Transfer</i> , Pres. Ch.....	2 00	<i>Clemson College</i> , Ft. Hill Pres. Ch.....	4 32
<i>Troy</i> , First Pres. Ch.....	2 00	<i>Clinton</i> , Thornwell Mem'l Pres. Ch.....	8 38
<i>Tunkhannock</i> , First Meth. Ep. Ch.....	8 00	<i>Clio</i> , Pres. Ch.....	12 00
" First Pres. Ch.....	7 00	<i>Clover</i> , Bethel Pres. Ch.....	7 75
<i>Tyrene</i> , First Pres. Ch.....	36 00	" Pres. Ch.....	5 00
<i>Union City</i> , First Pres. Ch.....	2 00	<i>Columbia</i> , Arsenal Hill Pres. Ch.....	4 80
<i>Uniondale</i> , Meth. Ep. Ch.....	1 00	" First Pres. Ch.....	33 50
<i>Unity</i> , Pres. Ch.....	2 25	" Woodrow Mem'l Pres. Ch.....	3 80
<i>Upper Buffalo</i> , Pres. Ch.....	5 00	<i>Cross Hill</i> , Liberty Springs Pres. Ch.....	4 88
<i>Upper Darby</i> , Calvary Pres. Ch.....	6 47	<i>Darlington</i> , Pres. Ch.....	10 40
<i>Upper Tuscarora</i> , Pres. Ch.....	2 00	<i>Esley</i> , Mt. Pleasant Pres. Ch.....	2 10
<i>Vandergrift</i> , First Pres. Ch.....	23 60	" Pres. Ch.....	2 50
<i>Wampum</i> , Pres. Ch.....	15 00	<i>Edgefield</i> , Pres. Ch.....	4 95
<i>Warren</i> , First Pres. Ch.....	15 00	<i>Edisto Island</i> , Pres. Ch.....	4 00
<i>Warrior's Mark</i> , Pres. Chapel.....	4 61	<i>Edin Church</i> at.....	2 05
<i>Washington</i> , Bethel Pres. Ch.....	5 00	<i>Fair Forest</i> , Nazareth Pres. Ch.....	1 65
" First Pres. Ch.....	5 00	<i>Fort Lawn</i> , Cedar Shoals Ch.....	90
" Second Pres. Ch.....	50 00	" Pres. Ch.....	2 00
" Third Pres. Ch.....	10 00	<i>Fort Mill</i> , Pres. Ch.....	5 00
<i>Waymart</i> , Meth. Ep. Ch.....	1 00	<i>Fountain Inn</i> , Fairview Pres. Ch.....	5 85
<i>Waynesboro</i> , Pres. Ch.....	5 00	<i>Gaffney</i> , Limestone Pres. Ch.....	1 00
<i>Waynesburg</i> , M. P. Ch.....	7 25	<i>Glen Springs</i> , Pres. Ch.....	1 00
<i>West Burlington</i> , Meth. Ep. Ch.....	6 16	<i>Gray Court</i> , Dorroh Pres. Ch.....	3 00
<i>West Nicholson</i> , Meth. Ep. Ch.....	2 00	" Old Fields.....	2 65
<i>Watona</i> , Meth. Ep. Ch.....	2 80	<i>Greeleyville</i> , McDowell Pres. Ch.....	5 00
<i>West Sunbury</i> , Pres. Ch.....	10 00	<i>Greensboro</i> , Alamance Pres. Ch.....	2 12
<i>White Mills</i> , Meth. Ep. Ch.....	5 00	<i>Greenville</i> , Bowers Pres. Chapel.....	1 00
<i>Wilkesbarre</i> , Westminster Pres. Ch.....	10 00	" First Pres. Ch.....	10 00
<i>Wilkinsburg</i> , Beulah Pres. Ch.....	4 00	" Palmer Pres. Ch.....	5 00
" First Pres. Ch.....	75 50	" Second Pres. Ch.....	6 65
<i>Williamsport</i> , Bethany Pres. Ch.....	1 00	" Second Pres. Ch. S. S.....	4 88
" Covenant Pres. Ch.....	10 00	" Walker's Pres. Chapel.....	1 00
" Mulberry St. Meth. Ep.		<i>Greenwood</i> , Main St. Meth. Ep. Ch.	
Ch.....	2 00	South.....	7 00
<i>Wilmerding</i> , First Pres. Ch.....	31 80	" Pres. Ch.....	20 00
<i>Windsor</i> , Pres. Ch.....	3 00	<i>Guthrieville</i> , Bethesda Pres. Ch.....	6 00
<i>Wyalsburg</i> , First Meth. Ep. Ch.....	2 00	<i>Hamer</i> , Kentyre Pres. Ch.....	8 40
<i>Wyoming Conf.</i> , Meth. Ep. Ch., Lu-		<i>Hartsville</i> , Meth. Ep. Ch.....	6 97
zerne Co.....	146 00	" Pres. Ch.....	15 00
" Stella Pres. Ch.....	10 00	<i>Hodges</i> , Pres. Ch.....	6 85
		<i>Honea Path</i> , Pres. Ch.....	2 00
		<i>Indiantown</i> , Pres. Ch.....	12 65
		<i>James Island</i> , Pres. Ch.....	4 15
		<i>Jefferson</i> , Rocky Creek Pres. Ch.....	2 00
		<i>John's Island and Wadmalan</i> , Pres.	
		Ch.....	2 51
		<i>Jordan</i> , Churches at.....	1 00
		<i>Kingsree</i> , Williamsburg Pres. Ch.....	1 00
		<i>Leicester</i> , Pres. Ch.....	5 04

RHODE ISLAND

Providence, Pilgrim Cong. Ch..... 2 40

SOUTH CAROLINA

Abbeville, Hopewell Pres. Ch..... 6 00
 " Pres. Ch..... 10 00
 " Rocky River Pres. Ch..... 2 00

Langley, Church at.....	\$1 00
Lawrence, Bethany Pres. Ch.....	1 90
" First Pres. Ch.....	7 62
" Rocky Springs Pres. Ch.....	1 50
Lewis Turnout, Uriel Pres. Ch.....	2 00
Liberty, Carmel Pres. Ch.....	2 00
" Pres. Ch.....	5 00
Liberty Hill, Pres. Ch.....	1 25
Lockhart, Pres. Ch.....	1 70
Longtown, Pres. Ch.....	2 00
Loureyville, Zion Pres. Ch.....	4 00
Lynchburg, Pres. Ch.....	1 00
McBee, Pres. Ch.....	2 75
McClanville, Meth. Ep. Ch. South.....	2 45
" New Wapptan Ch.....	5 00
McColl, Pres. Ch.....	6 05
McPhersonville, Stoney Creek Pres. Ch.....	4 00
Manning, Meth. Ep. Ch.....	8 22
Marion, Pres. Ch.....	11 74
Mayeville, Goodwill Pres. Ch.....	1 00
Mt. Pleasant, Pres. Ch.....	2 00
Mt. Pleasant Circuit, Meth. Ep. Ch. South.....	3 70
Mountainville, Lisbon Pres. Ch.....	50
" Pres. Ch.....	1 98
Mousons, Bethel Pres. Ch.....	9 45
Newberry, Central Meth. Ep. Ch.....	5 72
" Morris Pres. Ch.....	3 00
" Smyrna Pres. Ch.....	4 00
New Wapptan, Church at.....	3 00
" Pres. Ch.....	2 00
Ninety-Six, Pres. Ch.....	3 50
Oak Hill, Bethel A. R. Pres. Ch.....	13 15
Oakway, Pres. Ch.....	1 00
Olanta, Baulah Pres. Ch.....	5 01
Old Pickens, Pres. Ch.....	1 00
Orangeburg, Pres. Ch.....	5 00
Onwego, Hebron Pres. Ch.....	2 10
Pacolet, Pres. Ch.....	3 41
Palmer, Pres. Ch.....	5 00
Pauline, Mt. Calvary Pres. Ch.....	1 34
Pickens, Pres. Ch.....	2 00
Piedmont, Pres. Ch.....	2 00
Roberts, Pres. Ch.....	1 00
Rock Hill, Ebenezer Ch.....	3 00
" First Pres. Ch.....	21 40
Ridgeway, Almwell Pres. Ch.....	3 00
St. Charles, Mt. Zion Pres. Ch.....	44 35
St. Matthews, Meth. Ep. Ch. South Charge.....	6 00
" Prospect Meth. Ep. Ch. South.....	4 17
Salters Depot, Union Pres. Ch.....	4 57
Santuck, Cane Creek Pres. Ch.....	75
Seneca, Fairview Pres. Ch.....	1 00
" Flat Rock Pres. Ch.....	1 35
" Hope Pres. Ch.....	65
" Pres. Ch.....	7 00
" Sunday School at.....	2 05
Society Hill, Pres. Ch.....	3 00
South Carolina Conf., Meth. Ep. Ch.....	785 99
South Carolina Conf., Meth. Ep. Ch. South.....	32 08
Summersville, Pres. Ch.....	1 85
Sunter, Concord Pres. Ch.....	6 35
Sparksburg, First Pres. Ch.....	23 02
Spaulter, Antioch Pres. Ch.....	13 25
Tennonsville, Pres. Ch.....	37 85
Townsville, Pres. Ch.....	1 21
Trenton, Pres. Ch.....	5 50
Union, First Pres. Ch.....	8 00
" Mount Vernon Ch.....	1 00
Walkalla, Pres. Ch.....	90

Waltersboro, Corinth Pres. Ch.....	\$1 62
Ware Shoals, Mam'l Ch.....	2 00
Warrenton, Pres. Ch.....	1 30
Waterloo Circuit, Meth. Ep. Ch. South.....	5 40
Wedgfield, Pres. Ch.....	3 72
Wellford, Bowers Chapel.....	1 00
Westminster, Pres. Ch.....	5 00
" Retreat Pres. Ch.....	4 55
White Oak, Pres. Ch.....	1 00
Wilkinsville, Salem Ch.....	2 00
Wilson, Brewington Pres. Ch.....	7 00
Windsboro, Lebanon Pres. Ch.....	1 00
" Mt. Olivet Pres. Ch.....	1 00
" Solon Pres. Ch.....	4 25
" Union Pres. Ch.....	1 00
Woodlawn, Pres. Ch.....	6 00
Woodruff, Meth. Ep. Ch. South.....	1 51
" Pres. Ch.....	3 15
Yorkville, Beth Shiloh Pres. Ch.....	6 00

SOUTH DAKOTA

Black Hills Presbytery.....	4 06
Oakwood, First Pres. Ch.....	5 00
Olear Lake, First Holland Pres. Ch.....	5 30
Dakota Conf., Meth. Ep. Ch.....	203 00
Dell Rapids, First Pres. Ch.....	5 00
Eden, Buffalo Lakes Pres. Ch.....	3 00
Gary, First Pres. Ch.....	1 00
Greenwood, Yankton Agency, Pres. Ch.....	6 00
Harrison, First Ref'd Ch.....	6 58
Hot Springs, Black Hills Mission Meth. Ch.....	2 00
Hudson, First Pres. Ch.....	4 55
Huron, First Pres. Ch.....	2 52
Lead, First Pres. Ch.....	3 00
Lemmon, Ebenezer German Ch.....	7 00
" Germantown German Pres. Ch.....	10 00
" Second Ref'd Ch.....	15 62
Marion, Emmanuel German Pres. Ch.....	5 00
Marion, Mountain Head Pres. Ch.....	1 00
Midland, Pres. Ch.....	1 00
Oahe, Cong. Ch.....	2 00
Porcupine, Pres. Ch.....	1 00
Raven Hill, Pres. Ch.....	1 00
Siouxton, Long Hollow Pres. Ch.....	2 00
Wig, Mayasan Pres. Ch.....	1 00

TENNESSEE

Arcadia, Pres. Ch.....	1 90
Arlington, Southern Pres. Ch.....	20
Bearden, Gilgat McOahan Pres. Ch.....	1 00
Blountville, Pres. Ch.....	5 50
Brick Church, Church at.....	4 00
Bristol, Central Pres. Ch.....	1 60
" First Pres. Ch.....	22 00
" Windsor Ave. Pres. Ch.....	3 34
Central Tennessee Conf., Meth. Ep. Ch.....	16 00
Chattanooga, Central Pres. Ch.....	5 98
" Lookout Mt. Pres. Ch.....	32
Christiania, Pres. Ch.....	1 00
Chucky, Rheatown Pres. Ch.....	2 31
Cleveland, First Pres. Ch.....	2 38
Clinton, Meth. Ep. Ch.....	5 00
Columbia, First Pres. Ch.....	9 35
" Union Pres. Ch.....	6 30
" Zion Pres. Ch.....	12 77
Columbus, First Pres. Ch.....	99
Cornersville, Pres. Ch.....	7 33
Covington, A. R. P. Ch.....	2 00
" Center Pres. Ch.....	2 05

<i>Covington</i> , First Pres. Ch.....	\$2 00
" First Pres. Ch. S. S.....	2 00
" Mount Carmel Pres. Ch.....	9 00
<i>Decherd</i> , Southern Pres. Ch.....	4 13
<i>Denmark</i> , Pres. Ch.....	1 21
" Union Pres. Ch.....	2 70
<i>Dyersburg</i> , Pres. Ch.....	6 75
<i>East Chattanooga</i> , Sherman Heights First Pres. Ch.....	2 86
" Sherman Heights Pres. S. S.....	2 88
<i>East Tennessee Conf.</i> , Meth. Ep. Ch.....	67 00
<i>Elkton</i> , Bethany Pres. Ch.....	2 60
<i>Elwood</i> , Pres. Ch.....	5 10
<i>Franklin</i> , Pres. Ch.....	10 00
<i>Greenback</i> , Church at.....	1 00
<i>Greenville</i> , Meadow Creek Pres. Ch.....	4 00
<i>Holmeswood</i> , Pres. Ch.....	2 50
<i>Hickory</i> , White Pres. Ch.....	2 87
<i>Holston Conf.</i> , Meth. Ep. Ch.....	114 00
<i>Holston Conf.</i> , Meth. Ep. Ch. South.....	840 50
<i>Humboldt</i> , Pres. Ch.....	2 00
" Zion Pres. Ch.....	4 35
<i>Huntsville</i> , Pres. Ch.....	2 50
<i>Jefferson City</i> , Mossy Creek Pres. Ch.....	50
<i>Johnson City</i> , First Pres. Ch. (U. S.).....	10 40
" Watanga Ave. Pres. Ch.....	2 33
<i>Kiles</i> , Church at.....	2 00
<i>Knoxville</i> , Fifth Ave. Pres. Ch.....	5 00
" First Pres. Ch.....	80 34
" Second Pres. Ch.....	75 00
" Tabernacle.....	1 44
<i>Louisburg</i> , First Pres. Ch.....	11 05
<i>McMinnville</i> , Main St. Pres. Ch.....	2 80
" Pres. Ch. South.....	7 00
<i>Memphis Conf.</i> , Meth. Ep. Ch. South.....	765 04
<i>Memphis</i> , Idlewild Pres. Ch.....	5 89
" McLeamore Ave. Pres. Ch.....	1 40
" Westminster Pres. Ch.....	11 72
<i>Milton</i> , Hopewell Pres. Ch.....	5 44
" Stones River Pres. Ch.....	2 65
<i>Morristown</i> , First Pres. Ch.....	2 10
<i>Mt. Vernon</i> , Church at.....	2 00
<i>Murfreesboro</i> , First Pres. Ch.....	20 00
<i>Nashville</i> , Cottage Pres. Ch.....	6 43
" Cottage Pres. Ch. S. S.....	2 00
" Glen Leven Pres. Ch.....	2 90
" Grace Pres. Ch.....	2 50
" Moore Mem'l Ch.....	10 00
" Park Ave. Pres. Ch.....	4 00
" Second Pres. Ch.....	5 95
" Thompson-Smyrna Ch.....	4 85
<i>New Providence</i> , Pres. Ch.....	14 75
<i>Piney Flats</i> , New Bethel Pres. Ch.....	2 70
" Pres. Ch.....	1 90
<i>Pulaski</i> , Pres. Ch.....	8 00
<i>Readyville</i> , Cripple Creek Pres. Ch.....	4 47
<i>Rogersville</i> , Pres. Ch.....	10 00
<i>Sale Creek</i> , Pres. Ch.....	1 50
<i>Saltillo</i> , Pres. Ch.....	4 23
<i>Soddy</i> , First Pres. Ch.....	2 00
<i>Somersville</i> , Pres. Ch.....	2 00
<i>Spring Creek</i> , Pres. Ch.....	4 00
<i>Spring Hill</i> , Pres. Ch.....	3 18
<i>Sweetwater</i> , Pres. Ch.....	15 00
<i>Tennessee Conf.</i> , Meth. Ep. Ch.....	635 32
<i>Trenton</i> , Pres. Ch.....	7 21
<i>Tusculum</i> , Mt. Bethel Pres. Ch.....	10 00
<i>Watertown</i> , Mt. Olivet Ch.....	5 00
<i>White Haven</i> , Edmondson S. S.....	1 00
" Pres. Ch.....	5 00
<i>Woodbury</i> , Pres. Ch.....	7 00

TEXAS

<i>Alpine</i> , First Pres. Ch.....	\$6 40
<i>Abilene</i> , Pres. Ch.....	4 75
<i>Amarillo</i> , First Pres. Ch.....	5 00
<i>Aranosa Pass</i> , Pres. Ch.....	5 00
<i>Austin</i> , First Pres. Ch.....	1 00
" Highland Pres. Ch.....	20 50
<i>Bay City</i> , Pres. Ch.....	15 24
<i>Beaumont</i> , First Pres. Ch.....	5 60
" First Pres. Ch. Ladies' Aid Soc.....	1 00
" First Pres. Ch. S. S.....	2 95
<i>Bonham</i> , First Pres. Ch.....	1 00
<i>Bridgeport</i> , Pres. Ch.....	2 00
<i>Brownwood</i> , First Pres. Ch.....	2 06
<i>Central Texas Conf.</i> , Meth. Ep. Ch. South.....	1,200 15
<i>Childress</i> , Pres. Ch.....	3 00
<i>Chillicothe</i> , Pres. Ch.....	2 00
<i>Cisco</i> , Pres. Ch.....	5 50
<i>Clarendon</i> , Pres. Ch. Miss. Soc.....	1 00
" Texhoma Pres. Ch.....	1 00
<i>Clarksville</i> , Pres. Ch.....	5 00
<i>Clifton</i> , Church at.....	2 80
<i>Coleman</i> , Pres. Ch.....	5 00
<i>Colorado</i> , Pres. Ch.....	5 00
<i>Commerce</i> , First Pres. Ch.....	3 00
<i>Corpus Christi</i> , First Pres. Ch.....	2 00
<i>Corrigan</i> , First Pres. Ch.....	4 25
" Third Ave. Pres. Ch. U. S. A.....	10 00
<i>Cotulla</i> , Pres. Ch.....	5 00
" Pres. Ch. Miss. Soc.....	50
<i>Crockett</i> , First Pres. Ch.....	16 04
<i>Dallas</i> , First Pres. Ch.....	40 15
" Oak Cliff Pres. Ch.....	56 25
" St. John's Meth. Ch.....	2 00
" Westminster Pres. Ch.....	9 50
<i>Davilla</i> , Pres. Ch. U. S. A.....	1 00
<i>Dimmitt</i> , Pres. Ch.....	1 00
<i>East Dallas</i> , Pres. Ch.....	2 80
<i>El Campo</i> , First Pres. Ch.....	2 50
<i>Elizaville</i> , Pres. Ch.....	3 00
<i>El Paso</i> , Westminster Pres. Ch.....	2 10
<i>Fairlie</i> , Pres. Ch.....	1 65
<i>Files Valley</i> , Pres. Ch.....	3 65
<i>Fluvanna</i> , Pres. Ch.....	2 00
<i>Fort Davis</i> , Pres. Ch.....	9 00
<i>Fort Smith</i> , First Pres. Ch.....	10 00
<i>Fr. Worth</i> , College Ave. S. S.....	5 15
" College Ave. Westminster League.....	1 05
" First Pres. Ch.....	20 50
<i>Gainesville</i> , Denton St. Pres. Ch.....	7 20
<i>Galveston</i> , First Pres. Ch. S. S.....	10 00
" Immanuel Pres. Ch.....	5 00
<i>Gorland</i> , Meth. Ep. Ch. South.....	6 00
<i>Georgetown</i> , Pres. Ch.....	5 55
<i>Goliad</i> , Pres. Ch.....	5 00
<i>Gonzales</i> , Meth. Ep. Ch.....	2 00
" Pres. Ch.....	7 00
<i>Gulf Conf.</i> , Meth. Ep. Ch.....	7 00
<i>Happy</i> , Pres. Ch.....	1 00
<i>Henderson</i> , First Pres. Ch.....	1 00
<i>Hico</i> , Pres. Ch.....	1 00
<i>Houston</i> , Central Pres. Ch.....	10 00
" First Meth. Ep. Ch.....	2 00
<i>Irving</i> , Meth. Ep. Ch. South.....	4 00
<i>Kilgore</i> , Center Pres. Ch.....	2 70
<i>Ladonia</i> , Pres. Ch.....	3 60
<i>Lancaster</i> , Pres. Ch.....	1 55
<i>La Porte</i> , Meth. Ep. Ch.....	2 60
<i>Laredo</i> , Pres. Ch.....	34 25

<i>Lockhart, Pres. Ch.</i>	\$2 60	<i>Aldie, Union Thanksgiving Service...</i>	\$2 06
<i>Lott, Carolina Ch.</i>	4 20	<i>Alexandria, Second Pres. Ch.</i>	16 95
<i>McGregor, First Pres. Ch.</i>	10 00	" <i>Sherwood Hall S. S.</i>	4 00
<i>McKinney, First Meth. Ep. Ch. South.</i>	10 04	<i>Amelia C. H., Pres. Ch.</i>	5 48
" <i>Pres. Ch.</i>	2 00	<i>Apache, First Pres. Ch.</i>	2 00
<i>McEne, Church at</i>	1 40	<i>Appalachia, Pres. Ch.</i>	2 16
<i>Marshall, First Pres. Ch.</i>	10 00	<i>Arvonia Pres. Ch.</i>	1 00
<i>Mayfield, Pres. Ch.</i>	4 00	<i>Ashburn, Pres. Ch.</i>	1 00
" <i>Zion Pres. Ch.</i>	4 00	<i>Ashland, Pres. Ch.</i>	3 20
<i>Mazia, Pres. Ch.</i>	4 28	<i>Baltimore Conf., Meth. Ep. Ch.</i>	9 00
<i>Milford, Pres. Ch.</i>	9 10	<i>Bay View, Church at</i>	1 00
<i>Mount Pleasant, Pres. Ch.</i>	5 15	" <i>Holmes Ch.</i>	2 00
<i>Neyland, Pres. Ch.</i>	2 00	<i>Beaver Creek, Pres. Ch.</i>	2 00
<i>North Fort Worth, Pres. Ch.</i>	4 62	<i>Bedford City, Laurel Grove Pres. Ch.</i>	82
<i>North Texas Conf., Meth. Ep. Ch.</i>	823 78	" <i>St. John's P. E. Ch.</i>	4 80
<i>South</i>		<i>Bell Springs, Pres. Ch.</i>	8 75
<i>Orange, First Pres. Ch.</i>	40 00	<i>Belona, Providence Pres. Ch.</i>	1 40
<i>Paris, First Pres. Ch.</i>	7 00	<i>Bethel and Lexington, Pres. Ch.</i>	16 10
<i>Plainview, Southern Pres. Ch.</i>	1 75	<i>Blacksburg, Pres. Ch.</i>	9 48
<i>Quama, Southern Pres. Ch.</i>	5 85	<i>Blackstone, Pres. Ch.</i>	7 01
<i>Rafugio, Pres. Ch.</i>	1 46	<i>Blairtown, St. Luke's P. E. Ch.</i>	5 12
<i>Riviera, Union S. S.</i>	5 80	<i>Bon Air, Pres. Ch.</i>	6 00
<i>Rockport, Pres. Ch.</i>	10 00	<i>Boykins Circuit, Meth. Ep. Ch. South</i>	16 00
<i>Roscoe, Pres. Ch. S. S.</i>	3 20	<i>Bridgewater, Mossy Creek Pres. Ch.</i>	5 00
<i>St. Augustine, Charge at</i>	2 75	" <i>Pres. Ch.</i>	2 00
<i>San Antonio, First Pres. Ch.</i>	15 00	<i>Bristol, Central Pres. Ch.</i>	1 81
" " <i>Pine St. Pres. Ch.</i>	1 60	<i>Broadway, Pres. Ch.</i>	1 00
" " <i>Utica Pres. Ch.</i>	3 35	<i>Brook Hill, Emanuel Ep. Ch.</i>	21 00
<i>Southern German Conf., Meth. Ep.</i>	98 00	<i>Buchanan, Mt. Carmel Pres. Ch.</i>	1 00
<i>Ch.</i>		" <i>Pres. Ch.</i>	3 00
<i>Southern Swedish Conf., Meth. Ep.</i>	10 00	<i>Burkeville, Pres. Ch.</i>	3 00
<i>Ch.</i>		<i>Cottawamy, Piedmont Pres. Ch.</i>	2 80
<i>Talbot, Pres. Ch.</i>	1 00	<i>Charlie Hope, Union Pres. Ch.</i>	1 00
<i>Tanglewood, Hugh Wilson Pres. Ch.</i>	2 80	<i>Charlotte C. H., Bethlehem Pres. Ch.</i>	5 14
<i>Temple, Grace Pres. Ch.</i>	10 00	<i>Charlottesville, Pres. Ch.</i>	14 50
<i>Tenaka, Church at</i>	1 00	<i>Chase City, Pres. Ch.</i>	5 87
<i>Terrell, First Meth. Ep. Ch. South</i>	12 00	<i>Chatham, Pres. Ch.</i>	16 80
<i>Texas Conf., Meth. Ep. Ch.</i>	70 00	<i>Chatham, Emmanuel Ep. Ch.</i>	2 73
<i>Texas German Mission Conf., Meth.</i>		<i>Chester, Pres. Ch.</i>	10 50
<i>Ep. Ch. South</i>	95 33	<i>Chester Springs, Spring Hill Ch.</i>	9 00
<i>Texas-Mexican Presbytery</i>	3 19	<i>Christiansburg, Pres. Ch.</i>	18 27
<i>Thomaston, Pres. Ch.</i>	3 00	" <i>St. Thomas Ep. Ch.</i>	2 00
<i>Throckmorton, Pres. Ch.</i>	1 50	<i>Churchville, Union Pres. Ch.</i>	9 15
<i>Tivoli, Pres. Ch.</i>	61 00	<i>City Point, St. John's Ch.</i>	5 00
<i>Troyah, Pres. Ch.</i>	2 00	<i>Clarkville, Pres. Ch.</i>	3 00
<i>Turnersville, Pres. Ch.</i>	1 95	<i>Clifton Forge, Pres. Ch.</i>	16 00
<i>Tyler, First Pres. Ch.</i>	59 24	<i>Collierstown, Pres. Ch.</i>	2 06
<i>Valentine Station, Pres. Ch.</i>	4 00	<i>Covington, Pres. Ch.</i>	10 00
<i>Waco, First Pres. Ch.</i>	9 07	<i>Culpeper, Pres. Ch.</i>	4 10
<i>Washachie, Central Pres. Ch.</i>	2 50	<i>Decatur, Pres. S. S.</i>	2 00
" " <i>First Pres. Ch.</i>	5 86	<i>Dorset, Genito Ch.</i>	2 00
<i>Weatherford, First Pres. Ch.</i>	14 41	<i>Draper Valley, Pres. Ch.</i>	9 14
<i>Westbrook, Meth. Ep. Ch. Charge</i>	1 00	<i>Evang. Lath. Synod of Virginia</i>	3 99
<i>West Texas Conf., Meth. Ep. Ch.</i>	70 00	<i>Fairfield, Pres. Ch.</i>	1 00
<i>West Texas Conf., Meth. Ep. Ch.</i>	1,154 99	<i>Falls Church, Pres. Ch.</i>	3 01
<i>South</i>		<i>Farmville, Cumberland Pres. Ch.</i>	7 91
		" <i>Pres. Ch.</i>	13 06
		<i>Forest Depot, Pres. Ch.</i>	5 50
		<i>Fredricksburg, Pres. Ch.</i>	5 41
		" " <i>Pres. Ch. S. S.</i>	5 71
		<i>Ginter Park, Pres. Ch.</i>	20 92
		" " <i>Pres. Ch. S. S.</i>	16 53
		<i>Glade Spring, Pres. Ch.</i>	10 75
		<i>Glasgow, Falling Spring Pres. Ch.</i>	86
		<i>Glen Wilton, Church at</i>	2 00
		<i>Gordonville, Pres. Ch.</i>	71
		<i>Graham, Pres. Ch.</i>	1 40
		<i>Hamilton, Meth. Ep. Ch. South</i>	5 00
		<i>Hampton, Pres. Ch.</i>	14 45
		<i>Harrisonburg, Pres. Ch.</i>	15 00
		<i>Herndon, Florida Pres. Ch.</i>	1 20
		<i>Highland Park, Meth. Ep. Ch.</i>	13 98
		<i>Ivy Depot, Oliver Pres. Ch.</i>	6 40
		<i>Jamestown, Pres. Ch.</i>	2 00

UTAH

<i>Mt. Pleasant, Pres. Ch.</i>	3 00
<i>Salt Lake, Westminster Pres. Ch.</i>	9 20
<i>Utah Mission, Meth. Ep. Ch.</i>	21 00

VERMONT

<i>Pouliny, Welsh Meth. Ep. Ch.</i>	15 00
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VIRGINIA

<i>Abingdon, Sinking Spring Pres. Ch.</i>	20 00
<i>Accomac, Makemie Ch.</i>	2 00
<i>Accotink, Pollock and Olivet P. E. Ch.</i>	2 34
<i>Alavista, Pres. Ch.</i>	3 55
<i>Aldie, Pres. Ch.</i>	3 00

<i>Jonesville, Lee Pres. Ch.</i>	\$2 00	<i>Richmond, Third Pres. Ch.</i>	\$2 50
<i>Kembridge, Ebenezer Pres. Ch.</i>	1 50	" <i>Westminster Pres. Ch.</i>	3 00
<i>Kernstown, Opequon Pres. Ch.</i>	5 80	<i>Riverside, Church at</i>	1 25
<i>Kaysville, Briery Pres. Ch.</i>	2 00	<i>Etowah, Pres. Ch.</i>	6 00
<i>Leesburg, Pres. Ch.</i>	2 40	<i>Roanoke, Fifth Ave. Pres. Ch.</i>	1 00
<i>Leesville, Meth. Ep. Ch.</i>	2 00	" <i>First Pres. Ch.</i>	4 71
<i>Lester Manor, Disciples of Christ Je-</i>		" <i>St. John's P. E. Ch.</i>	9 05
<i>rusalem S. S.</i>	10 00	" <i>Second Pres. Ch.</i>	15 00
<i>Lexington, New Monmouth Pres. Ch.</i>	9 10	" <i>West End Meth. Ep. Ch.</i>	
" <i>Pres. Ch.</i>	\$3 57	" <i>South</i>	3 00
<i>Lexington, Woodside Pres. Ch.</i>	1 00	" <i>West End Pres. Ch.</i>	1 80
<i>Lodi, Rock Spring Pres. Ch.</i>	13 07	<i>Roanoke Valley, Pres. Ch.</i>	4 30
<i>Louisia, Pres. Ch.</i>	42	<i>Rose Hill, Mt. Carmel Pres. Ch.</i>	2 00
<i>Lunenburg C. H., Pres. Ch.</i>	1 00	<i>Round Hill, Church at</i>	5 00
<i>Lynchburg, First Pres. Ch.</i>	17 50	<i>Bunnymede, Pres. Ch.</i>	2 00
" <i>Floyd St. Pres. Ch.</i>	4 50	<i>Eural Retreat, Pres. Ch.</i>	18 54
<i>McDowell, Pres. Ch.</i>	5 80	<i>Salem, Pres. Ch.</i>	16 61
<i>Marion, Royal Oak Pres. Ch.</i>	1 00	<i>Seven Mile Ford, Pres. Ch.</i>	3 85
<i>Marshall, Pres. Ch.</i>	2 70	<i>Sharps, Mildred Pres. Ch.</i>	1 00
<i>Mathews, P. E. Ch.</i>	1 00	<i>Sheppard, New Store Ch.</i>	1 00
<i>Middlebrook, Shemarah Ch.</i>	3 00	<i>South Boston, Pres. Ch.</i>	1 30
<i>Milford, Pres. Ch.</i>	1 75	<i>South Hill, Pres. Ch.</i>	1 00
<i>Mitchells, Pres. Ch.</i>	50 00	<i>South Richmond, Porter St. Pres. Ch.</i>	1 00
<i>Monterey, Crabbottom Pres. Ch.</i>	1 00	<i>Southwestern Evang. Luth. Synod</i> ...	5 37
" <i>Pres. Ch.</i>	6 70	<i>Spout Spring, Old Concord Pres. Ch.</i> ...	8 10
<i>Montgomery Presbytery</i>	2 00	<i>Stanton, Bethel Pres. Ch.</i>	8 13
<i>Mural, Oxford Pres. Ch.</i>	6 70	" <i>First Pres. Ch.</i>	47 30
" <i>Oxford Pres. Ch. S. S.</i>	68	" <i>Olivet Pres. Ch.</i>	1 00
<i>Natural Bridge, High Bridge Pres. Ch.</i>	5 00	" <i>Second Pres. Ch.</i>	13 97
<i>Newport News, First Pres. Ch.</i>	10 00	<i>Stonega, Pres. Ch.</i>	1 00
<i>Norfolk Colley Mem'l Pres. Ch.</i>	10 00	<i>Sunny Side Center, Pres. Ch.</i>	4 10
" <i>First Pres. Ch.</i>	3 77	<i>Sutherland, Mercy Seat Pres. Ch.</i>	3 00
" <i>Ghost Pres. Ch.</i>	5 00	<i>Taylor's Store, Bartbrook Pres. Ch.</i> ...	1 21
" <i>Knox Pres. Ch.</i>	5 00	<i>Timber Ridge, Pres. Ch.</i>	3 25
" <i>Lafayette Pres. Ch.</i>	1 00	<i>Trevilians, Wells Mem'l Pres. Ch.</i>	1 45
" <i>Park Ave. Pres. Ch.</i>	3 55	<i>Vancuse, Cedar Cliff Pres. Ch.</i>	9 90
" <i>St. Andrew's P. E. Ch.</i>	4 98	<i>Virginia Conf, Meth. Ep. Ch. South</i> ...	1,857 37
" <i>St. Luke's P. E. Ch.</i>	37 80	<i>Warrenton, Pres. Ch.</i>	13 00
" <i>Second Pres. Ch.</i>	13 05	<i>Waterford, Catactin Pres. Ch.</i>	14 22
<i>Nottoway, Pres. Ch.</i>	3 00	<i>Waynesboro, Pres. Ch.</i>	22 00
<i>Old Church, Samuel Davies Pres. Ch.</i> ...	3 00	<i>West Dinwiddle Circuit, Meth. Ep. Ch.</i>	
<i>Pumpkin, Buffalo Pres. Ch.</i>	2 50	" <i>South</i>	25 25
<i>Peaks, Pres. Ch.</i>	1 65	<i>Westover Parish, P. E. Ch.</i>	3 00
<i>Petersburg, St. John's Ep. Ch.</i>	2 05	<i>Willcox Wharf, Bethany Pres. Ch.</i>	1 00
" <i>Second Pres. Ch.</i>	23 23	<i>Williamsville, Pres. Ch.</i>	4 78
<i>Portsmouth, First Pres. Ch.</i>	10 00	<i>Winchester, Pres. Ch. South</i>	23 91
" <i>Trinity P. E. Ch.</i>	5 50	<i>Woodstock, Pres. Ch.</i>	5 60
<i>Prospect, Davis Mem'l Ch.</i>	2 08	<i>Worham, College Pres. Ch.</i>	7 00
<i>Pulaski, Pres. Ch.</i>	10 00	<i>Wytheville, Pres. Ch.</i>	6 00
<i>Raphine, Mt. Carmel Pres. Ch.</i>	10 00	<i>Yancy Mills, Tabor Pres. Ch.</i>	2 00
<i>Ravotings, Brunswick Ch.</i>	6 71		
<i>Bedford, Central Pres. Ch.</i>	7 42		
" <i>Pres. Ch.</i>	9 73		
<i>Richmond, Calvary Bapt. Ch.</i>	4 00		
" <i>English Luth. Ch.</i>	10		
" <i>First Pres. Ch.</i>	23 80		
" <i>Grace P. E. Ch.</i>	17 89		
" <i>Grace St. Pres. Ch.</i>	8 00		
" <i>Hoge Mem'l Ch.</i>	1 25		
" <i>Miriam Soc., Second Pres.</i>			
" <i>Ch.</i>	5 00		
" <i>Mispah Pres. Ch.</i>	4 50		
" <i>Monumental P. E. Ch.</i>	132 75		
" <i>Porter St. Pres. Ch.</i>	1 50		
" <i>Pres. Ch. of the Covenant</i> ...	30 51		
" <i>St. James' P. E. Ch.</i>	15 00		
" <i>St. John's German Evang.</i>			
" <i>Ch.</i>	8 75		
" <i>St. John's P. E. Ch.</i>	22 00		
" <i>St. Luke's P. E. Ch.</i>	2 00		
" <i>St. Mark's Ep. Ch.</i>	1 45		
" <i>St. Paul's P. E. Ch.</i>	30 01		
" <i>Second Pres. Ch.</i>	37 15		
" <i>Second Pres. Ch. S. S.</i>	5 50		
		WASHINGTON	
		<i>Anacostes, Westminster Pres. Ch.</i>	2 00
		<i>Asotin, First Meth. Ep. Ch.</i>	3 00
		<i>Carbonado, Finnish Ch.</i>	1 30
		<i>Chenatch, Meth. Ep. Ch.</i>	1 00
		<i>Columbia River Conf, Meth. Ep. Ch.</i>	201 00
		<i>Duwall, First Meth. Ep. Ch.</i>	3 00
		<i>East Columbia Conf, Meth. Ep. Ch.</i>	
		" <i>South</i>	30 40
		<i>Ellensburg, First Pres. Ch.</i>	5 00
		<i>Everett, Norwegian-Danish Meth. Ep.</i>	
		" <i>Ch.</i>	5 65
		<i>Godfrey, Sunday School Class</i>	1 30
		<i>Greenwood, Church of Christ</i>	2 40
		<i>Kapovets, Pres. Ch.</i>	3 40
		<i>Newport, Meth. Ep. Ch. Charge</i>	3 00
		<i>Hookack, Meth. Ep. Ch.</i>	2 00
		<i>Oakdale, Bapt. Ch.</i>	1 25
		" <i>Meth. Ep. Ch.</i>	2 00
		" <i>Meth. Ep. Ch. South</i>	1 25
		" <i>Pres. Ch.</i>	1 35
		<i>Peshastin, Meth. Ep. Ch.</i>	2 00

CUBA	
Baire, Bapt. Ch. North.....	\$1 70
Banes, American Soc. of Friends.....	7 00
" Cuban Soc. of Friends.....	1 88
Bejucal, Pres. Ch. North.....	38
Bolondron, Ep. Ch.....	3 53
Cabaiguan, Pres. Ch. North.....	1 00
Carbarrén, Pres. Ch. South.....	3 30
Cardenas, Ep. Ch.....	85
" Pres. Ch. South.....	5 00
Cayo Smith, Meth. Ep. Ch. South.....	1 00
Cienfuegos, Meth. Ep. Ch.....	9 00
Colon, Ep. Ch.....	1 00
" Meth. Ep. Ch.....	1 45
Doa Aménos, Bapt. Ch. North.....	65
El Orro, Pres. Ch. North.....	81
El Cristo, Bapt. Ch. North.....	2 91
Gebara, Soc. of Friends.....	1 58
Havana, American Meth. Ep. Ch.....	7 62
" Cuban Meth. Ep. Ch.....	6 00
" Parish and Ep. Missions.....	16 88
" Pres. Ch. North.....	3 89
" Union Thanksgiving Ser- vices.....	11 37
Holguín, Meth. Ep. Ch.....	2 00
" Soc. of Friends.....	1 48
Jamaica, Meth. Ep. Ch.....	1 00
Jovellanos, Christian Ch.....	1 00
Llaneros, Ep. Ch.....	20
Manzanillo, Bapt. Ch. North.....	3 16
Marianao, Pres. Ch. North.....	68
Matanzas, Bapt. Ch.....	2 79
" Christian Ch.....	1 30
" Meth. Ep. Ch.....	3 00
Palmartillo, Bapt. Ch. North.....	65
Palos y San Nicolas, Pres. Ch. South.....	1 38
Pogolotti, Pres. Ch. North.....	19
Pinar del Rio, Meth. Ep. Ch.....	18 60
Piactas, Pres. Ch. South.....	4 31
Puentes Grandes, Pres. Ch. North.....	50
Puerto Pedro, Soc. of Friends.....	1 50
Remedios, Pres. Ch. South.....	6 00
Rodos and Abrams, Meth. Ep. Ch.....	1 00
Samayuan, Pres. Ch. South.....	1 00
Sancti Spiritus, Pres. Ch. North.....	1 78
San Francisco, Pres. Ch. North.....	27
San Juan de Los Yeras, Meth. Ep. Ch.....	3 00
San Juan y Martinez, Bapt. Ch. South.....	2 00
San Luis, Bapt. Ch. North.....	1 70
Santa Clara, Bapt. Ch. South.....	1 12
" Meth. Ep. Ch.....	2 65
Santiago de Cuba, Bapt. Ch. North.....	2 50
" Independents.....	2 25
Sagua La Grande, Bapt. Ch. South.....	2 00
" Ep. Ch.....	3 54

Vadado, Pres. Ch. North.....	\$1 22
Vegueta, Bapt. Ch. North.....	84

MADEIRA ISLANDS

Santa Cruz, Mt. Faith Mission, Meth. Ep. Ch.....	1 00
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PHILIPPINE ISLANDS

Manila, First Pres. Ch.....	5 00
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PORTO RICO

Adjuntas, Bapt. Ch.....	1 23
Aguadilla, Pres. Ch.....	8 00
Anon, Bapt. Ch.....	53
Baptist Centers, by Dr. A. B. Rudd.....	26 28
Bryamton, Disciples Ch.....	2 00
" Spanish Luth. Ch.....	49
Caguas, Bapt. Ch.....	4 08
Camerio, Meth. Ep. Ch.....	2 00
Carral Viejo, Bapt. Ch.....	47
Cataño, Spanish Luth. Ch.....	1 37
Cayey, Bapt. Ch.....	1 00
Cidra, Bapt. Ch.....	1 00
Guánica, Bapt. Ch.....	1 50
Gutierrez, Disciples Ch. S. S.....	75
Guabo, Bapt. Ch.....	1 00
Humacao, Cong. Ch.....	1 00
Isabela, Pres. Ch.....	6 97
Jobos, Pres. Ch.....	1 31
Juncos, Bapt. Ch.....	50
Lares, Pres. Ch.....	1 00
Loíza, Bapt. Ch.....	27
Maricao, Pres. Ch.....	77
Mayaguez, Central Pres. Ch.....	3 69
Methodist Mission Centers.....	27 00
Naguabo, Cong. Ch.....	60
Ponce, Bapt. Ch.....	3 50
" Meth. Ep. Ch.....	1 07
Quebradillas, Pres. Ch.....	1 09
San Juan, English Luth. Ch.....	2 24
" Hugh O'Neill Pres. Ch.....	16 00
" Spanish Luth. Ch.....	2 44
" Spanish Pres. Ch.....	1 00
Sanluis, Bapt. Ch.....	70
Santa Clara, Meth. Ep. Ch. South.....	2 00
Santurce, Pres. Ch.....	1 00
Tba Alto, Pres. Ch.....	2 00
Vieques, Meth. Ep. Ch.....	2 00
Yabucoa, Cong. Ch.....	88

SIAM

Nahon, Sectamarat First Ch.....	11 22
Total.....	*\$65,989 95

CHINA BIBLE FUND

Barium Springs, N. C., Miss Soc.....	\$10 00	Gardner, Mrs. Mary B., Marietta, Ga....	\$2 00
Blodget, Mrs. S. F., Bridgeport, Conn..	15 00	Gilbert, Miss S. E., Utica, N. Y.....	100 00
Browning, Inez, Glendo, Wyo.....	5 00	Harvey, C. C., Curdsville, Va.....	1 00
Campbell, James, Northport, N. S.....	5 00	Ives, Mrs. M. A., Baldwin, Kan.....	5 00
Christian Herald, Contributions through Columbus, Ohio, Broad St. Pres. Ch., Mrs. F. C. Maxwell's Bible Class.....	5 00 10 00	Johnston, W. B., Greenville, Miss.....	5 00
Cowles, Rev. G. B. (a missionary), Afri- ca.....	5 00	LaGrange, Ga., Pres. Ch.....	15 00
Davis, Frank M., Corning, Ia.....	200 00	Lawson Pres. Ch. Woman's Miss. Soc., Mo.....	1 00
Davis, Miss Isabelle M., Mt. Mitchell, N. C.....	1 00	McDowell, Rev. James, Yorkville, S. C.....	47 00
		McPherson, Mrs. C. E., Portland, Me....	5 00
		Mell, Rev. A. Wesley, San Francisco, Cal.....	5 00

*\$670.40 less than Financial Statement calls for, owing to amounts returned and transferred.

Mifflinburg, Pa., Churches at.....	\$50 23	Strong, Mrs. Elizabeth D., Setauket, N. Y.....	\$10 00
Mifflinburg, Pa., Pres. Ch.....	100 00	Studley, In Memory of George Willard, San Francisco, Cal.....	25 00
Mifflinburg Union Thanksgiving Service, Pa.....	16 00	Telford, Rev. R. E., Abbeville, S. C.....	25 00
Philadelphia Female Bible Society, Pa.....	100 00	Thayer, C. C., North Dana, Mass.....	100 00
Pollock, Miss S. Catherine, Scranton, Pa.....	10 00	Van Bochove, S., Kalamazoo, Mich.....	00 00
Prendergast, Mr. E. C., Scranton, Pa.....	10 00	Wooster, Ohio, Westminster Pres. Ch.....	40 35
Prendergast, Mrs. E. C., Scranton, Pa.....	10 00	Wyoming First Pres. Ch., N. Y.....	1 00
Raymond, Rev. H. R., Starkville, Miss.....	10 00		
Robinson, J. A., and Wife, Piqua, O.....	5 00		
Smith, Miss C. F., Germantown, Pa.....	100 00		
			\$1,114 58

RETURNS FROM BOOKS DONATED

Adams, Mrs.....	\$1 21	Mexico Agency (Sale of Centennial Gos- pels).....	\$151 85
Agency Colored People of the South....	7 08	Middleton, E. W., Indian Falls, N. Y....	1 00
American Board of Commissioners for Foreign Missions, Marshall Islands...	935 40	Miller, Mrs. Mary A., Ballisaw, Okla....	3 25
Barnes, Rev. O. R.....	13	Moore, Mrs. Augusta E., Haskell, Okla. (for Muskogee zinc plates).....	316 00
Heuvel, A. J. Van der, Passaic, N. J.....	1 58	More, Edwin, Rosedale, Wash.....	2 00
Central America Agency.....	13 55	Northwestern Agency.....	8 82
Chase, J. H., San Martin, Cal.....	5 00	Pepper, Rev. W. E., Dorris, Cal.....	2 00
Clymer, W. R., Cleveland, O.....	1 00	Presbyterian Board of Foreign Missions, West Africa Mission.....	5 00
Connecticut Industrial School for Girls, Middletown, Conn.....	30	Presbyterian Board of Home Missions, Sante Fe, N. M.....	5 90
Dakota Indian Mission, Pres. Ch., S. D....	79 30	Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa.....	94 13
East Africa Mission, Meth. Ep. Ch.....	46 45	Robbins, Rev. Wm., Cincinnati, Ia.....	1 13
Eastern Agency.....	15 16	Schulze, Enno, Emden, Germany.....	50
Erb, Mrs. W. H., Fredonia, N. Y.....	1 72	Seaman's Friend Society, New Orleans, La.....	27 80
Gilbert Island Mission, American Board, G. I.....	1,100 50	Smart, Wm. Geo., Funchal, Madeira Is- land.....	9 70
Hoopes, Mrs. E. A., Roeder, N. D.....	1 25	Thomson, Rev. H. C.....	1 10
Houston, Mrs. Catherine B., Baltimore, Md.....	5 00	Vanaman, Mrs. F. E. C., St. Augustine, Fla.....	8 90
Hughes, M. R., Murrayville, Ga.....	15 00	Western Agency.....	30 44
Jones, Rev. F. F., Tarboro, N. C.....	18 00		
Klein, Elizabeth, New York.....	52		
Lowrie, J. G., Monticello, Fla.....	5 00		
Liebenzeller Mission, Mortlock Islands, Micronesia.....	100 00		
			\$3,078 34

REMITTANCES FROM BIBLE SOCIETIES†

AUXILIARY TO THE AMERICAN BIBLE SOCIETY,

For the Year ending March 31, 1913.

437 The Post Office address of the President and Corresponding Secretary is ordinarily, though not invariably, identical with that of the Treasurer.

An asterisk (*) before a name indicates that the Society has ceased to show activity as an auxiliary.

NAMES OF AUXILIARIES and Date of Recognition.	DONATIONS 7th year.	BIBLES 7th year.	PRESIDENTS.	CORRESPOND'G SECRETARIES.	TREASURERS.	POST OFFICE ADDRESS OF TREASURER.
ALABAMA.						
Alabama of Montgomery May 1893	.....	769 05	B. M. Washburn	Rev. W. J. Elliott	J. R. Kelly	Montgomery
COLORADO.						
Denver..... Apr. 1884	.....	.....	W. F. Herriek	J. H. Leiper	J. H. Leiper	Denver
CONNECTICUT.						
Haddam..... Mar. 1823	.....	28 00	Rev. Henry Spencer	Rev. E. E. Lewis	Rev. E. E. Lewis	Haddam
Middletown..... July 1889	56 48	25 00	W. N. Rice	A. C. Armstrong	E. P. Anger	Middletown
Rockville..... Apr. 1886	.....	60 00	.....	E. R. Pillsbury	H. L. James	Rockville
Sharon..... Apr. 1886	80 00	17 33	Gilbert L. Smith	E. F. Gillette	Flora A. Ryan	Sharon
* Winsted..... Jan. 1889	.....	.....	David Strong	.....	.....	West Winsted
DELAWARE.						
New Castle Female... Apr. 1888	110 00	.....	Hetty Smith	Mrs. E. S. Nisbet	Mrs. E. S. Nisbet	New Castle
Wilmington Female... Mar. 1883	80 00	.....	Mrs. S. E. Sherman	Mrs. M. R. Lincoln	Mrs. J. B. Hudson	Wilmington
DISTRICT OF COLUMBIA.						
Washington City..... Feb. 1886	.....	.....	.....	H. Virgil Easterling	Andrew Wilson	Washington
GEORGIA.						
Effingham County..... May 1847	.....	16 36	Rev. T. W. Shealy	J. M. Gnann	Rev. W. A. Nease	Marlow
ILLINOIS.						
Aurora..... Jan. 1839	.....	25 51	H. M. Doolittle	M. C. Sawyer	M. C. Sawyer	Aurora
Carroll County..... Dec. 1847	.....	23 36	John H. Zuck	F. B. Carley	F. B. Carley	Mount Carroll
Ogles County..... Apr. 1885	.....	.....	.....	Mrs. J. M. Miller	Mrs. J. M. Miller	Charleston
Effingham County..... Aug. 1885	.....	.....	.....	E. B. Schooley	O. C. Barber	Effingham
Galeana..... Apr. 1881	.....	.....	R. M. Spensley	J. S. Helm	Thomas E. Moore	Galeana
Hamcock County..... June 1847	.....	.....	Rev. H. M. Brewer	Alva Kelley	Thos. F. Payne	Carthage
Kane County..... June 1888	.....	.....	A. S. Harpending	L. A. Desrosier	L. A. Desrosier	Betavia
Monard County..... Aug. 1840	.....	35 01	G. Edward Nelson	.....	Chas. C. Frackelton	Petersburg
Morgan County..... Aug. 1840	.....	.....	Wm. McCullough	James W. Brecken	W. C. Green	Jacksonville
Ogle County..... May 1845	.....	.....	Rev. D. L. Miller	Rev. L. Ford	S. E. Avery	Mount Morris
Radnor..... June 1908	41 70	.....	C. W. Hiner	Mrs. Forest Gray	Wm. R. Hervey	Dunlap
Randolph County..... June 1886	30 00	140 73	A. W. Paul	Rev. James Patton	Maggie S. Gammill	Sparta
Sangamon County..... July 1894	.....	29 30	James S. Francis	Imaac R. Diller	H. E. Barker	Springfield
South De Kalb County... Sep. 1871	.....	.....	J. E. Woodward	Alfred Smith	Frederick W. Sly	Sandwich
Stark County..... Apr. 1844	.....	.....	Donald Mureheson	D. M. Hill	Allen P. Miller	Toulon
West Salem..... Mar. 1874	.....	21 57	Rev. G. M. Shultz	Gideon Schwarzen	Am Pixley	West Salem
Whiteside County..... Dec. 1847	33 31	.....	Rev. E. Brown	Rev. J. W. Skinner	Curle Bates	Starling
Winnebago County... May 1846	280 00	.....	Dr. B. F. Ellis	E. W. Chandler	James A. Dennis	Rockford
INDIANA.						
Cass County..... Aug. 1846	.....	.....	B. C. Jenkins	F. M. Wipperman	Dr. J. E. Bowyer	Logansport
Fayette County..... July 1888	.....	.....	D. W. McKee	L. K. Tingley	I. F. Sweekle	Connersville
Indianapolis and Vic. June 1886	871 89	21 60	Mrs. J. H. Goodhart	.....	Mrs. F. Wagner	Indianapolis
Parke County..... Oct. 1846	.....	.....	W. H. Hargrave	George Rohm	Mrs. Z. J. Hungerford	Rockville

† Subscriptions to the Endowment Fund are separately entered on the books.

Names of Auxiliaries and Date of Recognition.	DONATIONS 9th year.	9th year.	PRESIDENTS.	CORRESPOND'G SECRETARIES.	TREASURERS.	POST OFFICE ADDRESS OF TREASURER
IOWA.						
Ashley and Vic.....Feb.1878	100 00	.....	S. Bloch	Henry Thoren	Charles H. Despeke	Ashley
Cedar Rapids.....Mar.1886	.....	.....	Rev. S. Conybear, D.D.	Rev. A. R. Paul	W. J. Elliott	.....
Foreston, Welsh.....Mar.1887	120 58	15 25	W. W. Williams	R. W. Williams	E. H. Jones	Lime Spring
Gomer, Welsh.....Feb.1886	80 00	.....	Rev. Owen Thomas	Wm. H. Jones	Walter E. Jones	Emerson, R.F.D. 1
Hancock County.....	.....	.....	Mrs. H.N. Brookway	.....	.....	Garner
Henry County.....Aug.1894	.....	.....	Rev. O. W. Rogers	J. H. Mills	Jan. T. Gills	Mount Pleasant
Iowa Falls.....May.1887	.....	.....	W. F. Clover	J. B. Griffith	J. B. Griffith	Iowa Falls
Jackson County.....Aug.1893	5 50	.....	J. M. Fonda	Miss Elizabeth Wirth	H. G. Dorchester	Bellevue
Lee County.....May.1889	.....	.....	Mrs. H. D. Wilson	Viola Danbe	F. J. Entler	West Point
Long Creek, Welsh.....May.1888	164 00	19 00	Rev. Lloyd Williams	Joseph Davis	Thomas Hugh Jones	Columbus June.
Morning Sun and Vic.Feb. 1880	25 58	.....	Rev. Fred Elliott	Rev. A. E. Cameron	Rev. C. D. Trumbull	Morning Sun
Sharon & Ida Grove.June.1889	.....	25 05	Knox Thompson	Rev. E. L. McKnight	R. J. Allen	Morning Sun
Washington County.....Apr.1894	.....	.....	John Shields	L. A. Y. Ashby	J. H. Stewart	Washington
Webster County.....Dec.1888	.....	.....	T. H. Wright	Charles Craft	S. A. Smith	Fort Dodge
Williamsburg, Welsh.Mar.1886	.....	.....	Rev. John Roberts	Robert L. Parry	Lewis D. Jones	Williamsburg
KANSAS.						
Arvonia, Welsh.....Apr.1880	15 00	.....	D. Todd Jones	D. G. Lewis	E. G. Standiford	Owaga City, R.F.D. 5
Augusta.....May.1888	.....	.....	E. G. Ayres	M. S. Long	.....	Augusta
Cloud County.....Nov.1894	.....	1 80	S. C. Wheeler	Ivy L. Lake	J. H. Mott	Concordia
Emporia & Vic.Welsh.Mar.1886	125 08	7 05	E. L. Jones	L. H. Lewis	R. D. Thomas	Emporia
United S. S., Eastern Allen Co.....July.1887	.....	30 09	Mrs. George Merrill	Mrs. G. Barton	Mrs. G. Barton	Moraa
KENTUCKY						
Sourthern County.....July.1895	.....	10 05	Russell Mann	.....	George W. Davis	Paris
Boyle County.....June.1893	.....	.....	J. S. Van Winkle	.....	J. A. Quisenberry	Darville
Jennamine County.....Jan.1897	25 45	.....	John Steele	J. B. Steers	J. D. Fritzier	Nicholsville
La Rue County.....Feb.1889	.....	6 23	R. W. McGill	J. B. Devenport	O. M. Mather	Hodgensville
Lexington and Vic.....Jan.1887	.....	.....	A. B. Milligan	G. B. Barr	G. B. Barr	Lexington
Louisville and Vic.....Mar.1887	443 53	.....	John L. Wheat	C. P. Robinson	Henry Almstedt	Louisville
Mayville & Masson Co. Feb.1886	.....	.....	J. F. Bourbon	J. W. Bealden	J. C. Peacor	Mayville
Woodford County.....Jan.1895	100 00	.....	J. A. Cain	Joseph S. Minary	R. S. Berryman	Vernadies
MAINE.						
Maine.....Nov.1816	.....	1,285 77	Mrs. Elmore Perkins	E. T. Garland	L. M. Webb	Portland
MARYLAND.						
Maryland.....July.1888	.....	2,800 88	Rev. J. F. Goucher, L.L.D.	Douglas M. Wythe	H. S. Delaney	Baltimore
MASSACHUSETTS.						
Massachusetts.....Sep.1816	1,000 00	4,612 79	Hon. C. R. Codman	Rev. F. B. Allen	B. Preston Clark	Boston
New Bedford.....Oct.1894	.....	8 55	P. C. Headley, Jr.	Rev. C. F. Hervey	E. T. Tucker, M.D.	New Bedford
MICHIGAN.						
Wayne County.....Mar.1885	.....	270 25	Geo. M. Lane	R. A. Simell	R. A. Simell	Detroit
MINNESOTA.						
Sine Earth Co., Welsh May.1894	10 00	.....	E. L. Harris	.....	Peter Lloyd	Mankato
Ottawa County.....Oct.1888	.....	6 21	J. F. French	C. W. Gillam	S. S. Gillam	Windom
First Welsh.....June.1887	75 00	11 61	Rev. Wm. E. Evans	David E. Evans	Peter Lloyd	Mankato
Judson & Vic., Welsh May.1894	120 00	.....	Rev. David Edwards	C. G. Jones	Henry R. Roberts	Lake Crystal
Le Sueur County.....July.1895	.....	.....	W. H. Tomlinson	Ida Manthey	W. H. Rothwell	Le Sueur
Nicollet County.....July.1888	.....	.....	Rev. J. P. Uhler	John N. Treadwell	John N. Treadwell	St. Peter
Ottawa, Welsh.....June.1873	.....	.....	Rev. Hugh Owen	J. W. Lloyd	John G. Jones	Ottawa
Salom Welsh.....Feb.1886	2 40	.....	J. B. Griffiths	J. B. Walters	H. H. Williams	Garvin, R.F.D. 3
MISSISSIPPI.						
Captah County.....June.1888	.....	.....	J. S. Rea	.....	H. M. Hollingsworth	Wesson

NAMES OF AUXILIARIES and Date of Recognition.	DONATIONS 7th year.	BIBLES 7th year.	PRESIDENTS.	CORRESPOND'G SECRETARIES.	TREASURERS.	POST OFFICE ADDRESS OF TREASURER
MISSOURI						
Dawn & Via, Welsh.....Nov.1874	.....	.....	Thos. L. Powell	Thomas H. Evans	John E. Davis	Dawn
Gasconade County.....July 1887	50 00	88 53	Rev. A. Krobe	.....	E. Engelbrecht	Bay
Higginsville.....Jan. 1889	.....	.....	Rev. H. Rieger	Samuel Buchner	Charles Haefler	Higginsville
Mt. Zion.....Oct.1888	30 00	1 82	Thomas Magruder	Anna L. Brown	Anna L. Brown	Biscoe
New Cambria.....Feb.1885	80 00	13 10	Thomas R. Evans	Laura Roberts	C. M. Cole	New Cambria
Newton County.....July 1843	.....	3 40	B. J. Morrow	Rev. J. C. Alexander	O. V. Wager	Neosho
Scotland County.....Sep. 1844	.....	.....	T. M. Fife	J. V. Bumgarner	J. M. Stumington	Memphis
St. Charles County.....Oct. 1819	.....	.....	Joseph Herring	Dr. H. S. Evans	Dr. H. S. Evans	St. Charles
St. Louis.....Oct. 1846	.....	1,441 18	Robert Rankin	James H. Springer	O. L. Whitlaw	St. Louis
MONTANA.						
First B. S. of Montana, Oct. 1873	.....	7 23	Rev. D. B. Price	H. G. Arnold	D. Butcher	Helena
NEBRASKA.						
Wayne Co. Welsh.....Feb. 1888	80 00	.....	Howell Rees	E. J. Davis	Evans Jenkins	Carroll
NEW HAMPSHIRE.						
New Hampshire..... Sep. 1814	1,800 00	683 51	Hon. David Cross	Rev. G. H. Reed, D.D.	Rev. E. J. Allen	Concord
NEW JERSEY.						
Atlantic County.....May 1843	.....	.....	Rev. Minot S. Morgan	H. C. Thomas	John S. Weaver	Pleasantville, N. J.
Essex County.....Dec. 1846	.....	.....	Hon. Amos Dodd	Rev. C. B. Bullard	M. E. Blanchard	Newark
Marion County.....Apr. 1847	100 00	5 84	Rev. Thos. Hanton	James M. Kiger	H. M. Voorhees	Trouton
Middlesex County.....Aug. 1849	.....	.....	.....	.....	Lafford Totten	New Brunswick
Mosmouth County.....Apr. 1837	.....	.....	Rev. T. F. Bayles	John Stacey	H. Wyckoff Beck	Martinez
Morris County.....Sep. 1818	.....	.....	M. F. Wolfe	Rev. T. S. Ironside	J. F. Runyon	Morrisstown
Salem County.....Oct. 1847	.....	.....	Rev. W. E. Allen	.....	Clinton Bowen	Salem
Sussex County.....Apr. 1837	200 00	.....	N. A. Stackhouse	F. M. Van Syckle	F. M. Hoagh	Newton
Union County.....Feb. 1888	25 00	9 22	Rev. John T. Kerr	.....	S. J. Berry, Jr.	Elizabethtown
Warren County.....Dec. 1838	100 00	25 42	Oscar Jeffrey	Rev. S. B. Darnell	W. A. Hoffman	Hackettstown
NEW YORK.						
Albany County.....May 1816	.....	37 82	A. P. Stevens	John T. Blackburne	G. C. Leonard	Albany
Auburn Female.....Apr. 1880	25 00	.....	Mrs. A. M. Dulles	.....	Mrs. C. I. Avery	Auburn
Buffalo and Erie Co.....Nov. 1847	.....	.....	Rev. Henry Ward	Josiah Letchworth	C. N. Armstrong	Buffalo
Columbia County.....Oct. 1817	100 00	3 42	Rev. J. C. Wightman	.....	Thos. Gammeall	Hudson
Dutchess County Fem. Oct. 1817	260 00	.....	Mrs. Frank Randall	Mrs. M. Carpenter	Mrs. L. E. Rockwell	Amenia
Floyd, Welsh.....Apr. 1864	30 00	.....	Hugh W. Roberts	David E. Jones	Chas. H. Evans	Rome
Freedom, Welsh.....July 1868	61 00	.....	Wm. B. Wheeler	F. H. Jones	J. B. Jones	Sandusky
Geneva.....Apr. 1846	.....	6 80	W. K. Townner	William Fink	Dr. A. L. Sweet	Geneva
Ghent.....Feb. 1808	28 50	.....	Rev. D. C. Barnite	Frederick Snyder	John E. Kittle	Ghent, R. F. D. 1
Granville, Welsh.....Jan. 1877	80 00	10 80	Robt. W. Roberts	John E. Jones	Hugh L. Humphries	Box 98 Granville
Greene County.....Sep. 1816	120 00	.....	Rev. C. G. Hansard	.....	J. D. Ahrest	Catskill
Holland Patent, Welsh May 1868	80 00	.....	Rev. Richard Hughes	Robert Hughes	John E. Jones	Holland Patent
Jefferson County.....Jan. 1817	88 56	.....	W. B. Camp	Rev. A. G. Keyes	Geo. B. Mamey	Watertown
Livingston County.....May 1834	1 00	11 08	Hon. Geo. B. Adams	L. R. Doty	Rev. John Irons	Genesee
Long Island.....Sep. 1817	.....	117 28	Rev. A. Newman	Rev. W. J. Peck, M.D.	H. S. Conklin	Patchogue
Md. Granville, Welsh, Nov. 1883	.....	.....	Owen H. Hughes	Hugh Williams	Hugh T. Perry	Middle Granville
Montgomery County.....Dec. 1816	65 48	.....	Rev. M. B. Pratt, D.D.	A. A. Coney	M. H. Dieffendorf	Canaanville
Nelson, Welsh.....Sep. 1864	.....	5 40	Rev. Thos. Jones	Rev. J. O. Jones, D.D.	Richard Perry	Morrisville
Newburg.....Sep. 1813	75 00	.....	Rev. A. Madson	Rev. J. R. Thompson	F. W. Mapes	Newburg
New York.....Mar. 1839	14,808 81	.....	John C. West	C. W. Parsons	Jas. H. Schmeissel	New York
New York Female.....June 1819	.....	43 97	Mrs. Theo. Weston	Euphemia M. Otcott	Maria E. Nixon	New York
Niagara County.....May 1880	300 00	284 01	Rev. E. P. Marvin	G. G. Lansing	G. G. Lansing	Lockport
Orange County.....June 1816	100 00	.....	Augustus Denniston	Rev. J. S. King	A. B. Hurdis	Middletown
Ramsey, Stouven & Vic., Welsh.....Jan. 1817	.....	.....	Rev. E. C. Evans	Rev. B. M. Jones	D. W. Jones	Ramsey
Rockland County.....July 1816	75 00	1 26	Rev. A. C. Wyetoff	Rev. H. A. Lewis	Alonso Wheeler	Haverstraw
Rome, Welsh.....Mar. 1885	50 25	3 86	Thomas Hughes	Wm. D. Williams	John J. Roberts	419 Floyd Ave., Rome

NAME OF AUXILIARIES and Date of Recognition.	DOLLARS 97th year.	CENTS 97th year.	PRESIDENTS.	CORRESPOND'G SECRETARIES.	TREASURERS.	POST OFFICE ADDRESS OF TREASURER.
Schenectady County.. May 1888	.....	.....	Jan. A. Goodrich	R. H. Keller	Wm. F. Cromer	Schenectady
Schoharie County..... Jan. 1847	88 16	.....	W. E. Bessler	P. S. Clark	C. M. Throop	Schoharie
Sullivan County..... Aug. 1888	.....	.....	Rev. J. H. Pritchard	Rev. M. M. Gillespie	S. L. Strong	Monticello
Ulster County..... Nov. 1818	60 00	47 10	.....	Rev. H. Smith	L. L. Osterhout	Kingston
Utica and Vic., Welsh Jan. 1817	185 60	30 06	Wm. R. Thomas	William W. George	Caleb E. Davies	Utica
Waterville, Welsh... Mar. 1878	.....	.....	Daniel Williams	.....	William Price	Waterville
Welsh Calvinistic Methodist	300 00	.....	Wm. Ap. Rees	John W. Jones	Robert D. Jones	New York
Westchester County... Aug. 1887	1,000 00	218 76	James Wood	Rev. B. H. Everitt	Jared E. Mead	Pleasantville, N. Y.
NORTH CAROLINA.						
Gaston County.....	35 05	.....	.....	.....	C. E. Adams	Gastonia
Salem Bible Assoc. Feb. 1889	.....	47 37	Rev. R. Rondthaler	C. T. Fichtl	Rev. J. H. Clewell	Winston-Salem
Tirzah..... Mar. 1889	30 00	32 36	.....	Thos. R. Nisbet	G. E. McDou	Tirzah
OHIO.						
Adams County..... Oct. 1888	.....	19 05	.....	.....	Robt. McClelland	West Union
Angelside County..... July 1849	.....	.....	Rev. Mr. Gottwald	Harry Crawford	A. L. Whitman	Wapakonetta
Cardville..... Sep. 1861	158 66	.....	Rev. W. E. Patt	Thompson Crawford	W. R. Starrett	Jamesstown
* Cincinnati, Welsh Jan. 1868	.....	.....	.....	J. M. Hughes	.....	Cincinnati
Columbus, Welsh..... June 1888	.....	214 00	.....	.....	E. J. Morgan	Columbus
Delaware Co..... June 1889	.....	.....	Rev. A. C. Crist	E. F. Young	W. F. Dodge	Delaware
East Liverpool Female Nov. 1880	50 00	203 45	.....	Mrs. J. B. Warner	Mrs. Anna Harrison	East Liverpool
Elmore..... Apr. 1871	.....	.....	R. W. Fader	B. W. Strohl	Geo. H. Gehring	Elmore
Gomer, Welsh..... Nov. 1870	108 00	.....	Dr. R. E. Jones	William H. Evans	William H. Evans	Rushmore
Green County..... July 1817	.....	.....	Rev. C. W. Sullivan	Miss Clara A. Ball	Judge C. H. Kyle	Xenia
* Harrison County..... Apr. 1838	.....	.....	W. B. Anderson	Wm. T. Perry	Mary F. Wagner	Cadiz
Huron County..... July 1836	.....	.....	E. L. Young	Charles E. Barton	J. D. Cook	Norwalk
Jackson & Galita Welsh May 1848	375 40	.....	Rev. David Thomas	Jos. J. Jones	Thos. J. Hughes	Oak Hill
Loveland and Vic. Jan. 1887	.....	.....	G. H. Lounsberry	Wm. B. Davis	Hamilton Shugart	Loveland
Northfield..... Apr. 1889	.....	.....	J. N. McConnell	M. A. Vanhorn	E. E. Leslie	Northfield
Oxford..... July 1843	45 00	5 00	Rev. C. G. Morrow	William M. Beaton	Frank McCord	Oxford
Piqua Female..... Jan. 1888	300 00	40 00	Mrs. L. B. Robinson	Mrs. L. D. Butterfield	Mrs. M. J. Smith	Piqua
Plymouth..... Apr. 1889	.....	.....	D. W. Danzer	E. K. Tranger	George Hatch	Plymouth
Salem and Van Wert County, Welsh..... Mar. 1880	.....	.....	.....	J. W. Jones	William E. Jones	Vandalia
Seneca County..... Aug. 1880	.....	.....	.....	Wm. Neale	.....	Tiffin
Shawnee, Welsh..... 1. Apr. 1880	9 75	.....	D. C. Jenkins	Mary E. Ashton	John James	Shawnee
Staubenville Female... Feb. 1818	46 00	6 00	Mrs. W. A. Donaldson	Mrs. W. A. Donaldson	Mrs. W. A. Donaldson	Staubenville
Troy Female..... Oct. 1887	.....	104 45	Mrs. F. K. Baker	Mrs. John H. Drury	Mrs. Lina C. Becker	Troy
PENNSYLVANIA.						
Johnstown, Welsh..... May 1880	.....	.....	.....	R. R. Thomas	.....	Johnstown
Scranton, Welsh..... Nov. 1886	9 60	.....	.....	Rees D. Jones	Francis Lewis	West Scranton
SOUTH CAROLINA.						
Abbeville County..... Sep. 1888	300 00	.....	Rev. J. Y. Freesty	C. A. Milford	Amos B. Morse	Abbeville
Charleston..... July 1817	.....	289 48	Rev. John Kershaw	John Forrest, M.D.	Dunbar Robb	8234 Charleston
Cheraw..... Sept. 1867	19 11	.....	Rev. L. H. Shuch	R. T. Gaston	H. A. McLeod	Cheraw
Chester County..... Aug. 1877	.....	46 00	J. L. Glenn	A. G. Brice	G. D. Heath	Chester
Lancaster..... Feb. 1886	47 85	.....	Rev. J. H. Holdridge	W. T. Blackman	J. H. Peag	Lancaster C. H.
Rocky Creek..... Sep. 1855	.....	46 75	John A. White	T. H. Boyd	T. H. Boyd	Cornwell
* Spartanburg County July 1885	.....	30 30	.....	D. C. Correll	D. C. Correll	Spartanburg
Union B.S., Fairfield and Richland Counties... Dec. 1841	71 30	.....	F. C. Camack	C. H. Leetner	C. H. Leetner	Wallaceville
Waxhaw and Shiloh... Aug. 1888	61 17	.....	Rev. W. C. Ewart	.....	N. B. Conner	Lancaster
York County..... Apr. 1888	30 00	.....	.....	F. P. McCain	W. M. Kennedy	Yorkville
SOUTH DAKOTA.						
San Homme County... Sept. 1881	.....	.....	.....	Rev. B. W. Ombach	Frederick Becker	Scotland
Deadwood..... Nov. 1878	.....	.....	W. D. Elder	L. W. Stilwell	Mrs. J. W. McIntyre	Deadwood
Piase, Welsh B. 1888	.....	.....	.....	R. E. Jones	T. A. Jones	Piase

NAMES OF AUXILIARIES and Date of Recognition.	DONATIONS 97th year.	SIZES 97th year.	PRESIDENTS.	CORRESPOND'G SECRETARIES.	TREASURERS.	POST OFFICE ADDRESS OF TREASURER.
TENNESSEE.						
Duck River.....Mar. 1899	.....	25 00	G. W. Moody, M.D.	.....	.....	Shelbyville
Giles County.....Aug. 1880	.....	33 30	.....	W. B. Romine	W. B. Romine	Fulaski
*Hamblen County.....Jan. 1890	.....	.....	J. N. Fisher	Gua. Helun	J. C. Mills	Morris town
Hamilton County.....Oct. 1886	.....	.....	Rev. T. H. McCallie	W. L. Magill	W. L. Magill	Chattanooga
Humboldt.....Feb. 1893	.....	.....	.....	.....	Dr. W. H. Mason	Humboldt
Knoxville.....Sep. 1893	.....	.....	.....	H. T. Ault	.....	Knoxville
Memphis & Shelby Co. July 1896	625 94	.....	C. C. Hanson	L. M. Stratton	John D. McDowd	Memphis
Nashville.....Jan. 1894	62 35	.....	J. B. Richardson	A. G. Adams	Jan. H. Thompson	Nashville
Obion County.....Feb. 1886	.....	.....	Rev. J. W. Joyner	James W. Presmy	James W. Presmy	Troy
TEXAS.						
Austin.....Apr. 1880	10 00	105 00	Rev. F. J. Brackenridge	L. M. Layton	Walter Bremond	Austin
Coryell County.....Oct. 1886	.....	.....	Y. S. Jenkins	J. C. Gouldy	.....	Gatesville
Houston County.....Nov. 1893	12 10	5 00	Dr. L. Moriwether	Thos. B. Collins	R. G. Lundy	Crockett
Industry.....July 1897	.....	.....	H. Rucke	E. H. Lindemann	Rev. J. W. A. Witt	Industry
Madison County.....Mar. 1897	.....	15 00	A. B. Brooks	J. S. Seathoff	L. A. Hoyer	New Fountain
Millam County.....Oct. 1885	.....	.....	J. B. Wolf	W. D. Padon	J. M. Eplin	Camerton
Midford.....July 1886	.....	.....	W. T. M. Dickson	.....	.....	Midford
New Braunfels.....Mar. 1894	.....	.....	Rev. H. O. Lannach	Hulda Kartach	.....	New Braunfels
VERMONT.						
Fairhaven, Welsh.....Apr. 1889	.....	.....	.....	Wm. R. Hughes	O. O. Thomas	Fairhaven
South Poultney.....Feb. 1913	24 80	2 24	Rev. J. W. Morris	J. F. Williams	Morris P. Williams	Poultney R. F. D. 3
Vermont.....Oct. 1896	.....	85 30	Rev. A. L. Cooper, D. D.	.....	Dr. O. G. Stickney	Barre
West Pawlet, Welsh. April 1890	.....	1 20	Owen W. Jones	W. H. Jones	David Parry	West Pawlet
WEST VIRGINIA.						
Berkeley County.....Jan. 1893	.....	21 00	Rev. J. B. Chamberslain	Lee M. Bender	.....	Martinsburg
Charlestown & Vic.....Dec. 1881	.....	.....	Cruger W. Smith	A. D. Barr	D. S. Hughes	Charlestown
Jefferson County.....Feb. 1888	60 00	30 00	Rev. Geo. H. Babcock	W. P. Licklider	J. Mason Eash	Shepherdstown
WISCONSIN.						
Barnesville, Welsh.....Mar. 1887	.....	.....	James Baylis	David E. Davis	E. D. Evans	Barnesville
Blaen y dyfryn, Welsh Apr. 1889	.....	.....	Jenkin Williams	Mrs. W. E. Jones	John A. Jones	Sparta R. 5
Caledonia, Welsh.....Feb. 1890	.....	.....	.....	David R. Owen	.....	Portage
Columbus, Welsh.....Nov. 1884	250 00	25 30	Thos. J. Thomas	W. H. Jones	R. D. Owens	Columbus
Dodge County.....Jan. 1884	10 00	25 00	Rev. T. S. Johnson	F. E. Drake	.....	Beaver Dam
Dodgeville, Welsh.....May 1897	26 15	.....	.....	J. O. Griffiths	Samuel Griffiths	Dodgeville
First Welsh B. S., Vic. of Oshkosh.....Sep. 1898	77 00	17 30	E. Elvet Goodwin	Thos. J. Davis	J. O. Jones	Pickett
Ixonia, Welsh.....Apr. 1889	.....	.....	Evan C. Evans	Wm. Samuels	Robert Pritchard	Ixonia
Lake Emily, Welsh.....Sep. 1881	50 00	.....	.....	William O. Daniel	D. E. Williams	Fox Lake, R. F. D. 1
Milfin, Welsh.....Mar. 1898	60 00	.....	James Gibbon	W. J. Williams	G. H. Jones	Mineral Point, R. D. 1
Milwaukee County.....Feb. 1890	.....	22 31	.....	A. W. Kellogg	A. W. Kellogg	Milwaukee
Milwaukee, Welsh.....Nov. 1897	79 04	8 50	Richard Jones	Hugh O. Davies	E. J. Roberts	Milwaukee
Oshkosh City, Welsh. Sept. 1871	107 30	.....	R. G. Jones	Ellis Roberts	David Roberts	Oshkosh
Racine, Welsh.....Apr. 1899	60 00	20 00	John M. Jones	R. Trevor Williams	Owen W. Owens	Racine
Randolph, Welsh.....June 1873	122 36	25 70	David E. Jones	Wm. Pritchard	E. T. Roberts	Randolph
Sank Prairie.....Dec. 1885	.....	14 00	Rev. Peter Boch	Miss Annie Schneller	Dr. A. O. Kendall	Prairie du Sac
Spring Water, Welsh. Apr. 1897	.....	.....	Rev. E. R. Roberts	Isaac B. Hughes	W. M. Davies	Wild Rose R. D. 1
Waukegan, Welsh.....Aug. 1897	90 00	.....	William Matthew	Ira Jones	Thos. D. Jones	Wales
Welsh Prairie.....Dec. 1885	173 10	18 30	D. R. Williams	Wm. Ap Jones	E. W. Edwards	Cambria

RECEIPTS

Receipts of the American Bible Society in Each Year since its Organization *

Year	Date	Receipts	Year	Date	Receipts
1st	1810-17	\$37,779 85	50th	1865-66	\$642,625 64
2d	1817-18	36,564 80	51st	1866-67	734,089 14
3d	1818-19	53,223 94	52d	1867-68	723,106 68
4th	1819-20	41,261 97	53d	1868-69	731,734 73
5th	1820-21	47,009 20	54th	1869-70	747,058 69
6th	1821-22	40,683 34	55th	1870-71	729,464 70
7th	1822-23	53,021 75	56th	1871-72	689,923 47
8th	1823-24	42,416 95	57th	1872-73	669,007 06
9th	1824-25	44,533 08	58th	1873-74	664,496 06
10th	1825-26	53,639 85	59th	1874-75	577,559 80
11th	1826-27	60,194 13	60th	1875-76	537,196 27
12th	1827-28	75,879 93	61st	1876-77	543,579 55
13th	1828-29	101,426 73	62d	1877-78	446,954 04
14th	1829-30	143,449 81	63d	1878-79	463,374 66
15th	1830-31	116,900 74	64th	1879-80	608,343 28
16th	1831-32	86,975 18	65th	1880-81	606,494 96
17th	1832-33	83,556 03	66th	1881-82	563,223 23
18th	1833-34	96,537 63	67th	1882-83	598,641 91
19th	1834-35	98,806 29	68th	1883-84	640,719 06
20th	1835-36	101,771 48	69th	1884-85	557,314 24
21st	1836-37	83,259 79	70th	1885-86	523,910 59
22d	1837-38	91,904 57	71st	1886-87	493,258 35
23d	1838-39	79,545 24	72d	1887-88	557,340 18
24th	1839-40	94,880 24	73d	1888-89	499,233 56
25th	1840-41	116,485 05	74th	1889-90	597,693 05
26th	1841-42	122,637 08	75th	1890-91	513,298 13
27th	1842-43	124,723 77	76th	1891-92	555,527 29
28th	1843-44	153,673 05	77th	1892-93	573,990 76
29th	1844-45	159,738 68	78th	1893-94	662,739 30
30th	1845-46	196,183 48	79th	1894-95	526,524 26
31st	1846-47	203,494 63	80th	1895-96	457,223 05
32d	1847-48	251,304 68	81st	1896-97	380,308 12
33d	1848-49	296,423 94	82d	1897-98	392,943 28
34th	1849-50	234,459 59	83d	1898-99	464,965 13
35th	1850-51	276,882 53	84th	1899-1900	350,173 22
36th	1851-52	306,744 81	85th	1900-01	373,973 10
37th	1852-53	346,542 42	86th	1901-02	450,553 76
38th	1853-54	394,340 50	87th	1902-03	377,743 41
39th	1854-55	346,767 09	88th	1903-04	443,667 21
40th	1855-56	398,167 25	89th	1904-05	396,885 50
41st	1856-57	441,905 07	90th	1905-06	433,677 02
42d	1857-58	390,759 49	91st	1906-07	543,343 88
43d	1858-59	415,011 37	92d	1907-08	534,020 24
44th	1859-60	435,954 02	93d	1908-09	502,345 56
45th	1860-61	389,541 52	94th	1909-10	533,470 80
46th	1861-62	373,132 08	95th	1910-11	747,766 64
47th	1862-63	422,588 00	96th	1911-12	929,906 56
48th	1863-64	560,573 60	97th	1912-13	723,246 23
49th	1864-65	677,351 39	Total	.....	\$36,380,018 40

* These figures do not include Trust Funds, the income of which can only be used, Invested Funds received for Reinvestment, or amount borrowed temporarily from banks, and consequently differ from the Treasurer's statement on preceding pages.

ISSUES

Bibles and New Testaments Issued in Each Year since its Organization

Year	Bibles	Testa., etc.	Total	Year	Bibles	Testa., etc.	Total
1st	6,410	.....	6,410	50th	256,496	894,080	1,150,528
2d	17,594	.....	17,594	51st	394,315	983,745	1,267,900
3d	23,870	7,248	31,118	52d	315,535	871,699	1,187,194
4th	26,800	14,713	41,513	53d	339,595	1,047,016	1,386,611
5th	26,772	16,474	43,246	54th	339,774	1,000,896	1,380,640
6th	26,910	24,560	51,470	55th	316,967	790,870	1,107,777
7th	28,448	23,367	51,815	56th	298,353	802,519	1,100,871
8th	31,590	23,949	55,539	57th	313,714	887,531	1,201,245
9th	30,094	33,787	63,881	58th	317,365	673,207	990,572
10th	31,154	35,980	67,134	59th	281,708	645,197	926,900
11th	35,976	35,745	71,721	60th	299,308	581,187	880,470
12th	75,734	58,873	134,607	61st	329,546	641,510	971,056
13th	91,248	108,874	200,122	62d	307,452	560,041	867,493
14th	120,254	108,339	228,593	63d	343,908	543,953	1,187,864
15th	171,972	70,311	242,183	64th	394,545	861,494	1,256,039
16th	54,843	60,959	115,802	65th	423,308	1,053,395	1,476,703
17th	36,941	54,237	91,178	66th	371,723	1,132,045	1,503,768
18th	34,083	76,749	110,832	67th	433,063	1,233,169	1,666,232
19th	47,709	75,597	123,306	68th	499,379	1,308,836	1,808,215
20th	65,974	155,720	221,694	69th	439,716	1,113,459	1,553,175
21st	51,254	154,386	205,640	70th	399,714	1,097,736	1,497,440
22d	45,063	112,315	157,378	71st	391,995	1,055,405	1,447,370
23d	45,383	89,604	135,087	72d	430,343	1,084,405	1,514,748
24th	54,237	108,084	162,321	73d	410,232	1,080,173	1,490,405
25th	64,304	87,396	151,700	74th	413,862	1,033,135	1,446,997
26th	101,416	155,650	257,066	75th	450,180	1,047,437	1,497,617
27th	82,913	133,693	216,606	76th	411,618	896,573	1,308,191
28th	114,766	199,316	314,082	77th	410,098	984,770	1,394,868
29th	145,970	233,122	379,092	78th	400,176	1,047,438	1,447,614
30th	161,974	331,399	493,373	79th	403,434	1,177,694	1,581,128
31st	209,413	413,343	622,756	80th	391,437	1,353,848	1,745,285
32d	232,372	422,794	655,166	81st	317,472	1,196,027	1,513,499
33d	205,307	359,419	564,726	82d	352,530	1,109,743	1,462,273
34th	205,037	433,253	638,290	83d	194,544	1,186,323	1,380,867
35th	209,321	393,611	602,932	84th	215,436	1,191,375	1,406,811
36th	221,450	444,565	666,015	85th	233,081	1,313,047	1,546,128
37th	260,331	533,999	794,330	86th	233,233	1,440,503	1,723,736
38th	277,584	537,315	814,899	87th	303,121	1,091,437	1,394,558
39th	256,037	493,309	749,346	88th	304,932	1,465,939	1,770,871
40th	240,776	437,439	678,215	89th	290,947	1,540,349	1,831,296
41st	253,846	511,211	765,057	90th	274,135	1,363,574	1,637,709
42d	260,997	451,043	712,040	91st	272,077	1,638,776	1,910,853
43d	299,326	451,299	750,625	92d	292,512	1,633,423	1,925,935
44th	297,496	436,306	733,802	93d	312,323	1,340,103	1,652,426
45th	295,356	436,020	731,376	94th	327,636	2,509,135	2,836,771
46th	161,374	932,466	1,093,840	95th	393,230	2,533,492	2,926,722
47th	175,554	1,033,563	1,209,117	96th	430,098	3,261,103	3,691,201
48th	233,063	1,393,501	1,626,564	97th	399,734	3,649,376	4,049,110
49th	239,097	1,591,659	1,830,756	Total	22,681,851	75,594,864	98,276,715

LIFE DIRECTORS AND MEMBERS

MADE FROM APRIL 1, 1912, TO MARCH 31, 1913

Directors for Life

BY THE PAYMENT OF ONE HUNDRED AND FIFTY DOLLARS OR UPWARD

Sabcock, Mrs. Francis K., Neenah, Wis.
Damon, Mrs. W. E., New York.
Jones, Rev. Rhys Price, Chicago, Ill.

Knox, Rev. W. W., New Brunswick, N. J.
Roberts, J. Edno, Oakbrook, Wis.
Sniffen, Edward D., New York.

Members for Life

BY VIRTUE OF A CONTRIBUTION OF THIRTY DOLLARS OR UPWARD

Allen, Dr. B. G., Henderson, N. C.
Arnold, Frank Hubbard, Haddam, Conn.
Ashcraft, Rev. E. P., Hermon, Cal.
Baker, C. Barton, Piqua, O.
Bennett, Rev. Fred Ellsworth, Chicago, Ill.
Bentley, Mary Francis, Pulaski, N. Y.
Brown, J. M., New Alexandria, Pa.
Bumpstead, Miss Elizabeth, Katonah, N. Y.
Campbell, Mrs. Mary Ann, West Nyack, N. Y.
Carr, Miss Anna B., Dwaarkill, N. Y.
Chesebrough, Edith G., DeWitt, N. Y.
Chesebrough, Jennie L., Syracuse, N. Y.
Chesebrough, Thomas Upson, DeWitt, N. Y.
Coleman, Rev. James M., Beaver Falls, Pa.
Conklin, Miss Sadie, Sharon, Conn.
Coulter, M. Louise, Cedarville, O.
Craig, J. C., Lancaster, S. C.
Creswell, Paul, Cedarville, O.
Davies, E. O., Columbus, O.
Davis, Benjamin Ellis, Oak Hill, O.
Davis, Edward B., Holland Patent, N. Y.
Davis, John D., Thurman, O.
Davis, John E., Oak Hill, O.
Davis, Thomas R., Oak Hill, O.
De Lamatter, Mrs. Jennie, Brooklyn, Mich.
Dietz, Mrs. Hattie, Schobarie, N. Y.
Dornon, E. A., New Alexandria, Pa.
Douglas, Janet Hepburn, Westfield, N. J.
Draffin, W. H., Riverside, S. C.
Edwards, Mrs. Rachel, Cottor, Ia.
Edwards, Mrs. T. L., Columbus, O.
Evans, D. W., Columbus, O.
Evans, David, Wales, Wis.
Evans, Edward L., Jackson, O.
Fitz-Gerald, A. Boylan, Jr., Dover, N. J.
Gilbert, Miss Jane, Gettysburg, Pa.
Goodwin, Rev. E. Elvet, M. A., Picketts, Wis.
Grant, Rev. Milton E., Newton, N. J.
Hagen, Marion Boyd, New York.
Hamer, John R., Carroll, Neb.
Hayes, Esie K., Huntington, New York.
Heltman, Rev. S. F., Los Angeles, Cal.
Holladay, Mrs. Syme A., Wmmsboro, S. C.
Hooper, Mrs. Kate, Yorkshire, N. Y.
Hooper, Otho E., Jersey City, N. J.
Howard, Mrs. Catherine, Gettysburg, Pa.
Hughes, Harvey W., New Cambria, Mo.
Hinzinger, Gerald Irwin, Grand Rapids, Mich.
Humphreys, Mrs. Elizabeth, Wyman, Ia.

Hunter, Rev. R. N., Briscoe, Mo.
James, John, Jackson, O.
Jenkins, Elmer E., Columbus, O.
Jenkins, Mary Du Bois, New Paltz, N. Y.
Jennup, J. Easton, New York.
Jones, Ellis, Randolph, Neb.
Jones, Ira, Wales, Wis.
Jones, J. Alfred, Columbus, O.
Jones, Mary Ann Samsouville, O.
Jones, Rev. Thomas O., Emerson, Ia.
Jones, Mrs. Wm. F., Lake Crystal, Minn.
Kilpatrick, Miss Delia, Morning Sun, Ia.
King, Ellen, Lunenburg, Vt.
Knight, Mary Sherwood, Pulaski, N. Y.
Kunkle, Rev. W. E., Milton, Pa.
La Tourette, Mrs. Harriet D., Whitehouse Station
N. J.
Lee, Ethel M., Neenah, Wis.
Lehn, Daniel, York, Pa.
Lewis, D. D., Columbus, O.
Lewis, D. R. M.D., Whitestone, N. Y.
Lloyd, Albert, Picketts, Wis.
Lloyd, Miss Bernice J., Holland Patent, N. Y.
McCormick, Rev. L. H., Dunlap, Ill.
McGuire, Miss Lena Blanche, Chicago, Ill.
Marvin, Anna Edwards, Yonkers, N. Y.
Mentz, Miss Lillian, Walkhill, N. Y.
Murchison, Rev. H. B., Lancaster, S. C.
Murchison, Mrs. H. B., Lancaster, S. C.
Newton, Rev. Frederic J., India.
Odell, Rev. T. C., Rock Hill, S. C.
Owens, John R., Randolph, Wis.
Patterson, Rev. W. S., Lancaster, S. C.
Peabody, Miss Hazel, Sharon, Conn.
Peeler, Rev. C. M., Rockton, S. C.
Phillips, Mrs. Emma E., Boonerville, N. J.
Quick, Edwin M., Newton, N. J.
Reddin, Rev. Lester, Milton, Pa.
Rees, Thomas H., New Cambria, Mo.
Richards, Mrs. Dean W., Richards, Colo.
Roberts, Rev. F. T., Randolph, Wis.
Roberts, John G., Racine, Wis.
Roberts, Wm. E., Lake Crystal, Minn.
Robinson, Mrs. C. E., Waxhaw, N. C.
Robinson, J. Clark, Lancaster, S. C.
Rosedale, Mrs. Sarah E., West Nyack, N. Y.
Ross, Thomas M., Newburgh, N. Y.
Rowledge, Albert, Ballston Lake, N. Y.
Secret, E. C., Lancaster, S. C.

Baustet, Mrs. John, Ghent, N. Y.
Simmons, John D., Jr., Sussex, N. J.
Sisson, Miss Lucile, Cincinnati, O.
Snipes, W. J., Lancaster, S. C.
Snyder, Dr. H. N., Spartanburg, S. C.
Sonne, Katherine Lucile, Flemington, N. J.
Spangler, Rev. Ira, Milton, Pa.
Spencer, Henry, Haddam, Conn.
Statta, Sydney Ogden, Belle Mead, N. J.
Steckel, Rev. Wm. Eugene, Doylestown, Pa.
Stillwell, Sarah L., Dwaarkill, N. Y.
Sutton, David Van Dorn, St. Clairsville, O.
Thaxter, Mrs. James, Winnebago, Ill.
Thoman, Miss Emma, Cincinnati, O.
Thomas, Mrs. Elizabeth, Columbus Junction, Ia.
Thomas, Henry H., Randolph, Wis.

Utter, Rev. Oliver L., Piqua, O.
Van Arnam, Elizabeth Louise, Fort Wayne, Ind.
Van Bochove, Miss Dorothy F., Kalamazoo, Mich.
Weaver, H. T., Gettysburg, Pa.
White, Mrs. Ellen M., Morristown, Pa.
White, Richard Merrill, New Brunswick, N. J.
Wigley, Edward, Lake Crystal, Minn.
Wilford, Miss Laura A., Branford, Conn.
Williams, Humphrey, Wales, Wis.
Williams, Rev. Richard J., Wales, Wis.
Williams, Richard T., Racine, Wis.
Wilson, James C., Sparta, Ill.
Wilson, John Lewis, Bathgate, N. D.
Wilson, Robert, Amsterdam, N. Y.
Wilson, Samuel, Iowa Falls, Ia.
Wright, Miss Anna C., Lansdowne, Pa.

CONSTITUTION OF THE AMERICAN BIBLE SOCIETY

Originally Adopted in 1816, and Subsequently Amended

ARTICLE I.

This Society shall be known by the name of the AMERICAN BIBLE SOCIETY, of which the sole object shall be to encourage a wider circulation of the Holy Scriptures without note or comment. The only copies in the English language, to be circulated by the Society, shall be of the version set forth in 1611, and commonly known as the King James Version, whether in its original form as published in the aforesaid year or as revised, the New Testament in 1881 and the Old Testament in 1885, and published in these years under the supervision of the Committee of Revision, or as further revised and edited by the American Committee of Revision and printed under its supervision in 1901.

ARTICLE II.

This Society shall add its endeavors to those employed by other Societies, for circulating the Scriptures throughout the United States and their Territories; and shall furnish them with plates, or such other assistance as circumstances may require. This Society shall also, according to its ability, extend its influence to other countries, whether Christian, Mohammedan, or pagan.

ARTICLE III.

All Bible Societies shall be allowed to purchase, at cost, from this Society, Bibles for distribution within their own districts; and the officers of all such Bible Societies as shall hereafter agree to place their surplus revenue, after supplying their own districts with the Bible, at the disposal of this Society, shall be entitled to vote in all meetings of the Society.

ARTICLE IV.

Each subscriber of three dollars annually shall be a Member.

ARTICLE V.

Each subscriber of thirty dollars at one time shall be a Member for Life.

ARTICLE VI.

Each subscriber of one hundred and fifty dollars at one time, or who shall by one additional payment, increase his original subscription to one hundred and fifty dollars, shall be a Director for Life; but he shall not be such Director when he is in receipt of any salary, emolument, or compensation for services, from the Society.

ARTICLE VII.

Directors shall be entitled to attend and speak, and if constituted Directors before June 1, 1877, shall be entitled to vote at all meetings of the Board of Managers.

ARTICLE VIII.

A Board of Managers shall be appointed to conduct the business of the Society, consisting of thirty-six laymen, of whom twenty-four shall reside in the city of New York or its vicinity. One-fourth part of the whole number shall go out of office at the expiration of each year, but shall be re-eligible.

Every Minister of the Gospel, who is a Member for Life of the Society, if he be not entitled to receive any salary, emolument, or compensation for services, from the Society, shall be entitled to meet and vote with the Board of Managers, and be possessed of the same powers as a Manager himself.

The Managers shall appoint all officers, and call special general meetings, and fill such vacancies as may occur, by death or otherwise, in their own Board.

ARTICLE IX.

Each Member of the Society shall be entitled, under the direction of the Board of Managers, to purchase Bibles and Testaments at the Society's prices, which shall be as low as possible.

ARTICLE X.

The annual meetings of the Society shall be held at New York or Philadelphia, at the option of the Society, on the second Thursday of May, in each year; when the Managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

ARTICLE XI.

The President and Vice-Presidents, for the time being, shall be considered, *ex-officio*, members of the Board of Managers. The Treasurer and Secretaries shall, in addition to their other duties, attend meetings of the Board, and of the Committees thereof, to render such aid in imparting information, recording and reading proceedings and minutes, and in preparing reports, as may be required of them.

ARTICLE XII.

At the general meetings of the Society, and the meetings of the Managers, the President, or, in his absence, the Vice-President first on the list then present, and in the absence of all the Vice-Presidents, such member as shall be appointed for that purpose, shall preside at the meeting.

ARTICLE XIII.

The Managers shall meet on the first Thursday in each month, or oftener, if necessary, at such place in the city of New York as they shall from time to time adjourn to, but when the first Thursday falls on a legal holiday the meeting shall be on the second Thursday.

ARTICLE XIV.

The Managers shall have the power of appointing such persons as have rendered essential services to the Society, either Members for Life, or Directors for Life.

ARTICLE XV.

The whole minutes of every meeting shall be signed by the Chairman.

ARTICLE XVI.

No alteration shall be made in this Constitution, except by the Society at an annual meeting, on the recommendation of the Board of Managers.

ARTICLE XVII.

The President, or, in his absence, the Vice-President first on the list in the city of New York, may, and, on the written request of six members of the Board, shall call a special meeting of the Board of Managers, giving three days' notice of such meeting, and of its object.

ARTICLE XVIII.

The Board of Managers may admit to the privileges of an Auxiliary, any Society which was organized and had commenced the printing, publication, and issuing of the Sacred Scriptures before the establishment of this Society, with such relaxation of the terms of admission, heretofore prescribed, as the said Board, two-thirds of the members present consenting, may think proper.

CHARTER OF THE AMERICAN BIBLE SOCIETY

CHAP. 68.

AN ACT

P. 41, LAWS OF 1841.

TO INCORPORATE THE AMERICAN BIBLE SOCIETY,

PASSED MARCH 25, 1841.

The People of the State of New York, represented in Senate and Assembly, do enact as follows :

SECTION 1.—All such persons as now are, or may hereafter become Members of the American Bible Society, formed in the city of New York in the year one thousand eight hundred and sixteen, shall be and are hereby constituted a body corporate, by the name of "The American Bible Society," for the purpose of publishing and promoting a general circulating of the Holy Scriptures without note or comment.

SECTION 2.—The net income of the said Society, arising from their real estate, shall not exceed the sum of five thousand dollars annually.

SECTION 3.—This corporation shall possess the general powers, and be subject to the provisions contained in Title third of Chapter eighteen of the first Part of the Revised Statutes, so far as the same are applicable, and have not been repealed.*

SECTION 4.—This act shall take effect immediately.

SECTION 5.—The Legislature may at any time modify or repeal this act.

The following proceedings were taken by the Society at the next stated annual meeting after the passage of the Act of Incorporation.

An Ordinance to establish a Board of Managers, and for other purposes.

The American Bible Society do ordain as follows :

1st. The business of this Corporation shall be conducted by a Board of Managers, constituted and appointed in like manner as prescribed by the Constitution under which the American Bible Society acted immediately before its incorporation, in relation to the Board of Managers therein mentioned.

2d. The Managers who were members of the said Board at the time of the said incorporation (except those whose time of service had expired), shall continue in office during the terms for which they were respectively elected. And all persons who, at the time of such incorporation, were officers of the said Society, shall continue to hold their respective offices during the pleasure of the said Board.

3d. The Board of Managers shall have power to appoint all officers of the Society, and to allow to such of them as they may think proper a suitable compensation ; to purchase and hold such real and personal estate as may be permitted by the Charter ; to cause to be made and to use a common seal for the Corporation ; and to make By-Laws not inconsistent with the laws of this State ; and they shall have such further powers as were given by the said Constitution to the Board of Managers therein mentioned. Ten members of

* General powers contained in Title third of Chapter eighteen of the first Part of the Revised Statutes and given to "The American Bible Society" by the third section of the Act incorporating that Society :

1st. To have succession by its corporate name perpetually.

2d. To sue and be sued, complain or defend, in any court of law or equity.

3d. To make and use a common seal, and alter the same at pleasure.

4th. To hold, purchase, and convey such real and personal estate as the purposes of the Corporation shall require, not exceeding the amount limited in its Charter.

5th. To appoint such subordinate officers and agents as the business of the Corporation shall require and to allow them a suitable compensation.

6th. To make By-Laws not inconsistent with any existing law, for the management of its property and the regulation of its affairs.

the Board of Managers shall be a sufficient number to form a Board for the transaction of business, and every decision of a majority of the persons duly assembled as a Board shall be valid.

The Act and Ordinance were severally adopted.

AN ACT

TO ENABLE THE AMERICAN BIBLE SOCIETY TO PURCHASE, TAKE HOLD, AND CONVEY OR LEASE CERTAIN REAL ESTATE,

PASSED APRIL 13, 1852.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1.—Power and authority are hereby granted to the American Bible Society to purchase, take, hold, and convey, the ground or real estate in the city of New York, bounded east by the Third Avenue, west by the Fourth Avenue, north by Ninth Street, and south by Stuyvesant Street and Astor Place, together with all the buildings and improvements which may be erected or made thereon; and also, from time to time to lease such parts of the said premises as may not be immediately required for the actual use and occupation of the Society, even although the net annual income of the Society, arising from its real estate, should thereby exceed the amount limited in its Charter.

SECTION 2.—This act shall take effect immediately.

STATE OF NEW YORK, } ss.
Secretary's Office,

I have compared the preceding with an original law on file in this office, and do certify that the same is a correct transcript therefrom, and of the whole of said original.

ARCHIBALD CAMPBELL,
Deputy Secretary of State.

ALBANY, April 14, 1852.

CHAP. 860.

AN ACT

P. 879, LAWS OF 1872.

TO AMEND THE CHARTER OF THE AMERICAN BIBLE SOCIETY.

PASSED APRIL 24, 1872.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1.—The corporation, The American Bible Society, chartered by the Act of March twenty-fifth, eighteen hundred and forty-one (chapter sixty-eight), and mentioned in the act of April thirteenth, eighteen hundred and fifty-two (chapter two hundred and forty-seven), in addition to its present powers, hereby is authorized to take and hold real estate by gift, bequest, or devise, provided that said Society shall alienate the same within three years after the same shall vest in the Society in possession, and provided that every such bequest or devise shall be subject to the provisions of the Act of April thirteenth, eighteen hundred and sixty (chapter three hundred and sixty). But this act shall not apply to any will or testament of any testator who has died before the passage of this Act.

SECTION 2.—This act shall take effect immediately.

STATE OF NEW YORK, } ss.
Office of the Secretary of State,

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole of said original law.

Given under my hand and seal of office, at the City of Albany, this twenty-sixth day of April, one thousand eight hundred and seventy-two.

ANSON S. WOOD,
Secretary of State.

CHAP. 105.

AN ACT

TO AMEND CHAPTER THREE HUNDRED AND SIXTY OF THE LAWS OF EIGHTEEN HUNDRED AND SEVENTY-TWO, ENTITLED "AN ACT TO AMEND THE CHARTER OF THE AMERICAN BIBLE SOCIETY."

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

[Became a law without the approval of the Governor, in accordance with the provisions of Article four, Section nine, of the Constitution, April 5th, 1888.

Passed, three-fifths being present.

SECTION 1.—Section one of chapter three hundred and sixty of the laws of eighteen hundred and seventy-two, entitled "An Act to amend the Charter of the American Bible Society," is hereby amended so as to read as follows:

SECTION 1.—The corporation, the American Bible Society, chartered by chapter sixty-eight of the laws of eighteen hundred and forty-one, shall be capable of taking, receiving, and holding any personal or real property by gift or grant, bequest or devise; but all such bequests or devises by residents of this State shall be subject to the limitations of chapter three hundred and sixty of the laws of eighteen hundred and sixty, and the said corporation shall also be competent to act as a trustee in respect to any gift or grant, bequest or devise, pertaining to the objects of said corporation, and gifts and grants, bequests and devises of personal or real property may be made directly to said corporation or in trust for any of the purposes comprehended in the general objects of said Society; and such trusts may continue for such time as may be necessary to accomplish the purpose for which they may be created.

SECTION 2.—This act shall take effect immediately.

STATE OF NEW YORK,
Office of the Secretary of State, } ss.

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole of said original law.

Given under my hand and the seal of office of the Secretary of State, at the City of Albany, this fifth day of April, in the year one thousand eight hundred and eighty-eight.

FREDERICK COOK,
Secretary of State

CHAP. 180.

AN ACT RELATING TO WILLS.

P. 607

PASSED APRIL 18, 1860.

SECTION 1.—No person having a husband, wife, child, or parent, shall, by his or her last will and testament, devise or bequeath to any benevolent, charitable, literary, scientific, religious, or missionary society, association, or corporation, in trust or otherwise, more than one-half part of his or her estate, after the payment of his or her debts (and such devise or bequest shall be valid to the extent of one-half and no more).

SECTION 2.—All laws and parts of laws inconsistent with this act are hereby repealed.

BY-LAWS OF THE BOARD OF MANAGERS OF THE AMERICAN BIBLE SOCIETY

As Amended and Adopted in 1911

ARTICLE I.

Constitution.

The several provisions and articles of the Constitution of this Society adopted in the year 1816, and as subsequently amended, are hereby adopted as By-Laws of this Society, and shall continue in force as such; and no alteration shall be made in such provisions and articles, nor any By-Law be passed by this Society, or the Board of Managers thereof, repealing, altering, or impairing the force or effect of any provision or article thereof, except by this Society at an annual meeting on the recommendation of the Board of Managers.

ARTICLE II.

Officers.

The officers of the Society shall be a President, Vice-Presidents, Treasurer, and Secretaries, who shall be elected by the Board of Managers, and hold their offices respectively during the pleasure of the Board.

ARTICLE III.

Election of Officers and Managers to fill Vacancies.

All nominations of candidates to fill vacancies in any of the offices of the Society or in the Board of Managers, shall be openly made at a meeting of the Board, and be referred to the Committee of General Reference to consider and report thereon at the next or a subsequent stated meeting of the Board, when the election shall take place by ballot, and be confined to the candidates previously nominated and referred to the Committee.

When a vacancy occurs in the Board of Managers the Committee of General Reference shall report within three months all the names to fill such vacancy referred to it by the Board, with its recommendation thereon.

A Manager residing within one hundred miles of New York City who does not attend a meeting of the Board or of a Committee three times in one year shall be considered to have relinquished his membership in the Board unless he has been excused from attendance by a vote of the Board.

ARTICLE IV.

Of the President.

The President shall preside at all meetings of the Society and of the Board of Managers. He shall preserve order, and decide all questions of order subject to an appeal to the Society or Board, as the case may be; and generally, he shall exercise such powers and perform such duties as are usually assigned to presiding officers. He shall be ex-officio a member of all standing committees of the Board. He shall also have authority to join in the execution and proof of instruments in writing requiring the signature of the President.

ARTICLE V.

Of the Vice-Presidents.

In the absence of the President, the Vice-President first on the list then present shall preside at the meetings of the Society and of the Board of Managers, and shall exercise the powers and discharge the duties of President.

ARTICLE VI.

Treasurer.

The Treasurer shall keep an account, in the name of the "American Bible Society," with such Banks or Trust Companies in the City of New York, as the Board of Managers shall designate for that purpose; and there shall be deposited in such Banks or Trust Companies, to the credit of the Society, all money paid to the Treasurer, or which may from time to time come into his hands for, or on account of the Society. A full and accurate account shall be kept of the receipts and disbursements for the Society; and the Treasurer shall present to the Board of Managers, monthly, a full report of the same.

The Treasurer shall act under the advice and general direction of the Committees on Finance, Legacies, and Publication. He shall have the custody of the Deeds, Leases, Bonds, Contracts, and of all other property of the Society, except invested funds and securities. He shall have the custody of the Corporate Seal of the Society, and shall execute under seal, in the name of the Society, all Deeds, Bonds, Contracts, Releases, or Discharges authorized by the Board of Managers, or the several Committees, or officers having power for that purpose, and may prove the same according to law. He shall receive, and receipt for, all money paid or given to the Society. He shall safely keep all money not on deposit, and shall balance his cash book daily. He shall attend to all the business of the Society not specially committed to others.

The Treasurer shall, under the direction of the Committee on Finance, attend to the collection and settlement of debts and balances due to the Society, and shall conduct the correspondence respecting the same. He shall issue certificates of Life Membership and Life Directorship. He shall make out and furnish to the Corresponding Secretaries, for publication in the *Bible Society Record*, a monthly statement of all payments and donations to the Society, with the names of the societies, congregations, churches, and persons, by or through whom such payments or donations were made. He shall furnish for the Annual Report, such tabular or other statements of matters appertaining to his department as may be necessary or proper. All checks drawn by the Treasurer shall be countersigned by one of the Secretaries, after examining and comparing the check with the authority, or warrant, of the Finance Committee, upon which it is drawn. To meet payments that it may be necessary to make before the next meeting of the Finance Committee, the Treasurer shall have authority to draw checks for an amount not exceeding \$1,000 in the aggregate, presenting vouchers for the same to the Committee at its next meeting, and the Secretaries are authorized to countersign such checks without a warrant. He shall examine and recommend to the Committee on Finance for their approval all bills for salaries, materials purchased, or other amounts due by the Society.

The Treasurer shall, under the direction of the Committee on Legacies, conduct the correspondence of that department. He shall receive all legacies, and deliver proper receipts and discharges for the same.

The Treasurer shall, under the direction of the Committee on Publication, have full charge of the Manufacturing Department and Depository, make all purchases of paper and other materials required for the same, subject, however, to the provisions and restrictions contained in the By-Laws. He shall superintend the sale and delivery of books to Auxiliary Societies and other purchasers; and shall forward to the societies or persons for whom they are designed, all grants of books made by the Board of Managers or the Committee on Distribution, including those for Life Members and Life Directors, and conduct or direct the correspondence respecting the delivery of the same. He shall every month present to the Committee on Publication full accounts and statements respecting the depository, and shall report to the Board of Managers the number and value of books issued during the preceding month. He shall, from time to time, with the advice and consent of the Committee on Publication, recommend to the Board of Managers such alterations and improvements in the machinery as may be deemed expedient.

The Treasurer shall place in the Library a copy of the first edition of every book printed and published by the Society, and a copy of every other edition in which material alterations shall have been made. He shall direct and superintend the issuing of the Annual Report and *Bible Society Record*.

He shall pay all mechanics and employees for labor actually performed in the manufacturing departments of the Society monthly, or oftener when necessary, upon pay rolls duly prepared and certified by the Superintendent of Manufacture, or, in his absence, by any member of the Committee on Publication.

The Treasurer shall have authority to issue Bills of Exchange, countersigned by one of the Secretaries, for funds appropriated by the Board for expenditure in foreign lands, upon receiving the certificate of the Secretary in charge of the foreign correspondence that the conditions of the appropriation have been fulfilled, and that the amount is due; and all such payments he shall report to the Committee on Finance at their next meeting.

The Treasurer shall have charge of the letting of premises in the Bible House, and collecting the rents thereof, under such regulations as now exist, or may from time to time be established by the Board of Managers, or the Committee on Finance.

He shall make, or cause to be made out, all statements and inventories in his department, directed by the By-Laws, or required by the Board of Managers. He shall, under the advice and direction of the Committees on Finance and Publication, employ such clerk or clerks as the business of his office may require.

During the temporary absence or inability of the Treasurer, one of the Corresponding Secretaries shall be authorized to perform any of his duties.

The Treasurer shall be an advisory member of all the Standing Committees of the Board of Managers.

ARTICLE VII.

Safe Keeping of Securities.

The Treasurer of the American Bible Society is hereby instructed to deposit

in the vaults of a Safe Deposit Company in the City of New York, all its Deeds, Bonds, Stocks, and other invested securities or evidences of value other than Deeds, Bonds, Stocks, and other invested securities or evidences of value relating to trusts or endowment funds. These trusts and endowment funds shall be deposited with a Trust Company in the City of New York, designated by the Board of Managers, and such Trust Company may be appointed Assistant Treasurer by the Board of Managers, and hold office during the pleasure of the Board, subject to the direction of the Board, or the Committee on Finance, and to the following rules :

That access to the vaults containing such securities shall only be had by the Treasurer, accompanied by a member of the Finance Committee, or by members of the Auditing Committee of the Board, when necessary in the discharge of their examination and audit. In case of the illness or absence of the Treasurer this duty shall be discharged by one of the Corresponding Secretaries and a member of the Committee on Finance.

The opening of such vault shall require two keys, both of which shall be necessary to reach such securities ; one key to be kept by the Treasurer, and the other by a member of the Committee on Finance appointed by said Committee for that purpose.

A record shall be made of each visit to the vault, stating, under the signatures of the visitors, the object of the visit and the change made in the contents of the safe. This record shall be submitted to the Finance Committee at its next succeeding meeting.

ARTICLE VIII.

Secretaries.

The Corresponding Secretaries shall, under the direction of the Board of Managers and of its Committees, conduct the foreign and domestic correspondence of the Society with special reference to the translation, distribution, and circulation of the Holy Scriptures, the holding of public meetings, the raising of funds, the donation of books or funds, and the work of all Agents employed by the Society. Either of them shall countersign all checks drawn by the Treasurer, having examined and compared the check with the authority, or warrant, upon which it is drawn. During the temporary absence or inability of the Treasurer, one of the Corresponding Secretaries shall be authorized to perform any of his duties. Under the direction of the Committee on Auxiliaries and Home Agencies, they shall adopt and execute systematic plans for visiting the different sections of the country in order to collect information and excite a more earnest, active, and liberal interest in the Bible cause ; shall attend meetings, preach sermons, and make addresses as often as time, opportunity, and other paramount duties may permit ; and in all ways in their power promote the objects and forward the great work for which the Society was founded. Under the direction of the same Committee, they shall conduct the correspondence with the Auxiliary Societies, with a view to the increase of their efficiency and usefulness in circulating the Scriptures, and obtaining funds for the general work of the Society. They shall edit the *Bible Society Record*, and superintend its publication.

Under the direction of the Committee on Anniversaries, they shall prepare and draw up the Annual Report of the Society, and report the same to the Board of Managers for its action. They shall also make to the Board of Managers, at each of its stated meetings, a report of their own acts and proceedings.

The Board of Managers shall appoint a Recording Secretary of the Society, who shall certify its acts and the acts of the Board of Managers, and shall immediately communicate all resolutions of the Society or the Board of Managers imposing any duty or office upon a committee or member of the Board. He shall notify the members of the Board of Managers of the time and place of its meetings. He shall have the same authority to countersign checks drawn by the Treasurer as is given in this Article to the Corresponding Secretaries. He shall perform such other duties as may be assigned to him by the Board of Managers or by the Corresponding Secretaries.

ARTICLE IX.

Copies of Correspondence.

Full copies of all Letters written by Officers or Committees of the Society in connection with its business, with a descriptive Index of the same, shall be made in Books provided for that purpose. No such Letter shall be allowed to leave the Institution, until a legible copy thereof is made for preservation, and all Letters received by officers of the Society relating to its business, shall be systematically arranged and kept, each one of the officers being responsible for the correspondence in his own department. All such correspondence shall be open for inspection, whenever desired, by any Manager of the Society.

ARTICLE X.

Standing Committees.

There shall be elected annually, by ballot, at the first meeting of the Board of Managers after the annual meeting of the Society in May, the following Standing Committees of seven Members each; namely:

- A Committee on Versions,
- “ Finance,
- “ Publication,
- “ Distribution,
- “ Foreign Agencies,
- “ Legacies,
- “ Anniversaries, and
- “ Auxiliaries and Home Agencies;

and an Auditing Committee of three Members.

The several chairmen of these Committees shall constitute a Committee of General Reference.

These several Committees shall be notified of the time and places of meeting by the officers who keep the minutes of their proceedings.

ARTICLE XI.

Committee on Versions.

The Committee on Versions shall have charge of all translations of the

Bible, published or distributed by the Society; they shall recommend measures for securing new versions or revisions of old versions in foreign languages; shall examine new versions presented for the consideration and adoption of the Society, especially in regard to their catholicity and the fidelity of their translation; and shall recommend such as they approve for the use of the Society. They shall, subject to the express approval of the Board of Managers, prepare, or superintend the preparation of, all authorized accessories of the text in all copies of the Scriptures printed and published by the Society, and to this end they shall be charged with a supervision of the Society's Press.

The Committee shall also have charge of the Library of the Society; shall appoint one of the Corresponding Secretaries Librarian, and give him directions as to the arrangement and preservation of the books. They shall be authorized to procure, by exchange or purchase, new books when wanted, provided the outlay shall not exceed three hundred dollars per annum. At the close of each year the Committee shall report to the Board of Managers the condition of the Library.

One of the Corresponding Secretaries shall keep and record the minutes of the proceedings of this Committee.

ARTICLE XII.

Committee on Finance.

The Committee on Finance shall have charge of the real estate of the Society, insure the same, and fix the rents thereof. They shall order and superintend the repairs of the buildings, and authorize and direct the purchase of the necessary furniture.

They shall audit all bills, accounts, and claims for money or property, and shall draw warrants on the Treasurer for all payments to be made by the Society. They shall have charge of all debts due to the Society, and of all its claims and demands; shall take or direct the necessary and proper measures for their collection and settlement; and shall have the oversight and charge of the invested funds of the Society as provided for in Article VII. The rents derived from the real estate, after paying the expenses of administration at the Bible House, shall be applied to the general purposes of the Society. This Committee shall have authority to superintend and direct the mode and form of keeping the books and accounts of the Society.

The minutes of the proceedings of this Committee shall be kept and recorded by the Treasurer.

ARTICLE XIII.

Committee on Publication.

The Committee on Publication shall be charged generally with the Publications made by the Society; and, on consultation with the Committee on Distribution, shall determine the numbers, quality, and kinds of the editions of books authorized to be published. They shall direct the negotiating and making of all contracts relating to the manufacture of books; and all purchases of paper, and other materials required therein, shall be made under their advice and general direction. They shall recommend to the Board of Managers the procuring or making of electrotypes and stereotype plates when-

ever in their judgment they are needed, and shall procure such as shall be ordered by the Board. They shall have charge of the Printing, Binding, and all other manufacturing and mechanical operations of the Society, and shall employ suitable superintendents, foremen, and mechanics in this department of the Society's business. They shall have oversight and direction of the sale of the Society's publications, and under rules approved by the Board, shall employ such methods as may be practicable for conducting vigorously and wisely this department of the Society's work. The sale of the Society's publications shall be only for cash, with such exceptions as to credit as the Board or the Committee may authorize. They shall certify, and deposit with the Treasurer, all contracts and memorandums of purchases authorized by them; and all bills, accounts, or claims against the Society rendered in pursuance thereof. Full and accurate accounts shall be kept in the Depository and the several departments of manufacturing, and the Committee shall, from time to time, report to the Board the cost of the various publications upon the basis established by the Board, and recommend the prices at which they shall be sold.

The minutes of the proceedings of this Committee shall be kept and recorded by the Treasurer.

ARTICLE XIV.

Committee on Distribution.

The Committee on Distribution shall have charge of grants of books and money both for domestic and foreign distribution, and of consignments of books for sale by the Society's agents and colporteurs. They shall determine the rules and methods by which books may be furnished to Life Members and Life Directors, and shall have power to make donations not exceeding five hundred dollars to one object, and shall recommend other grants for the approval of the Board of Managers. They shall, from time to time, recommend to the Board of Managers for publication, such editions as from their experience and knowledge of the public wants they may deem expedient.

One of the Corresponding Secretaries shall keep and record the minutes of the proceedings of this Committee.

ARTICLE XV.

Committee on Foreign Agencies.

The Committee on Foreign Agencies shall have charge of the foreign agencies. They shall nominate to the Board suitable persons for agents, with recommendations concerning their compensation and the incidental expenses of their work; and shall have power to appoint colporteurs and temporary agents for a period not to exceed six months, and to fix the amount of compensation to be allowed them.

One of the Corresponding Secretaries shall keep and record the minutes of the proceedings of this Committee.

ARTICLE XVI.

Committee on Legacies.

The Committee on Legacies shall have charge of all matters concerning

gifts, legacies, and devises made to the Society by will, and shall direct the necessary measures for the collection and settlement of the same, in conformity with the best interests of the Society, until such property shall be transferred or paid to the Society, or shall be formally accepted and transferred to the custody and care of the Committee on Finance. They shall not compromise any legacy or bequest, involving a concession of more than \$1,000, without the previous sanction of the Board of Managers.

The Treasurer shall keep and record the minutes of the proceedings of this Committee.

ARTICLE XVII.

Committee of General Reference.

The Committee of General Reference shall consider and report to the Board upon all matters not belonging to any other Standing Committee, upon which their advice may from time to time be requested, either by the Board of Managers, the Corresponding Secretaries, or the Treasurer.

At the annual election of the Standing Committees they shall recommend names for the action of the Board.

They shall also consider and report upon nominations, referred to them by the Board, of candidates to fill vacancies in any of the offices of the Society or in the Board of Managers.

One of the Corresponding Secretaries shall keep and record the minutes of the proceedings of this Committee.

ARTICLE XVIII.

Committee on Anniversaries.

The Committee on Anniversaries shall have charge of all arrangements for the Anniversaries of the Society, shall secure speakers for them, obtain a suitable place for the annual meeting, and examine and approve the Annual Report previously to its presentation to the Board of Managers.

One of the Corresponding Secretaries shall keep and record the minutes of the proceedings of this Committee.

ARTICLE XIX.

Auditing Committee.

The Auditing Committee shall, once every month, examine and audit the Cash Book of the Society, and compare its entries with the warrants of the Finance Committee upon which the payments have been made, and make a report at the next stated meeting of the Board of Managers; and in the month of April of each year, or oftener, if in their judgment necessary, shall examine and compare the funds and securities with the inventory of the same, and report their condition to the Board of Managers.

ARTICLE XX.

Committee on Auxiliaries and Home Agencies.

The Committee on Auxiliaries and Home Agencies shall have charge, first, of matters directly relating to Auxiliary Societies. They shall recommend for recognition such new Societies as give promise of activity and effi-

ciency ; shall examine carefully, from time to time, the roll of Auxiliaries, with the view of dropping from it such as have ceased to do legitimate work ; and shall report to the Board for its approval any modifications of the system which they may deem necessary for advancing the interests of the Bible cause. Second, this Committee shall have general oversight of the work of the Home Agencies. They shall nominate to the Board suitable persons for Agency Secretaries with recommendations concerning their compensation and the incidental expenses of their work ; they shall also recommend to the Board the establishment of new Agencies when such action seems desirable.

One of the Corresponding Secretaries shall keep and record the minutes of the proceedings of this Committee.

ARTICLE XXI.

Depository and Salesroom.

All the books printed and published by the Society, and completed ready for circulation, shall be placed in the Depository. Full and accurate accounts shall be kept of all books delivered into the Depository, and taken therefrom, by sale or otherwise, and of all sales made. Such accounts shall be balanced monthly, and the results reported to the Committee on Publication.

There shall be, under the general supervision and direction of the Treasurer and Committee on Publication, a room in which the publications of the Society may be sold at retail for cash only. This room and its business shall be under the immediate charge and management of a clerk, to be appointed by the Committee on Publication. He shall keep accounts of all books and property of the Society received into this room for sale, of all sales made by him, and of all money received therefor, and shall pay over such money daily to the Treasurer, and take his receipt therefor. His cash account shall be balanced weekly. All his accounts shall be balanced monthly, and a copy thereof presented to the Committee on Publication, and another to the Committee on Finance.

ARTICLE XXII.

Privileges of Life Members and Life Directors.

Each Life Member of this Society shall be allowed to receive from the Depository annually the value of one dollar, and each Life Director two and a half dollars, in Bibles and Testaments. An account of this class of issues shall be kept in a separate book, and the amount presented in the Annual Report.

ARTICLE XXIII.

Accounts and Books of Accounts.

SECTION 1.—There shall be kept in double entry a full and complete set of books of accounts of all the financial transactions and dealings of this Society. There shall also be kept a Register of Life Members and Directors.

SECTION 2.—The fiscal year of this Society shall commence on the first day of April, and terminate on the last day of March. All the accounts with this Society shall be balanced on the last day of March in each year,

and a balance sheet and inventory shall be made, under the joint supervision of the Committees on Finance and Publication, showing the funds, property, and effects belonging to this Society on that day, which balance sheet and inventory shall be referred to the Auditing Committee, who shall examine the same in detail, and report thereon to the Board. All such balance sheets and inventories shall be put on file for future reference.

ARTICLE XXIV.

Contracts.

No contract for any purpose whatever, except for the purchase of materials, exclusive of machinery, used in the current manufacturing business of the Society, which shall involve an expenditure or outlay of money exceeding \$500, shall be made on behalf of the Society, nor shall any purchase of property to be permanently held by the Society, be made, without being first approved by the Board of Managers.

ARTICLE XXV.

Library.

All books not for sale or distribution belonging to the Society, and all manuscripts and other valuable papers, which the Society, Board of Managers, Committees, or Secretaries may deem worthy of preservation, shall be placed and preserved in the Library of the Society, or other suitable place of deposit.

ARTICLE XXVI.

Bible Society Record.

There shall be published, a monthly paper to be called the *Bible Society Record*, which shall contain extracts from the domestic and foreign correspondence of the Society, notices of the proceedings of the Board and of the Auxiliaries, the issues for the preceding month, and a full statement of all payments and donations to the Society, with the names of the societies, congregations, and persons from whom they have been received. A copy of the *Record* shall be sent to such persons and societies as the officers, or members of the Board of Managers, may designate.

ARTICLE XXVII.

Minutes of Proceedings.

SECTION 1.—Full and accurate minutes of the proceedings of the Society, of the Board of Managers, and of the several Standing Committees, shall be kept and recorded in books provided for that purpose.

SECTION 2.—The minutes of the proceedings of the Society at its annual and other meetings shall be kept by its Recording Secretary, and these minutes, having been read for correction or approval before adjournment shall then be recorded, and afterwards signed by the chairman of the meeting.

SECTION 3.—The minutes of the Board of Managers at its stated and other meetings shall be kept by the Recording Secretary of the Society, and after being recorded and attested by his signature, they shall be read at the next

meeting of the Board, to the end that any errors therein may be corrected ; and when approved they shall be signed by the presiding officer of such meeting.

SECTION 4.—The minutes of each Standing Committee shall be read and approved before adjournment, and duly recorded and attested by the officer designated in the By-Laws, or specially appointed for that purpose, and shall be read at the next stated meeting of the Board for its action.

ARTICLE XXVIII.

Order of Proceedings and Business.

The order of proceedings and business at the stated meetings of the Board of Managers shall be as follows, unless otherwise specially directed by the Board :

- I. Open at 3½ o'clock, or as soon thereafter as a quorum is present, by reading a portion of Scripture, to be selected by the presiding officer, and with prayer.
- II. Reading and approving the minutes of the Board of Managers.
- III. Reading the minutes of Standing Committees, and action thereon :
 1. Versions,
 2. Finance,
 3. Publication,
 4. Distribution,
 5. Foreign Agencies,
 6. Legacies,
 7. Anniversaries,
 8. Auxiliaries and Home Agencies,
 9. Auditing,
 10. General Reference.
- IV. Reports and communications from officers of the Society and the Board :
 1. Corresponding Secretaries,
 2. Treasurer.
- V. Reports from Special Committees.
- VI. Special orders.
- VII. Unfinished business.
- VIII. Miscellaneous business.

ARTICLE XXIX.

Rules for the Transaction of Business at Meetings of the Board.

1. The presiding officer shall preserve order, keep the speaker to the point under consideration, and appoint Committees not otherwise provided for. He shall not take part in debate, nor propose any new measure, unless he first leave the chair ; but he may vote as any other member.
2. A motion having been made, seconded, and stated from the chair, shall be considered in possession of the Board, but may be withdrawn by the mover before any order is taken on it. Every motion shall be reduced to writing, if the presiding officer, or any other member, require it ; and when the question contains several distinct propositions, any member may have the same divided.

3. A motion to amend shall be considered first in order, and shall be decided before the original motion. A substitute for any pending motion or amendment may be offered, and shall, if it prevail, supersede the original motion or proposed amendment, and may itself be amended.

4. Every member wishing to speak shall rise and address the chair. No one shall speak more than once on a question until every member evincing a desire to speak shall have had opportunity to do so; and no member shall speak over ten minutes without the permission of the Board.

5. Motions to lay on the table shall be taken without debate, and a motion to adjourn shall be considered always in order, and be taken without debate.

6. When a report is presented by a Committee, it shall be considered in possession of the Board, and may be adopted, amended, recommitted, laid on the table, or otherwise disposed of, as the Board may judge proper.

7. It is the duty of the chair, and the privilege of any member, to call a speaker to order when his remarks are irrelevant to the question, or discourteous; and if it be decided that the speaker is out of order, he shall not proceed without the consent of the Board.

8. When a member rises to a point of order, he shall state the same, and in writing if required, and the chair shall rule thereon, without debate.

9. A call of the ayes and noes shall be ordered on the demand of any five members present.

10. Any decision of the presiding officer shall be subject to an appeal to the Board, and such appeal shall be decided without debate; but the presiding officer may assign his reasons for his decision before the vote on the appeal.

11. When a question has been once put and decided, it shall be in order for any member who voted in the majority to move for the reconsideration thereof; but no motion for reconsideration shall be taken more than once at the same meeting.

12. Every member of the Board may have his vote recorded on any question.

ARTICLE XXX.

Amendment of the By-Laws.

The first Article of the present By-Laws shall not be repealed, altered, or amended, except in the mode prescribed in and by the Article itself; nor shall the Board of Managers make, alter, or amend any other By-Law, except at a stated monthly meeting thereof, nor at the same meeting at which such By-Law, alteration, or amendment is proposed.

ARTICLE XXXI.

Declaratory and Repealing Act.

The foregoing are declared to be the By-Laws of the Board of Managers; and all By-Laws and Regulations, heretofore passed or adopted by the Board, and inconsistent with the preceding By-Laws, are hereby repealed.

NOTICES TO AUXILIARIES

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No Society can be considered as having become auxiliary until it shall have officially communicated to the Parent Society *that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

CORRESPONDENCE, ETC.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the *Bible Society Record*, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, also orders for Bibles and Testaments, the *Bible Society Record*, etc., and letters in reference to the transmission of the same, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

The Board of Managers beg leave to state that it is necessary that orders for books should be accompanied WITH PAYMENT, it being understood that the moneys are usually collected by societies previous to their purchasing books.

FORM OF A BEQUEST TO THE SOCIETY

I GIVE and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

In case it is desired to give real estate, the above form can be made to read:

I direct my executors to sell [here describe the land], and I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, out of the proceeds thereof, the sum of _____, to be applied to the charitable uses and purposes of said Society.

MEETINGS OF THE BOARD AND OF THE SOCIETY

The BOARD OF MANAGERS meet regularly at the Bible Society's House, Astor Place, in the city of New York, on the first Thursday of every month, and *oftener*, as business may require, on adjournment, or in special meeting.

The Annual Meeting of the Society is held on the second Thursday in May, at the Society's House, in New York.

CONSTITUTION OF AN AUXILIARY BIBLE SOCIETY

ARTICLE 1. This Society shall be called the Bible Society of _____ Auxiliary to the American Bible Society.

ART. 2. The object of the Society shall be to promote the circulation of the Holy Scriptures "without note or comment," and, in English, those of the version set

forth in 1811 and commonly known as the King James Version, whether in its original form as published in the aforesaid year or as revised, the New Testament in 1881 and the Old Testament in 1886, and published in these years under the supervision of the Committee of Revision, or as further revised and edited by the American Committee of Revision and printed under its supervision in 1901.

ART. 3. All persons contributing any sum to its funds shall be members for one year; those contributing one dollar or more shall receive (if called for within twelve months) a common Bible in return; those contributing *fifteen* dollars at *one* time, or *twenty* dollars at *two* payments, shall be members for life.

ART. 4. All funds, not wanted for circulating the Scriptures within the Society's own limits, shall be paid over annually to the Parent Society, to aid distributions among the destitute in other parts of the country and in foreign lands.

ART. 5. The officers of the Society shall consist of a President, Vice-President, Secretary, and Treasurer, whose duties shall be such as their respective titles import.

ART. 6. The management of the Society shall be intrusted to an Executive Committee of five (or seven, including the Secretary and Treasurer), which shall appoint its own Chairman, and make its own By-Laws.

ART. 7. It shall be the duty of this Committee to meet frequently on adjournment, or on call of the Chairman; to keep a good supply of books on hand; to appoint local distributors; to see that collections, in some way, are made annually in every congregation; and that all funds are forwarded early to the Parent Society, with a statement as to the portion designed for the payment of books, and that as a free donation.

ART. 8. There shall be a general meeting of the Society on _____ of each year, when a full report of their doings shall be presented by the Committee (a copy of which shall be furnished to the Parent Society), and when a new election of Officers and Committee shall take place. Should the Society fail of an annual meeting, the same Officers and Committee shall be continued until an election does occur.

ART. 9. Any Branch Society, or Bible Committee, formed within the bounds of this Auxiliary, by paying over its funds annually, shall receive Bibles and Testaments at cost prices.

ART. 10. No alteration shall be made in this Constitution, except at an annual meeting, and by consent of two thirds of the members present.

BRANCH SOCIETY

In many parts of the country, counties are divided into separate townships, each of which, should it be deemed advisable, can form a small Branch Bible Society, in connection with the County Auxiliary. It can adopt a Constitution like the one above, with such alterations as the difference of circumstances will suggest. The Branch should collect its moneys annually, and pay them over to the County Auxiliary some weeks previous to its anniversary. All needed books can be procured through the Auxiliary, and kept in a convenient depository. Sometimes a single congregation can resolve itself into a Branch Bible Society, or appoint a Bible Committee of *three*, who shall collect and forward money, and receive books through the County Society.

OFFICERS OF THE SOCIETY FROM ITS ORGANIZATION

The Society, since its organization, has had fourteen *Presidents*, as follows:

Hon. Elias Boudinot, LL.D.,	from 1816 to 1821
Hon. John Jay, LL.D.,	" 1821 " 1827
Hon. Richard Varick,	" 1828 " 1831
Hon. John Cotton Smith, LL.D.,	" 1831 " 1845
Hon. Theodore Frelinghuysen, LL.D.,	" 1846 " 1863
Hon. Luther Bradish, LL.D.,	" 1863 " 1868
James Lenox, Esq.,	" 1864 " 1871
William H. Allen, LL.D.,	" 1872 " 1880
S. Wells Williams, LL.D.,	" 1881 " 1884
Hon. Frederick T. Frelinghuysen,	" 1884 " 1885
Hon. Enoch L. Fancher, LL.D.,	" 1885 " 1900
Daniel Colt Gilman, LL.D.,	" 1903 " 1908
Theophilus A. Brouwer	" 1909 " 1911
James Wood, Esq.,	" 1911 " —

The following have been, at different periods, the *Corresponding Secretaries* of the Society:

Rev. John M. Mason, D.D.,	from 1816 to 1820
Rev. John B. Romeyn, D.D.,	" 1816 " 1819
Rev. James Milnor, D.D.,	" 1819 " 1840
Rev. Selah S. Woodhull, D.D.,	" 1820 " 1835
Rev. Thos. McAuley, D.D., LL.D.,	" 1825 " 1839
Rev. Charles G. Sommers, D.D.,	" 1825 " 1833
Rev. Nathan Bangs, D.D.,	" 1827 " 1829
Rev. John C. Brigham, D.D.,	" 1828 " 1862
Rev. Spencer H. Cone, D.D.,	" 1833 " 1836
Rev. Edmund S. James, D.D.,	" 1840 " 1844
Rev. Noah Levings, D.D.,	" 1844 " 1849
Rev. S. Irenæus Prime, D.D.,	" 1849 " 1850
Rev. Joseph Holdich, D.D.,	" 1849 " 1878
Rev. Joseph C. Stiles, D.D.,	" 1850 " 1852
Rev. James H. M'Neill,	" 1853 " 1861
Rev. William J. R. Taylor, D.D.,	" 1862 " 1870
Rev. T. Ralston Smith, D.D.,	" 1866 " 1871
Rev. Edward W. Gilman, D.D.,	" 1871 " 1900
Rev. Alexander M'Lean, D.D.,	" 1874 " 1898
Rev. Albert S. Hunt, D.D.,	" 1878 " 1898
Rev. John Fox, D.D.,	" 1898 " —
Rev. William I. Haven, D.D.,	" 1898 " —
Rev. Edward P. Ingersoll, D.D.,	" 1901 " 1906

The *Treasurers* of the Society, in their order, have been as follows:

Hon. Richard Varick,	from 1816 to 1820
William W. Woolsey, Esq.,	" 1820 " 1827
John Adams, Esq.,	" 1828 " 1832
Garrett N. Bleecker, Esq.,	" 1833 " 1833
Hubert Van Wagenen, Esq.,	" 1833 " 1836
John Nitchie, Esq.,	" 1836 " 1838
Abraham Keyser, Esq.,	" 1838 " 1840
William Whitlock, Jr., Esq.,	" 1840 " 1875
William Foulke, Esq.,	" 1886 " —

In the earlier history of the Society the office of *Recording Secretary and Accountant* was held by

John Pintard, LL.D.,	from 1816 to 1832
Robert F. Winslow, Esq.,	" 1832 " 1836

In 1907 the office of Recording Secretary was restored. The *Recording Secretary* of the Society is :

Rev. Henry O. Dwight, LL.D.,	from 1907 to —
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In 1818 Mr. Caldwell was appointed the Society's *Agent*.

In 1819 John Nitchie, Esq., was appointed *Agent and Accountant*.

The office of *General Agent and Assistant Treasurer* has been held by

John Nitchie, Esq.,	from 1832 to 1836
Joseph Hyde, Esq.,	" 1836 " 1854

In 1853 the office of General Agent and Assistant Treasurer was divided, and the following gentlemen have since acted as *Assistant Treasurers* :

Henry Fisher, Esq.,	from 1853 to 1869
Andrew L. Taylor, Esq.,	" 1869 " 1896

In 1854 Caleb T. Rowe, Esq., was elected *General Agent*, and continued in that office until his decease in the year 1898. Since that time the office of General Agent has been discontinued by a change in the By-Laws, and its duties now devolve mainly upon the Treasurer. Those not assigned to the Treasurer come under the supervision of the Secretaries.

NOTICE

The Society publishes nothing but Bibles, Testaments, and Portions of the Bible.

The Society does not publish Bibles with the Apocrypha, illustrations, helps, or what are called Teachers' Bibles.

The Society does not establish or maintain Depositories, except those under the care of its Agency Secretaries.

No books are supplied from the Bible House for sale on commission or to be paid for when sold.

The items entering into the "cost" of our Scriptures are the cost of paper, printing, and binding, together with fixed charges for superintendence, heat, light, and power, and six per cent to cover expenses of handling the books in the depository and the shipping office.

The cost of translation, typesetting, making or use of electroplates, or rent, do not enter into the price of our books.

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**SPECIMEN PAGE OF THE THIRTY-EIGHT-CENT BIBLE,
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Christ feedeth five thousand.

ST. JOHN, 6.

He walketh on the sea.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHAPTER 6.

1 Christ feedeth five thousand men with five loaves and two fishes. 12 Thereupon the people would have made him king. 16 But withdrawing himself, he walketh on the sea to his disciples: 26 reprovereth the people flocking after him, and all the fleshly hearers of his word: 32 declareth himself to be the bread of life to believers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is

of a truth that Prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one wherinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 23 Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them,

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SPECIMEN PAGE OF THE TWENTY-THREE-CENT BIBLE, ENGLISH No. 208.

Peter and John

THE ACTS, III.

restore a lame man.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common.

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

CHAPTER III.

1 *Peter preaching to the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name: 13 withal reprehending them for crucifying Jesus. 14 Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the Scriptures: 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.*

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and

gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ,

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SPECIMEN PAGE OF THE SEVENTEEN-CENT BIBLE, ENGLISH No. 241

Christ sheweth**ST. JOHN, VI.****who he is.**

dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself.

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 ¶ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHAPTER VI.

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walketh on the sea to his disciples: 26 reprovereth the people flocking after him, and all the fleshly learners of his word: 32 declareth himself to be the bread of life to believers. 50 Many disciples depart from him. 56 Peter confesseth him. 70 Judas is a devil.

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3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves,

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ST. LUKE, 20.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAPTER 20.

1 Christ avoucheth his authority by a question of John's baptism. 9 The parable of the vineyard. 19 Of giving tribute to Cesar. 27 He convinceth the Sadducees that denied the resurrection. 41 How Christ is the Son of David. 45 He warneth his disciples to beware of the scribes.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

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SPECIMEN PAGE OF THE FIVE-CENT TESTAMENT, / ENGLISH No. 329

who he is.

ST. JOHN, 6.

Five thousand fed.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHAPTER 6.

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walketh on the sea to his disciples: 20 reprooveth the people flocking after him, and all the fleshly hearers of his word: 28 declareth himself to be the bread of life to believers. 32 Many disciples depart from him. 35 Peter confesseth him. 36 Judas is a devil.

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

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FOR SPECIMEN PAGE OF THE SEVENTEEN-CENT BIBLE,
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AMERICAN STANDARD REVISED BIBLE

8. 19

JOHN

6. 6

Jesus makes his Defence and confutes his Consurers

more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

19 Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he show him, that ye may marvel. 21 For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. 22 For neither doth the Father judge any man, but he hath given all judgment unto the Son; 23 that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. 25 Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that ¹hear shall live. 26 For as the Father hath life in himself, even so gave he to the Son also to have life in himself: 27 and he gave him authority to execute judgment, because he is a son of man. 28 Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, ²and shall come forth; they that have done good, unto the resurrection of life; and they that have ³done evil, unto the resurrection of judgment.

30 I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. 31 If I bear witness of myself, my witness is not true. 32 It is another that beareth witness of me; and I know that the witness

¹ Or, *hearken*

² Or, *perceived*

which he witnesseth of me is true. 33 Ye have sent unto John, and he hath borne witness unto the truth. 34 But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. 35 He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light. 36 But the witness which I have is greater than *that of John*; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. 37 And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. 38 And ye have not his word abiding in you: for whom he sent, him ye believe not. 39 ⁴Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; 40 and ye will not come to me, that ye may have life. 41 I receive not glory from men. 42 But I know you, that ye have not the love of God in yourselves. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, who receive glory one of another, and the glory that *cometh* from ⁵the only God ye seek not? 45 Think not that I will accuse you to the Father: there is one that accuseth you, *even Moses*, on whom ye have set your hope. 46 For if ye believed Moses, ye would believe me; for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

6 After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they beheld the signs which he did on them that were sick. 3 And Jesus went up into the mountain, and there he sat with his disciples. 4 Now the passover, the feast of the Jews, was

⁴ Or, *Search the scriptures*

⁵ Some ancient authorities read *the only one*.

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